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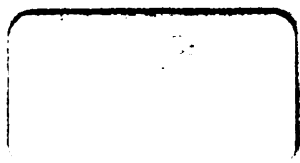
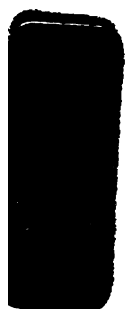
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THE
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With an A P P E N D I X.

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Cic. *Disp. Tusc. lib. iv. cap. iv.*

Judicavimus tamen : neque enim soli judicant, qui malignè legunt.

PLIN. *Epist.*

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T A B L E

OF THE

TITLES, AUTHORS' NAMES, &c. of the Publications reviewed in this Volume.

N. B. For REMARKABLE PASSAGES, in the *Criticisms* and *Extracts*, see the INDEX, at the End of the Volume.

For the Names, also, of those learned Foreigners who are the Authors of new Dissertations, or other curious Papers, published in the MEMOIRS and TRANSACTIONS of the Scientific ACADEMIES on the Continent, and also for the Titles of those Dissertations, &c. which they include, and of which Accounts are given in the Review,—see the *Index*, printed at the End of this Volume.

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THE MONTHLY REVIEW,

For M A Y, 1794.

ART. I. *Letters from a Father to his Son*, on various Topics relative to Literature and the Conduct of Life. Written in the Years 1792 and 1793. By J. Aikin, M.D. 8vo. pp. 348. 5s. Boards. Johnson. 1793.

IT is impossible to compare the established modes of education with the present state of knowledge without perceiving that they are defective, in several respects, but particularly in this, that the plans of instruction commonly followed are by no means sufficiently varied and extensive. The grand object ought not so much to be to form great scholars, or great mathematicians, as to furnish young men with such general principles of knowledge and taste as may be useful to them in future life:—whereas the fact is, that, in our public schools and universities, one or two objects of pursuit, and these often only indirectly connected with the scholar's future destination, are almost exclusively regarded. Classical or mathematical learning, in relation to other studies, like the serpent of Aaron, swallows up all the rest. Whatever temporary benefit may accrue to individuals from the arbitrary connection which has been established between high attainments in these branches of learning and the acquisition of academical honours, or professional emolument, the general inconveniencies attending this narrow plan of education are very seriously felt; and it is become a concern of the first moment so far to new model our systems of instruction, as to accommodate them to the present enlightened and improved state of society.

The ingenious and judicious author of the work now before us is so strongly convinced of the propriety of such an extension of the current plans of education, that, as we learn from the introductory letter, he has educated his son, to whom the letters are addressed, on a broad scale, which has comprized many changes of discipline, and has embraced a large field of instruction. By these means, he has endeavoured to give the

young man a comprehensive view of the objects before him, and to prepare him for the study of books, of men, and of nature, as well as for the reputable and useful discharge of professional duties. In giving the finishing stroke to this important work of educating a son, he addresses to him a series of letters, supplementary to those instructions which he had received, in a systematic way, from books and lectures. Presuming that his principles, in the course of a liberal education, had been well established, he writes 'rather with a view to place in a strong and familiar light some subordinate truths belonging to the experimental practice of life, which, though not of the same fundamental importance with principles, are of no small weight in promoting a man's happiness and utility.' At the same time he communicates to him various observations on points of taste and literature, in which his chief aim has been to obviate prejudices, and to give that turn to his son's thoughts which might enable him to judge and enjoy for himself, without first appealing to the decision of a dictator. The letters, throughout, encourage and recommend that freedom of discussion, without which, as the author justly remarks, no difference exists between *opinion* and *prejudice*.

The public is much indebted to Dr. Aikin for extending the utility of these letters beyond his own family; for that young man must have been very fortunately educated, and have made very extraordinary attainments, who cannot reap from them much improvement, as well as entertainment: nor is this publication by any means to be considered as peculiarly appropriated to the use of young men. The work, being neither elementary nor systematic, brings before its readers a great variety of pleasing and interesting subjects; on all of which it leads them into important or curious inquiries, or induces a train of useful or amusing reflections. In this view, Dr. Aikin's publication may be considered as a valuable addition to the public stock of miscellaneous essays, moral and critical; for (using the terms with some degree of latitude,) under these two classes all the letters in this volume may with propriety be arranged.

Among the moral essays, the first that occurs, both on account of the great importance of the subject, and of the happy manner in which it is treated, calls for particular notice. The topic is—*strength of character*. This desirable quality, the author is of opinion, not only increases, from natural causes, with increasing years, but is capable of improvement by moral discipline. The causes of the contrary juvenile weakness, on which Dr. Aikin particularly insists, are *false shame, a fear of offending or giving pain, and a desire of pleasing all mankind*.



kind. The Doctor's remarks on the last of these causes, with the subsequent advice on the cultivation of firmness and consistency of character, are as follow :

' The *desire of pleasing all mankind*, which is the counterpart of the two former principles, is a fertile source of weakness and mutability in some of the best dispositions. It is the quality commonly termed *good-nature*, and perhaps is in some measure national to Englishmen. Young persons are not only themselves prone to fall into excess of easy good nature, but it is the quality that most readily captivates them in the choice of an early friend. It is impossible here to blame the disposition, although it be highly important to guard against the indulgence of it ; for it leads to the very same imbecility of conduct that false shame and cowardice do. In the course of our duties we are almost as frequently called upon to undergo the censure and enmity of mankind, as to cultivate their friendship and good opinion. Cicero, in enumerating the causes which induce men to desert their duty, very properly mentions an unwillingness "*fusci pere inimicitias*," to take up enmities. This is, indeed, one of the severest trials of our attachment to principle ; but it is what we must be ready to sustain when occasion requires, or renounce every claim to a strong and elevated character.

' When young in life, I derived much satisfaction from thinking that I had not an enemy in the world. A too great facility in giving up my own interest, when it involved a point of contention, and a habit of assenting to, or at least not opposing, the various opinions I heard, had, in fact, preserved me from direct hostilities with any mortal, and, I had reason to believe, had conciliated for me the *passive* regard of most of those with whom I was acquainted. But no sooner did different views of things, and a greater firmness of temper, incite me to an open declaration respecting points which I thought highly interesting to mankind, than I was made sensible, that my former source of satisfaction must be exchanged for self-approbation and the *esteem* of a few. The event gave me at first some surprise and more concern ; for I can truly say, that in my own breast, I found no obstacle to the point of *agreeing to differ*. It was even some time before I could construe the estranged looks of those, who meant to intimate, that they had renounced private friendship with me, upon mere public grounds. But enough ! At present, I can sincerely assure you, that I feel more compunction for early compliances, than regret for the consequences of later assertions of principle. And it is my decided advice to you, who are beginning the world, not to be intimidated from openly espousing the cause you think a right one, by the apprehension of incurring any man's displeasure. I suppose this to be done within the limits of candour, modesty, and real good temper. These being observed, you can have no enemies but those who are not worthy to be your friends.'

This kind of *experimental counsel* from a father to his son is highly interesting and valuable. Perhaps there is no moral quality concerning which the young men of the present age, (so

productive of powerful temptations to duplicity and inconsistency of character,) stand more in need of monition.

The spirit of improvement, both in young men and in the world at large, has lately been grievously checked by general insinuations, thrown out by the weak or the selfish, of the impracticability of all efforts for reformation, and by unmeaning obloquy cast on philosophy itself. The absurdity of this humour is well exposed in a letter on the pursuit of improvement. Speaking of philosophy, the author says,

‘It has been branded with the epithet of impious by the bigot, of arrogant by the cautious, and of visionary by the dull. It has drawn down the anathemas of the serious, and the ridicule of the light. Above all, it has been treated with that ironical sneer, which is so common a resource to those who are conscious of being deficient in argument. “Thank heaven! I am no *philosopher*; I pretend not to be wiser than those who have gone before me. I do not boast of the discovery of *new principles*. I must beg leave to retain my antiquated notions notwithstanding philosophers call them *prejudices*.” These flowers of polemical rhetoric, which decorate so many sermons, speeches, and essays, though they have lost the attraction of novelty, are yet of no small efficacy in swaying trivial minds; and the *argumentum ad verecundiam*, to which they appeal, is apt to overpower unassuming modesty. Such a strain of frothy insolence is best disconcerted by admitting it seriously as an honest confession of inferiority. I would say—“I *know* you are not a philosopher—I never took you for one—your education and habits of life have disqualified you from all pretensions to the character—your opinions are mere prejudices, and do not merit a refutation.”

‘But if there be those who *bona fide* are afraid of philosophy, because very mischievous doctrines have been propagated under its name, let them be told, that what they dread is only the use of reason in a large way, and upon the most important subjects; and that if, on the whole, we are better for the gift of reason, though some abuse it, we are likewise better for aspiring to be philosophers, though some falsely and for bad purposes arrogate the title. A very common topic of railing against philosophy, is the extravagant and contradictory opinions held by the ancient schools of philosophers. But with whom ought they to be compared? Not with those who have been enlightened by direct revelation, but with the vulgar and bigots of their own times, who implicitly received all the absurdities which fraud and superstition had foisted into their systems of faith. If, by the efforts of unaided philosophy, out of a people thus debased, could be raised a Socrates, an Epictetus, an Antoninus, what honours short of divine, are not due to it? Nor have its services to mankind in later ages been much less conspicuous; for not to insist on the great advancements in art and science which have originated from *natural philosophy*, (since they are questioned by none) what man of enlarged ideas will deny, that the *philosophy of the human mind*, of *law*, of *commerce*, of *government*, of *morals*, and, I will add, of *religion*, have greatly contributed to any superiority this age may claim

claim over former periods? If philosophy thus employed have occasioned some evils, a more correct and diligent use of the same will remove them. If erroneous conclusions have been drawn from a partial or premature induction of facts, they will be rectified by a future more extensive induction. After all, no medium can possibly be assigned between reasoning freely, and not reasoning at all—between submitting implicitly to any human authority, and to none.

In a letter on the analogy between mental and bodily disease, some very useful practical hints are suggested concerning the method of curing moral distempers. The only effectual mode, in our author's opinion, is the resolute application of opposites, on the medical maxim,

Contraria contrariorum esse remedia.

What can be relied upon to oppose strong natural inclination, constant example, and confirmed habit, but some agent equally powerful, which shall, not in the way of persuasion, but by coercive force, be employed to draw over the mind to a contrary state of feeling? Where this can be put in practice, there is no case of moral depravity so desperate as to be without the hope, nay, perhaps, without the certainty, of a cure; where it cannot, the slightest vitiation is hardly to be removed. It is not without experience that I speak in this matter. More than once has it happened to me to be consulted as a friend on occasion of the discovery of very ruinous tendencies in young persons. In these instances, dissuading all petty expedients, I recommended such a total change of external circumstances, as would of necessity induce as complete a change of views and habits;—and the event justified my advice. That this was a right method, was, indeed, sufficiently obvious; but it might not be so obvious that it was the *only* right one; at least, parental indulgence is frequently glad to shelter itself under the plausibility of some less decisive mode of proceeding. But to one who has a just notion of the operation of *motives* upon the mind, it will be very apparent, that as long as those which are induced for the purpose of remedy continue inferior in force to those which nourish the disease, no benefit whatever can be expected from their application. Actions which we would avert will either be done, or not be done. They will infallibly be done, if the motives for them preponderate; they will not be done, if the contrary takes place. There is no medium: and such is the power of habit, that every instance either of yielding or of resisting, favours a similar termination when the trial next occurs. Whence may be demonstratively shewn the weakness of expecting any advantage from the mere repetition of efforts that have already proved unavailing.

These remarks are illustrated and confirmed by an appeal to experience on the irresistible opposition of a series of causes in the formation of character. The principle of this letter is the only solid ground of improvement in moral discipline.

In a judicious letter on inequality of condition, after having admitted the necessity of a considerable degree of inequality,

and having remarked that the condition of the poor, though not so good as it ought to be, is not so bad as it appears, Dr. A. concludes with the following observations on the manner in which their condition may be meliorated :

‘ In order to produce any favourable change, it is first requisite to distinguish the *necessary* circumstances of their situation, from the *casual*. The necessary, are those connected with that inferiority of station which, I have attempted to shew, *must* be the condition of a majority in all human societies, and more especially in those where the powers of the mind are most cultivated. I am of opinion, therefore, that it is not in the power of merely political institutions to do more for the advantage of the lower classes, than secure them from oppression, and prevent their interests from being sacrificed to the avarice and ambition of the higher. Whether this can be done much more effectually than is already done by the constitution of our own country, I shall not enquire ; but I am ready to confess, that my expectations of benefit are not turned towards changes in that quarter. It is on the removal of some of the *casual evils* attending the condition of the poor, that my hopes of seeing the world happier chiefly depend ; among which, I reckon gross ignorance, bad morals, and pernicious habits. That it is within the reach of human industry to produce great amendment in these particulars, and that even in a metropolis so enormous and licentious as this, I no more doubt, than that all remaining slavery might be abolished, as the past has been. A comparison of different nations and societies, already affords full demonstration of the great differences in this respect that different care and management will create. The labouring classes of *all* towns are not left ignorant of every principle of religion and morality, and void of all encouragement to practise economy and the decencies of life. To the disgrace of this enlightened country, it has been one of the most remiss in attentions of this sort ; but I trust a spirit is awakened which will suffer it to be so no longer. In promoting a reform of this kind, every man, however contracted his sphere of action, is able to advance the public good ; but especially, those who have devoted themselves to the improvement of morals, possess both the ability and the influence requisite for the work. To you, who even during the course of your education exhibited an ardent zeal in this cause, I need not recommend it further, than by expressing my confidence that your attempts will not fail of success, if not so much as you would wish, perhaps more than you would expect. Evils, no doubt, moral and natural, will remain as long as the world remains ; but the certainty of the perpetual existence of vice, is no more an argument against attempting to correct it, than the same certainty with respect to disease, is a reason against exercising the art of medicine.’

The subject of the probable prevalence of truth through the world is ably discussed in another letter : but we trust, for the sake of human nature, that the obstructions to its progress are too strongly represented. We are willing to believe that long experience may correct the errors of mankind, and, in due season,

son, afford them all the benefits which can arise from a knowledge of useful truth.

On several other moral or speculative letters, we could with pleasure enlarge; particularly on some excellent remarks on *attachment to country*; in which, patriotism is wholly derived from the consideration that our country comprehends those individuals to whom we are bound by every tie of affection and gratitude:—but we must pass over these, in order to leave room for a brief account of some other parts of the volume.

In the *critical* class, we meet with two letters on attachment to the antients; in which Dr. Aikin weighs the merits of the antients and moderns, on the general principle that writing is an art which admits of improvement in proportion to the general progress of mankind in knowledge. On poetry, he makes the following remarks:

‘ Ingenious dissertations have been written to prove, that a simple state of man and nature, as they exist in the first dawning of civilization, is the condition most propitious to poetical attempts; and, in fact, many of the favourite productions of the muse in various countries date from such periods. This theory, supported as it is by various plausible arguments, is, however, in my opinion, rather elegant than solid. When language and the art of versification had reached to a certain pitch of refinement, that poetry which consisted in the description of natural objects, and of the simple affections of the heart, might, indeed, at once attain excellence; and the attempts of a more polished age to improve upon it, might degenerate into tinsel and conceit. Still, however, as nature herself does not alter, and as the simplest manners are always existing among a certain class of mankind, a writer of true taste may at any time excel in delineations of this kind. Instances of this are likely to happen, when, after long periods of refinement, the relish for simplicity comes round again. This seems to be the case among us at present; and he must be a very prejudiced reader, who can prefer the literary taste of the ages of Elizabeth and the Charles's, to that of the present day, in respect to justness and truth. If the pictures of nature exhibited by a Cowper and many other modern poets be compared with those of any former age of English poetry, I will venture to assert, that they will be found beyond comparison the most chaste and exact. It may here be remarked, that a simple age is never sensible of the merit of its own simplicity; but, on the contrary, is fond of laying on with profusion all the ornament it possesses. This is universally true of savages, with respect to the decoration of their persons, and all the little apparatus of their cabins. It is equally true of the language and rude compositions of a people still barbarous, or only rising towards civilization. Their productions, therefore, are less uniformly simple than those of an age which can fully conceive the difference between different styles, and possesses judgment enough to exhibit each in its purity.

‘ But, with respect to the higher species of poetical compositions, there can be no possible reason to suppose that excellence in them will be the growth of an early stage of civilization, or that it will not in general keep pace with other choice products of the mind in their progress towards perfection. Uniformity of design will not exist before accuracy of conception,—beauty of arrangement, before a just sense of order,—propriety of selection, before the principle of congruity,—strength and delicacy of sentiment, before a habit of abstract thinking,—splendour of diction, before the large and varied use of language. Unless, therefore, it were in the power of native genius to overcome impossibilities, we should never expect to see a capital work, combining all the excellencies of plan, imagery, and sentiment, and at the same time free from gross defects, produced in an uncultivated age, or by an illiterate author.’

In the sequel, Dr. A. very satisfactorily accounts for the disagreement of the actual progress of literary merit with this theory; the causes which have fostered an unreasonable attachment to the writings of antiquity are distinctly explained; and the true medium is pointed out between a blind reverence for the antients, as models of perfection, and a fastidious contempt of their productions.

One of the most original speculations in this volume relates to the question respecting the general standard of merit in the fine arts. On this subject, the author boldly departs from the common idea that their perfection consists in the accuracy with which they imitate nature; for he maintains that they are not, in general, intended to give exact copies of nature, but have an additional object,—the production of novelty. The doctrine is thus illustrated with respect to the drama:

‘ The *drama* is of all the efforts of art that which approaches the nearest to nature. It has every advantage conjoined, which the others possess singly; and indeed in some circumstances almost ceases to be a representation, but is the thing itself. Yet how differently have different nations conducted their dramatic spectacles, and how manifestly have they *intended* variation from nature, where copying it would have been obvious and easy. The Greeks, as you well know, wrote all their plays in measure, and pronounced them in recitative with the accompaniment of music, and with regulated gesticulation. They covered the stage with a chorus, which was made privy to the most secret transactions, and interrupted the dialogue by odes of the most elevated poetry. All this was certainly deviating far enough from reality; yet never were the powers of the stage over the passions more conspicuous than in Greece, and never were a people more enthusiastically fond of theatrical exhibitions. In all these points the Romans exactly copied them. Modern nations have in different degrees followed the ancient models. All have adopted verse as the vehicle of tragedy, and most, of comedy. They have, at least in the interludes, associated dance and music. But the Italians, in their operas, have employed throughout the same artifices
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of recitative, song, and measured action, that were used by the ancients. A true-bred Englishman laughs at all this, or yawns. Some of our first wits have not disdained to point their ridicule against heroes stabbing themselves in cadence, and lovers expiring with a quaver. But a sensible Italian surely does not want to be told that this is not nature. He looks for nature in the story, the passions and the sentiments; but by allying it with the charms of exquisite music and graceful gesture, he feels that he obtains something more, without losing any thing. It may, indeed, require time and exercise to acquire a true relish for such exhibitions, and fashion may have induced many to affect at these spectacles a pleasure which they do not feel, especially when the language of the piece is a foreign one. But I think we cannot, without gross prejudice, doubt that they are capable of exciting genuine raptures, and that, in persons whose sense of propriety is as just and delicate as our own. You know that in this matter I may claim an unprejudiced opinion, at least on the side for which I am pleading, since my own tastes are perfectly homebred, and my conviction of the power of such arts is founded more on the testimony of others, than on my own experience. I confess, that I was inclined to laugh at the idea of *heroic dancing*, till a friend of mine, a judicious unaffected country gentleman, who had been to see *Vestris* in a serious opera, assured me, that he had received from his action, sensations of dignity, grace, and pathos, surpassing any thing of which he had before formed a conception.

In confirmation of the doctrine advanced in this letter, the author remarks that the poetical language of tragedy is not natural: that even the recitation of blank verse ought not to be a perfect imitation of natural speech; and, in short, that, if tragedy be not considered as a sublime poem, rather than a mere fable to move the passions for a moral purpose, it will be impossible not to prefer the *Gamester*, or *George Barnwell*, to any performance of *Sophocles*, *Shakspeare*, or *Corneille*. After farther illustrating his theory by applying it to pastoral; to the old romance, and to the modern novel, the author gives this summary of his doctrine:

‘That even the pleasure derived from natural objects is considerably dependent on their *novelty*—that art more peculiarly applies to this source of gratification—that even those termed *imitative*, have a purpose distinct from copying nature, which is, the allying it with something new, as the clothing and vehicle—and that with respect to the degree in which these additions may be made with a happy effect, it depends in great measure upon local habits and associations.’

The same doctrine is applied, in a subsequent letter, to ornamental gardening; and the preference, on a comparison of the antient and modern taste, is given to the former. Entertained as we have been by the ingenuity of Dr. Aikin's speculations on this topic, we cannot persuade ourselves entirely to subscribe to his opinion. We perceive, however, so much strength in the arguments

arguments by which he supports it, that we should be inclined to come to a compromise with him, by admitting that it is *one* of the provinces of art to excite surprize by novelty, even at the expence of the most palpable deviations from nature,—but that her most extensive and most pleasing office is to imitate those parts of nature which, in the archetype, are best suited to fill the imagination and to touch the heart.

Some excellent remarks are given, in the 16th letter, on Pope's *Essay on Criticism*; in which, we think, the Doctor has clearly shewn that this celebrated poem abounds with false thoughts and vicious principles, which render it a very unsafe guide in matters of taste, notwithstanding the large admixture of maxims established on good sense, and expressed with the utmost brilliancy of language. This letter may be particularly recommended to the attention of young men, as affording them a good specimen of that kind of sound criticism which judges of a writer's merit chiefly by the truth and correctness of his ideas.—The young critic may likewise reap great advantage from the careful perusal of a judicious essay on the chief purposes, and the principal faults, of poetical translation; in which it is laid down as a fundamental maxim, that the translator, who, in order to accommodate his performance to modern taste, fails to reflect a true image of his original, with its characteristic distinctions,—though he may present a figure graceful and pleasing in itself,—has not completely performed his task.

As additional evidence of the correct taste with which this work is written, we may refer to the twenty-fourth letter, in which the author canvasses some of the principles that are the basis of our admiration of Ruins. We shall extract the following observations on the effect of Ruins as *objects of sight*, and as *sentimental objects*:

‘ The pleasing effect of ruins on the *eye*, may be merely the consequence of their having been parts of a grand or beautiful piece of architecture. The relics of Grecian temples, and theatres, or of Roman baths and palaces, the tall Corinthian pillars which supported some colossal portico, the long ranks of a broken colonnade, the high-roofed cathedral aisle, and Gothic window with its rich compartments and delicate tracery, are all objects on which the noblest arts have bestowed intrinsic value. They are also *rarities*; and they form a striking contrast with the rustic and solitary scenes in which ruins are usually found. No wonder, then, that the barbarous hand is execrated which levels with the dust the fair remnants of a cultivated age, nor that the eye of taste and knowledge lingers in silent admiration on these gems that glitter amid the desert. In this view, however, ruins have no peculiar value as such; on the contrary, the less *ruinous* the better; and a remain of antiquity in perfect preservation is the great desideratum to the lover of the arts.

‘ But ruins, still as *objects of sight*, are not without beauties peculiarly their own, which render them the favourite subjects of the pencil, and the admiration of all who travel in search of the *picturesque*. According to their feelings, the regular lines of art but ill harmonize with the free strokes of nature; and in a landscape they prefer the stick-built hovel and thatched cottage to the neat uniformity of an elegant mansion. But in ruins, even of the most regular edifices, the lines are so softened by decay or interrupted by demolition; the stiffness of design is so relieved by the accidental intrusion of springing shrubs and pendant weeds; that even the richest decorations of art seem not misplaced amid the wildness of uncultivated nature. This mixture, too, produces somewhat perfectly singular; and novelty in itself is ever a source of pleasure. The ivy creeping along gothic arches, and forming a verdant lattice across the dismantled casements; bushes starting through the chasms of the rifted tower, and wild flowers embracing its battlements; are the fantastic strokes of nature working upon patterns of art, which all the refinement of magnificence cannot imitate. It is, however, obvious, that for a ruin to be worth preserving as a figure in the landscape, it must have belonged to a work of some grandeur or elegance, and still exhibit the faded features of those qualities. A mere mass of rugged masonry, a cracked gable or tottering wall, can give no other impressions than those of decay and desolation. They may, indeed, still be *picturesque* in the literal sense of the word; that is, they may with suitable accompaniments be happily introduced into a *pictured* landscape; but this is only a consequence of the imperfection of painting as an imitative art, whereby the harsh and prominent features of deformity are softened into ease and spirit. Who has not seen an old lime-kiln or dilapidated barn wrought by the hand of a master into a striking piece of scenery? Yet, I presume, no person of elegant perceptions would chuse to have such *real* objects confront his eye in the walks which he has led round his cultured domains.

‘ With respect to the *sentimental* effects of ruins, they are all referable to that principle of association which connects animate with inanimate things, and past with present, by the relation of place. There cannot be finer topics for addresses to the imagination than this circumstance affords; and poetry and oratory are full of examples of its application. The view of a field of battle, in which the fate of a mighty kingdom was decided; of gloomy towers once conscious to deeds of horror; of ruined palaces, the ancient abodes of splendour and festivity; of deserted towns where science and arts formerly flourished; of the roofless choir and mouldering cloister, once vocal to pious hymns, or sacred to contemplation; cannot but powerfully move every susceptible breast. The general sentiment inspired by such scenes is that of the mutability of human affairs; and in certain tempers of the soul, nothing can be so sweetly soothing as the tender yet elevated melancholy excited by the contrast of the spectacle before our eyes, and that beheld by the imagination.

‘ But to enjoy this strain of meditation to advantage, it is necessary that the place or remain should refer to somewhat really interesting—that the relics should be sufficient to afford some aid to the fancy—and that the emotions inspired by the recollected scene be of a kind not incon-

incongruous with those we are likely to bring with us to the spot. I cannot but suspect, that the undistinguishing passion for ruins is only a proof how little their admirers are in general sentimentally affected by them. A gay party rambling through the walks of a delightful pleasure ground, would find an unpleasant damp striking upon their spirits on approaching an awful pile of religious ruins, did they really feel the force of its associations. Were they not capable of gazing at them as mere objects of curiosity, they would be sensible of a certain incongruity of place and occasion. Whilst, on the other hand, the genuine child of fancy, often too much disposed to a melancholy which our climate and habits of thinking naturally favour, might be led by such an adventitious aid to indulge his pensive humour to a hurtful excess.

Upon the principle of association it will, however, appear, that the greater part of the relics of antiquity in this country can produce but trifling effects on the heart. The ideas they suggest are those of forms of life offering nothing dignified or pleasing to the mind. The castellated mansion of the ancient baron, of which nothing is left but a shattered tower, frowning over the fruitful vale, reminds us only of the stern tyranny, brutal ignorance, and gross licentiousness, which stain the times of feudal anarchy. And if we look back to the original state of our ordinary monastic remains, what shall we see, but a set of beings engaged in a dull round of indolent pleasures, and superstitious practices, alike debasing to the heart and understanding? We are rejoiced that their date is past; and we can have little inducement to recal them from that oblivion into which they are deservedly sunk, and which best accords with their primitive insignificance.

The diversified entertainment, which this valuable publication has enabled us to lay before our readers, will be a sufficient apology for the length of the present article. Writings so strongly marked by good sense, correct taste, and liberality of sentiment, carry with them their own recommendation.

Of the rest of the letters in this volume, we can only mention the subjects, viz. The Love of Applause; The Story of Circe; Prejudice, Bigotry, Candour, and Liberality; Religious Societies; Reply in Controversy; Classification in Natural History; Buffon's Natural History; Spleen and Low Spirits; Consolation; Second Thoughts and Middle Courses; Spectral Appearances; Cheap Pleasures; Independance; and the Choice of a Wife.

ART. II. *The Rhine: or, a Journey from Utrecht to Frankfort; chiefly by the Borders of the Rhine, and the Passage down the River, from Mentz to Bonn; described in a Series of Letters; written from Holland to a Friend in England, in the Years 1791 and 1792; embellished with Twenty-four Views in Aqua Tinta, and a Map of the Rhine from Mentz to Bonn.* By Thomas Cogan, M. D. 2 Vols. 8vo. 11. 1s. Boards. Johnson. 1794.

IN a very modest introductory advertisement, Dr. Cogan declares that he had no intention of prefixing his name to this work,

work, until the eve of its publication, when it was forcibly urged that narratives of facts required a voucher, and that anonymous travellers were always placed in the suspected class. His reluctance, he says, chiefly proceeded from his having availed himself of the freedoms which the epistolary form admits, and having indulged that sportive vein to which an anonymous writer feels himself entitled: but which a proper respect for himself, as well as for his readers, would perhaps restrain in one who intends to reveal his name. We deem each of these circumstances an advantage to the work. We have perused it with the greater confidence, as it has the sanction of a respectable name; and with the greater pleasure, because, from the intended concealment, it is written with the unrestrained ease that is necessary to render letters interesting, and which displays the character of the author, and makes the readers consider themselves as his intimate friends. Letters composed with a design to be laid before the public, under the sanction of the writer's name, are generally formal, if not insipid; and have little of the epistolary style, except the beginning and the conclusion. Had Dr. C. originally intended to have prefixed his name to these papers, we are convinced that they would have been written in a different manner from that in which they now appear: we should still indeed have found him the judicious observer of men and things, but, as he would have been conscious that he was professedly feeling the pulse of that respectable patient the public, we do not believe that, with all his apparent disposition to cheerfulness, he could have avoided presenting himself full dressed, and with a solemn countenance. This might have pleased a few fastidious readers: but we confess that our taste is very different; and, where the writer is worth seeing, we had rather see the man than the author. Thus, in the letters before us, we derive much more satisfaction from the frank and pleasant companion to whom they introduce us, than we should have received from the grave Doctor, with all the correctness and decorum of authorship about him.

The following paragraphs will give the reader an idea of the sort of information which he may expect from this work, and of the author's manner of conveying it:

‘ We travelled over a large space of ground, in a comparatively short space of time; and as we were continually in motion, we could examine few objects with critical attention. We could only skim the surface of things, which does not always afford cream. However, accept of the following condition; permit me to intermix with the descriptions or narratives of my route, those sentiments or recollections to which they may have given rise, and I am at your command. Without having been an extensive traveller, I have rambled more than my situation in life demanded. Local employments were not
always

always of sufficient force to detain me at home. During the excursion you wish me to describe, both similarities and contrarieties have frequently recalled other scenes and ideas, which I shall not hesitate to set down in the order they occurred; nor shall I reject any others that may occur in the course of my correspondence. By this mode a strange medley, a whimsical miscellany, may possibly be produced, and it rests with you to determine, whether my narratives will be the better or the worse on this account. If the *latter*, you have only to exclaim *bastia*, and I have done, for I am very certain that without its aid they will not merit your acceptance, whatever may be their fate with it.

One circumstance is against me. As no design of spreading upon paper a particular account of this journey was entertained by me at the time; and as my minutes were taken merely to assist my own recollection, and were confined to those subjects which are the most adapted to my own taste, I have let many opportunities of accurate information escape me, relative to subjects that might have been more interesting to yourself, or your friends, than they were to me. Whoever travels with the *intention* to communicate, is often more solicitous to become a *conduit*, than an *absorbent*; to *convey* than to *drink in*; and he is obliged to pay a servile attention to *minutiae*, which are acceptable, as they serve to *complete* the information, although they may not answer any other purpose. As I had not this prospect, I have not submitted to the drudgery; but of consequence I cannot lay claim to the merits of precision, nor make such a display of my knowledge, as might have been my object, could I have predicted your commands.

When we propose to accompany a person on his travels, there are many trifling questions which curiosity prompts and delicacy forbids us to ask; among these are the motives which lead our companion to make the excursion. This some may think an *impertinent* question; yet we cannot but deem it of importance; as it enables us to judge of the objects to which he means to introduce us, and of the entertainment which his society is likely to afford us; whence we may determine whether we chuse to be of the party. Sterne observes that the French have a very easy method of satisfying themselves on this head, by negative questions, and by a proper use of the convenient adverbs, *peut-être* and *apparemment*: but Dr. Cogan, knowing that the English are not always blessed with the same modest assurance, has spared them the trouble of asking, by making the following open declaration of his inducements, previously to his departure from his house at Rotterdam:

Notwithstanding the satisfaction we experience, when wearied and disgusted with business, at the thoughts of retiring from tumultuous life; and the impatience with which we wait for the happy moment that promises leisure to follow the desires of our own hearts, and to free us from every restraint but those we impose upon ourselves; there is great danger, after this envied season is arrived, and
has

has been for some time enjoyed, of our being haunted by that *dæmon* of the indolent, yclept *ENNUI*. I do aver, and will maintain, that there are few people in the world who fear this *dæmon* less than myself, or that have been less annoyed by him. The diversity of my taste, which I mournfully acknowledge to be too general to pursue any one object with the unremitting diligence necessary to render me a competent master of it, united with the vivacity, not to say, out of respect to self-love, the *levity* of my disposition, had for years set the enemy at defiance. But very unusual application to severer studies for several months, by which, *entre nous*, I hope that the public will in due time be essentially benefited, had so fatigued my eyes and my brain, that at length power was wanting to "repel the foul fiend," when he had the effrontery to besiege my study. Though it be true respecting the *Great Devil*, *resist him, and he will fly from you*, yet I am fully convinced that this little urchin, and all his fraternity and followers, such as discontent, peevishness, caprice, &c. are like gnats and gadflies; there is no beating them away; they return perpetually; and the only chance of escaping, is to fly from them.'

On his journey from Utrecht to Nimeguen, the view of the Rhine leads our author to lament the fate of this venerable river, which, it is well known, is turned out of its antient channel; and, as it flows on to the sea, loses its name in that of the *Leck*, which was once an inconsiderable branch of it; while the waters that retain their old bed, being deprived of their original force, are unable to make their way to the sea, and are choked up by the sands, at no great distance from it, near the village of Catwyk in the neighbourhood of Leyden.

'Some people, (observes the Doctor,) think that old *Rhenus*, the ancient river god, might fairly commence an action against his offspring the *Leck*, for this robbery of the best part of his current. Others maintain that the *Leck* was not to blame, and that he has done nothing more than what every other river would and must have done in his place. Some alledge that the name of the Rhine ought, in justice and in decency, to have been transferred to the *Leck*; as there is no proportion between its former and present volume of water. They ask, with an air of triumph, what is it that constitutes a river? The channel, or the water that flows through it? Now this appears a decisive question; for, if we say the *channel*, or the track through which the waters *have* passed, it follows that a river may remain after it is dried up:—If we say the *waters*, then certainly the name ought to follow them. Others evade the argument by asserting that rivers are subject to the same laws with widows and maidens, who change their names, as oft as they change their beds.

'You may imagine the dispute to be of no moment. What is a mere appellation? you will ask. But these are obviously republican notions. You cannot expect that they will be countenanced by nobles and potentates of the earth, or any of their adherents or dependents. A contra-revolution in France is threatened upon this very principle. Yet, my good Sir, what are the names and titles of *Men*, though they live to threescore years and ten; or of a generation of men, should

should they boast of three or four hundred years, compared with that of a noble river, that has seen numberless generations succeed to each other as rapidly as its own fluids; and that has a natural claim to flow on to the end of the world, if something more than human does not check its current?

When speaking of a *Favourite*, one is apt to be diffuse. Since I have resided in the United Provinces, thrice has my tent been pitched adjacent to the borders of this river; and he has always been kind and friendly to me. In the journey which is to be the subject of these letters, I have constantly travelled by his side, or swam with his stream. He has enlivened and dignified every prospect I have enjoyed; and eager am I to embrace so fair an opportunity of paying him a tribute of gratitude.

We have given these passages because they afford an idea of the author's manner; it is now time to say something of his matter. In this, there is a pleasing variety; for, though he accurately describes those scenes and things which are worth mentioning, his attention is chiefly devoted to mankind; and the customs, manners, and characters of those with whom he meets are the subjects of a large part of his letters. These particulars he exhibits in a lively agreeable style, by the introduction of little anecdotes and conversations, which have the advantage of making the characters display themselves, and save the trouble of a formal account of them. This mode, it must be owned, may not suit those who wish to travel post from place to place; for the Doctor detains us considerably on the road, and occasionally invites us to accompany him to his inn, and to join in his convivial conversations: but for this delay he makes ample amends by the good sense, as well as by the vivacity, with which he entertains us. What he sees and hears on his journey often leads him into a comparative view of similar objects in his native country, in which we always find him candid and impartial. Though a zealous friend to virtue, truth, and liberty, he seems to have nothing of that severity which this zeal sometimes inspires; for vice he excites our pity and contempt, rather than our indignation; and he renders folly ridiculous by good humoured raillery.

At Cleves, our traveller was accosted by a nun, who begged a trifle to supply the chapel of our Lady of Kevelaar with wax tapers; this was a most wonderful image, which was discovered in a miraculous manner, and, being placed in a chapel, performs the most astonishing cures, healing all those votaries who have faith sufficient to render them proper objects of her beneficence. Having stated the supposed facts, the Doctor observes that he does not presume to arraign our Lady of Kevelaar as an impostor, for he apprehends that she may cure an ague as well as the best Talisman; but he charges her with a very indecent

monopoly, by undermining the true and lawful claims of the crucifix at Kraanenbergh; which was much older, and was formed, in a more miraculous manner, of a consecrated wafer that, being laid on a tree, sunk into the wood, and, when the tree was cut down, fell out in the form of a cross. This crucifix formerly had numberless votaries, and performed all the wonders now wrought at Kevelaar: but, says Dr. C.

‘The *Kevelaar* image, like a pointed conductor, has drawn all the virtue from it, and left it totally inert.—The crucifix must have had more than Christian patience, or it would have avenged its cause by some judicious miracle! You plainly see what a juggling trick this has been of the virgin. She has taken away all the honour, power, and profits from one that has a prior right, one that is more than three hundred years older than herself,—one that was born in a more miraculous manner than she could be!—Not a soul knows whence that image came!—It could not be from heaven, for they say it has no very angelic countenance; and we will not suppose it to have been an outcast, and, like *Vulcan*, to have been thrown over the battlements.

‘Respecting the Crucifix, nothing in the world can be more credible, and at the same time miraculous, than the whole of its history. The priest, as we all know, by consecrating the wafer, converted it into genuine body and blood. It was therefore endowed with a vital principle, and with the power of acting, or else the whole process of transformation would be of no moment. The wafer, thus qualified, could easily, in imitation of the shepherd’s boys that surrounded it, employ its leisure hours in cutting itself up into a crucifix. This is plain! for if the priest be able to make one *metamorphose*, and turn a wafer into a God, who dares assert that this god-wafer is not able to make another, and to change its mode of existence as often as it pleases? and who will say that *self-creation* is not better than a *doubtful original*? These, my good friends, are the facts, and I leave you to form your opinion about them. Freely to confess my own, I think that *fair-play* is a *jewel* every where, and ought to be observed by the *images* of saints, as well as by *saints themselves*.’

Two long letters are occupied with describing some of the principal paintings in the celebrated gallery at Dusseldorf, in which the author displays his good taste, without the affectation of connoisseurship:—but the third letter is worth all the descriptions of all the cabinets in the world; as it contains an account of a noble action, occurring in the annals of private life, and introduced with some excellent reflections, tending to illustrate the goodness of Providence, and to soften that misanthropy which arises from benevolence itself on surveying the horrid scenes of blood and devastation which history, and, alas! the experience of the present age, obtrude on our view. The story is that of one Schmitz, a baker’s boy, who, having an astonishing genius for engraving, taught himself this art; and,

being patronized by Professor Krahe of Dusseldorff, was sent to Paris; where, after conquering a variety of obstacles which sickness and poverty threw in his way, he rendered himself master of his profession, and returned home with the best attestations of his talents, industry, and moral conduct. He was received in the kindest manner by his patron, to whom he endeared himself by his subsequent behaviour, and of whose daughter he became enamoured. Finding, however, that she was destined to be the wife of another, he laboured to suppress his passion at the expence of his health: but, fortunately, some objections were started by the parents of his rival, and he was at length made happy in possessing the object of his affections. The circumstances of the story, we are assured, are strictly true; the characters which it exhibits are so excellent, that we know not which to admire most, the paternal generosity of the professor, the frank and affectionate disposition of his daughter, or the noble spirit of young Schmitz. The author has done full justice to the anecdote by his manner of relating it; in which he displays that warm exultation which inspires a worthy and humane heart, on contemplating actions that reflect honour on the moral character of his fellow creatures. We were strongly tempted to extract a reflection or two: but we are afraid of exceeding our limits, and therefore must be satisfied with earnestly recommending the whole letter to readers of taste and benevolence.

The Doctor's description of Cologne is agreeably diversified with a variety of reflections, both serious and humorous, on the manners and follies of the place; among these his observations on superstition are too just not to secure the approbation of the grave, and too lively to fail in giving pleasure to the cheerful. His remarks on political subjects shew him to be a zealous friend to civil and religious liberty, who does not suffer party prejudices to bias his judgment.

Dr. Cogan's visit to Mentz leads him to investigate the disputed claim of this city to the invention of printing. After a very full and impartial view of the evidence on each side of the question, he concludes that the original invention of wooden moveable types is due to Laurence Coster of Haarlem; who, with them, printed several books in the Dutch language. The copies that are still extant have all those imperfections which must naturally be expected in the rude attempts of the first inventor: they are without date, but, from collateral evidence, the earliest is referred to the year 1422: it abounds with abbreviations, is printed in the old German letter, and only on one side of the leaf. It appears that Coster had employed John Geinsfleische as a journeyman; who robbed him of his types,

types, and established himself at Mentz about the year 1440, where he printed *Alexandri Galli Doctrinale*, and *Patri Hispani traſatus*, with the very types that were the original property of Coſter. He then undertook other publications: but, being unable to make the neceſſary diſbursements, he communicated the invention to Fauſtus, who furniſhed him with money, and ſhared the profits of his labour. Geinsſleiſche then contrived to cut types in metal; and, in 1450, he and Fauſtus publiſhed a folio bible, which they ſold as an elegant manuſcript. Sometime after this, diſputes aroſe between them, and their partnership was diſſolved. In the year 1457, Fauſtus publiſhed a Pſalter, which he openly acknowledged to be printed. Geinsſleiſche aſſociated with his younger brother, uſually known by the appellation of Gutenbergh, who had lived at Straſburgh; and who, our author thinks, might, by letters from his brother, have been made acquainted with Coſter's invention, in conſequence of which he attempted to ſet up a preſs at Straſburgh: but, not ſucceeding, he went to Mentz, and was employed in an inferior capacity by Geinsſleiſche and Fauſtus. It appears, from their publications in 1460, that the brothers excelled their rival, in the neatneſs and beauty of their types:—but, ſoon after this date, the latter took into his ſervice one Peter Scoeffer, who diſcovered the method of caſting metal types; in conſequence of which he was able to print with greater elegance and at leſs expence than the two brothers; and of the advantages of this invention Fauſtus was ſo ſenſible, that he attached its author to his intereſt by giving him his daughter in marriage.

In his account of Frankfort, Dr. Cogan gives a deſcription of the ceremonies obſerved at the coronation of the emperor, for which preparations were making when this journey was performed. Theſe are childiſh enough; nor is it ſurprizing when we conſider that they were invented during the intellectual infancy of Europe, and are continued unaltered to diſgrace its manhood. If the Emperor be a man of good ſenſe, he muſt ſecretly deſpiſe the nonſenſical and ſuperſtitious pageantry in which he is obliged to act a part:—but power is the reward; and this often reconciles men to the degradation of their real dignity as rational beings.

Frankfort, like Leipſic, is celebrated for its fairs, which are the grand marts for literature, as well as for articles of commerce. In order to provide a ſufficient ſtock for theſe markets, authors of all kinds are kept in pay by the bookſellers, and it is ſuppoſed that the annual publications do not amount to leſs than five thouſand volumes. We are told that, in a German Review, entitled *Allgemeine Literatur Zeitung*, publiſhed at Jena, above three hundred authors are employed, and

that the number of books annually reviewed in it is about eighteen hundred.

The passage down the Rhine, which takes up the remainder of the work, is agreeably described, and is interspersed with a great number of lively and judicious remarks; which afforded us much satisfaction, from a certain bold originality of manner, which distinguishes this pleasing letter-writer.

The views in acqua tinta are a pretty ornament to the book, which we do not hesitate to recommend as one of the most entertaining performances that we have lately seen. Our extracts from it have been less numerous than we could with pleasure have made them: but we wish rather to incite the reader to peruse the whole, than to satisfy him by our specimens.

ART. III. *The History of Antient Europe; with a View of the Revolutions in Asia and Africa. In a Series of Letters to a Young Nobleman.* By William Russell, LL.D. Author of the *History of Modern Europe*. 8vo. 2 Vols. pp. 499 in each. 12s. Boards. Robinsons. 1793.

DR. RUSSELL'S *History of Modern Europe* afforded us much satisfaction*; and the author is here completing his account of this quarter of the globe, by taking a station as far back as he can find historical footing, to include the antient history. This is indeed working backward from the end to the beginning, as Mr. Hume wrote his history of England: but whether the execution of extensive undertakings by retrograde stages be attended with peculiar advantages, or whether it has been in these instances dictated by contingences, is not material to the public, if the parts afterward unite into a connected whole. It may be observed, however, that, as the *History of Antient Europe* includes Greece and Italy, two of the most conspicuous theatres of antient story, this undertaking will comprehend the most interesting parts of universal history; and hence, which does not often happen, the work will prove more extensive than the limitation of its title appears at first to promise.

In the commencement of antient history, we have the alternative of two lines of conduct; we may reason philosophically from natural appearances, and expound the scanty records of antient fable: or we may take a much shorter and more easy way, which is to abide in all cases by some fixed authority; a method which saves inquiry, and excludes all objection and controversy:—but these methods must be pursued apart; we must adhere to the alternative chosen: for any attempt to blend them, with the view of assisting each other, leads to inextricable

* See Rev. vol. lxi. p. 180. vol. lxxii. p. 94.

confusion. Dr. Russell bewilders himself unnecessarily, as we think, at the outset of his work, in the abstruse question as to the origin and primitive state of mankind; a discussion which, in our opinion, he had better have declined, and, passing over the Mosaic history as sufficiently known and generally admitted, have contented himself with tracing the rise and progress of those nations which were beyond the professed object of the Jewish legislator's attention, from the earliest authorities which might be found concerning them.

' Unless, (says he,) we have recourse to that divine revelation communicated to the Hebrews, emphatically styled *the People of God*, we shall for ever remain ignorant of the creation of the world, and of the primitive state of man; subjects which, among all other nations, are lost in the chaos of fable. Yet have we, setting aside reverence for such revelation, a strong desire to trace as high as historical records reach, or as heathen tradition furnishes a chain of probable facts, the rude story of the human race. To gratify, without abusing, this curiosity, is the business of the historian.

' One circumstance strongly strikes the inquisitive and discerning mind, in entering on the history of ancient Europe. We find all its various nations and tribes, before the introduction of foreign improvements, in a similar state of barbarism. The course of civilization seems, therefore, to point out to us the line we ought to pursue, in studying their history.

' Let antiquarians bewilder themselves in attempting to discover the origin of the first European nations; for our purpose it will be sufficient, having found them barbarous, to follow them in their progress toward civility, military prowess, and political power; and to investigate the causes which retarded or accelerated that progress, together with those that afterward produced a relaxation of manners, a decline of the martial spirit, and the downfall of empire.

' In making this grand historical tour, which will bring within our view the growth and decay of the wisest and bravest nations that ever appeared on the face of the earth, we shall have occasion to contemplate MAN in all the different conditions of his being, and under every form of government. Consequently we shall be enabled to collect, in our range, all the instruction that history (which has been defined *philosophy teaching by examples*) can furnish for the conduct of human affairs.

' With Greece, whence science and civility were conveyed, through various channels, over the western world, we are naturally led to begin our survey. It will, however, be necessary, for the better understanding of the Grecian history, and the whole run of European transactions, at the same time that it is truly liberal, to take an introductory view of the most ancient state of the nations to whom the Greeks were indebted for their knowledge of arts and of letters. For history may be compared to a river: we must ascend to the fountain, to be able distinctly to trace its course.

' Independent of the testimony of the *sacred books*, all things conspire to prove, that the human race must have had a beginning; nor

has scepticism dared to deny, that the earth, during early ages, was but thinly peopled, and imperfectly cultivated. And ancient historians, with one accord, inform us, that the inhabitants of Asia, and those of the contiguous part of Africa, were more early civilized and enlightened than the European nations.

Before the date of any remaining records, before the birth of Moses, the illustrious Hebrew legislator, and the father of sacred history, population, policy, and arts, had made considerable progress among the Assyrians, Egyptians, and Phœnicians. But whether this so early population, and consequent civility, were the natural effects of climates more favoured than any in Europe, and greater fertility of soil, or of the more early planting of the human race in the heart of Asia, is a question not yet settled among divines and philosophers; and which is, on each side, attended with many difficulties.

If we receive, in a literal sense, the Mosaic history of the creation, of the antediluvian world, and the dispersion of mankind, after the flood, at Babel, or Babylon, we shall find little difficulty in assigning a reason, why the banks of the Euphrates and Tigris were crowded with great cities, crowded with inhabitants, skilled in all the useful and ingenious arts, before a single city was erected on the banks of the Danube or the Rhine. Yet shall we still be at a loss how to account for the no less early population and improvement of Egypt, India, and China; for the two latter countries were very distant from the scene of dispersion, and the former separated from it by almost impassable deserts.

But if, with a liberal antiquarian, we consider that mysterious narrative of the Hebrew legislator, as a *mythical and political apologue*, composed for the *introduction and support of the Jewish theocracy**; or if, conformable to the opinion of many learned writers, we suppose

* See a *Treatise on the Study of Antiquities, as the Commentary to Historical Learning*, by T. Pownal, Esq. Several of the Christian Fathers were partly of Mr. Pownal's opinion; and the late learned and celebrated Dr. T. Burnet is very explicit on the subject. "I have avoided," says he, "to mention Moses's *Cosmopoia*; because, I think, it is delivered by him rather as a *lawgiver* than a *philosopher*," &c.

"Almost all the Christian interpreters," adds Dr. Burnet, "agree with us, that the Mosaic *Tobu Bobu* is the same thing as the *Chaos* of the ancients; that the darkness described by Moses is their *Tartarus*, and *Erebus*, and *Night*; that his *Incubation of the Spirit*, or *Breath of God*, is collusive with the birth of *Phanes*, *Eros*, or *Love*." (Burnet's *Theory of the Earth*, first edit.) "So far," observes he, "Moses and the old philosophers agree; but here he breaks off his *philosophic strain*, and takes up a *human or a theological strain*; in which he has framed a popular relation of the rise of things, in the manner we all know." (Id. *Ibid.*) To the same purport writes Mr. Whiston, concerning the creation of the celestial bodies. "Moses indeed," says he, "mentions the making of the Sun, &c. in order to accommodate his narrative to vulgar apprehension: but chiefly to secure the Jews from the worship of the host of heaven." Whiston, *Disc. of the Mosaic Creation*, p. 4.

that,

that, in consequence of the confusion of tongues and the dispersion of mankind, the great body of the human species degenerated, during their emigration, into a state of savage barbarity; and, in that state, spread themselves widely over the face of the earth, the causes of such population and improvement may be deduced in a satisfactory manner. For this purpose we must carry our inquiries to what has been called, *the State of Nature.*

This is indeed as high as he can securely go, without launching into the regions of imagination to fill up the chasm between sacred and profane history; and it is high enough to answer all satisfactory purposes.

Nevertheless, in treating on the early state of Syria, and on the sanctity of matrimonial engagements there, the author does not appear to entertain any very exalted idea of the Hebrew character. He observes,

‘ It is remarkable, that, in all these transactions, the various Syrian tribes discovered more confidence, and a higher sense of honour, than the Hebrews, who dwelt among them; though the Hebrews regarded themselves as the peculiar people of God, and had received assurances to that purpose. They wanted faith in man, whatever they might have in God; and seemed ever willing to prostitute their wives, rather than suffer in their own persons. The speech of Abimelech to Isaac is truly memorable. Isaac, like his father Abraham, had said that his wife was his sister; “left the men of the place should kill him for *Rebekah*, because she was fair to look upon. And it came to pass, that Abimelech, king of the Philistines, looked out at a window, and saw Isaac sporting with *Rebekah* his wife. And Abimelech called Isaac, and said, “Of a surety she is thy wife: and how saidst thou, She is my sister?”—And Isaac said unto him, “Left I die for her!”—And Abimelech said, “What is this thou hast done unto us?—One of the people might lightly have lain with thy wife, and thou shouldst have brought guiltiness upon us.” And Abimelech charged all the people, saying, “He that toucheth this man, or his wife, shall surely be put to death.” (*Genesis*, chap. xxvi. ver. 7—11.) If disposed to display the baseness of the Hebrews, I might exhibit their perfidious cruelty in regard to the Shechemites; (*Genesis*, chap. xxxiv. *passim*.) But it is better to draw a veil over such horrid transactions.’

If such instances be necessary to his subject and argument, why draw a veil over them? He had much better, as we have hinted, never have introduced them. The business of the historian is to unveil truth, not to disguise and to privilege enormities. Under the embarrassments to which we have above alluded, Dr. R. thus dismisses the wonders attending the early history of the Hebrews;

‘ These I leave theological writers to display and investigate. For they partake too much of the marvellous to be submitted to the cool enquiries of the philosophic historian; who is bound to reconcile to the laws of nature and probability every circumstance he relates, or to expose it as falsehood and imposture. It was dangerous to approach

too near the Mount *: I shall, therefore, keep at a reverential distance, and maintain a profound silence, in regard to this, and other sacred transactions connected with it. But the institutions of Moses, the illustrious Hebrew legislator, demand my attention as an observer of the progress of human affairs, and of the rise of civil and religious establishments.*

In treating of these institutions, he again entangles himself in the paradoxical argument of the author of the Divine Legation of Moses, respecting the motives for his omission of the doctrine of a future state; for which Dr. R. thus *easily* accounts:

‘He was leading an obstinate people, through many dangers and difficulties, to the *country promised them by the LORD*; and any *prospect of a happy state, beyond the grave*, might have *relaxed their endeavours, for attaining their earthly Canaan*.’

According to the latitude of private interpretation, which every one naturally assumes, which every one aims to withhold from another, and which accounts for one authority serving so many discordant views, Dr. R. thus resolves the divine legation of Moses:

‘In saying that the *will of God* imposed these statutes, so necessary to the welfare of the human race, I mean no *arbitrary will*, or *will merely imperative*; but that *constituting will*, which regulated MORAL FITNESS, and implanted in the human breast the *sense of discerning that Fitness*. ‘The *Will of God*, thus explained, is the same with MORAL FITNESS, which the *Moral Sense* was given to *recognise*. Every legislator, therefore, who institutes ordinances calculated for the happiness of mankind, may be said, in philosophic language, to have a *just claim to Divine Authority*. Hence an inquisitive and sagacious historian (Diod. Sicul. *Biblioth.* lib. i. p. 48.) ranks Moses among the illustrious ancient legislators, who had *asserted their right to such authority*; either, remarks he, (ibid.) because *they believed their laws* to have *something divine in them*, for human good; or because they *supposed the people would be more observant of them*, from their *veneration for the God* that was thought to have *framed them*.’

When Dr. Russell fairly quits Moses, and enters the world at large, he finds an open road; and treats of Syria, Egypt, the traditional history of Greece, the Trojan war, the Grecian states, the Persian empire, the wars between the Greeks and the Persians, the Grecian colonies in Asia Minor, and in Italy, and traces the Grecian history to the beginning of the Peloponnesian war †.

* * *Exod. xix. ver. 21.* “And the LORD said unto Moses, Go down and charge the people, lest they *break through* unto the LORD to gaze, and many of them *perish*.”

† Here we cannot avoid condemning the crude manner of sending out two volumes so closely filled with various matter, without either a table of contents or index; owing to which deficiency, any search is as confused as in a file of newspapers.

The

The author, with a commendable degree of accuracy, produces all his authorities, which are numerous; and, in his notes, he also supplies many illustrations and justifications of his text, where he differs from other writers on the same subjects.

No intimation is given of the probable extent of a work, of which the present publication is only termed the *introductory volumes*; and which, as before observed, brings the history of Greece no lower than to the commencement of the Peloponnesian war. Our uncertainty, however, on this head, is probably removed, as Dr. Russell is—*no more*.

ART. IV. *Medical Facts and Observations*, Vol. IV. 8vo. pp. 232. 3s. 6d. Boards. Johnson. 1793.

THE reader will find an account of the former volumes of this work in our Review, New Series, vols. viii. p. 155. ix. p. 248. and xii. p. 84. The present opens with

Observations on the fevers and dysentery of hot climates, and on the use of mercury in those diseases. By Mr. W. Boag, Surgeon at Bombay.

If medical observers, long stationed in hot countries, would more frequently publish the result of their practice, an opportunity of comparing the affections of the living system, under different temperatures, to great advantage, would be afforded; and many medical prejudices, the great bar to improvement, would be speedily removed. This reflection arises from Mr. B.'s observations on the very free use of mercury in fevers and dysenteries in India. In lighter cases, where there are distinct remissions, the bark is often an adequate remedy: but, in severer cases, 2 drachms of the strong mercurial ointment are usually rubbed on the belly, legs, and thighs, of the patient, night and morning, till the mouth is affected,—when the patient finds himself relieved; and if the ointment be continued for a day or two more, no complaint remains but that of a sore mouth. In the former part of his paper, the author shews, from numerous dissections, that the liver is most commonly diseased in these fevers, and in dysentery.

Account of the successful treatment of a case in which the brachial artery was divided. By W. Adair, Esq. Surgeon to the Garrison of Gibraltar.

This narrative deserves the attention of surgeons. The wound was cured by an operation the same as for an aneurism.

Account of the effects of oil of turpentine in internal hæmorrhage. By the same.

This

This was a case of hæmorrhage from the bowels : ten drops of oil of turpentine, with yolk of egg and cinnamon water, given about every six hours, soon stopped the discharge, and were equally effectual after a relapse.

Observations on the pathology and mode of treatment of calculi in general, but more particularly of intestinal calculi, with a description and chemical analysis of the intestinal calculi of horses. By Mr. W. Gaitskell, Surgeon at Rotherhithe.

This long title is followed by a paper of correspondent dimensions. It is divided into two sections, of which the former is employed in a very sensible defence of the late Dr. Austin's Theory of the Formation of Calculus, and contains some observations on the treatment of the *colica calculosa*. The recommendation of infusion of the *beards of leeks*, as a remedy in calculus, struck us as most interesting in this part. The *lithic acid* of Scheele is by no means a necessary constituent part, according to Mr. G., of calculous concretions.

From the experiments here recited with acids, alkalies, and heat, Mr. G. infers that intestinal calculi consist of dry animal oil, animal gelatinous matter, volatile alkali, argillaceous earth, and magnesia, variously combined and proportioned. The experiments are made rather in the gross method of the old chemists than in the present scrupulous pneumatic way. Mr. G. is an adherent of phlogiston. We quote the following as, in our opinion, the most important piece of information which this paper contains ;

‘ As the nitrous acid, according to Bergman and Scheele, is capable of decomposing urinary calculi, and separating an acid, *sui generis*, called the acid of calculus, in form of rose-coloured crystals, soluble in water, and capable of staining animal substances red ; and as these celebrated chemists have attributed the formation of calculus to the presence of this acid in union with animal earth, I have bestowed peculiar attention, in my analysis of intestinal calculus, to look for the acid they describe. To discover this, some nitrous acid was saturated with intestinal calculus, and though the solution was transparent, and of a pale yellow, yet, upon application to the skin, no red coloured spots were formed, which should have been effected, had the lithic acid been present ; besides, the skin was irritated considerably, spouted yellow instead of red, and incapable of ablution by water ; while the rose-coloured spots described by Scheele, were soluble in water, and no way irritating to the skin.

‘ Another portion of nitrated solution of intestinal calculus was evaporated to dryness, which, if the lithic acid were present, should have left a rose-coloured salt ; but, in place of this, yellow-coloured crystals were formed, one half of which was nitrated magnesia, the remainder an insipid white concrete, neither calcareous, aluminous, nor magnesian. The anonymous author, already quoted, in his new
Theory

Theory of the Gout and of the Stone, relates, that the lithic acid is contained in the healthiest urine, and is separable from the same, in a crystalline form, by means of any other acid. To examine this precipitate, I collected ten grains, by adding a few drops of marine acid to eight ounces of recent urine, and frequently repeating the experiment. But after being collected, washed, and dried, instead of possessing the properties of an acid, it was insoluble in water, insipid to the taste, and changed the blue infusion of read cabbage-leaf, green; and instead of forming rose-coloured crystals after solution and evaporation in nitrous acid, a yellowish white powder was left, which appeared to be animal earth. It presented phenomena very similar to the coagulable lymph of the blood; for it changed vitriolic acid black, and dissolved; admitted of dilution with water to a certain extent, beyond which the acid was abstracted, and most of the earth precipitated. The precipitate of urine was found soluble in the three mineral acids concentrated, and decomposable by dilution with water; and coagulated lymph, similarly treated, was found equally soluble in the concentrated acids, and equally decomposable by water.

Account of the good effects of opium in a case of retention of urine. By Mr. A. Mather, Surgeon at York.

The signs of stricture in the urethra were evident; and the case is satisfactory.

A case of varicose aneurism. By Mr. H. Park, Surgeon, Liverpool.

This case is related as a caution to inexperienced surgeons to be well assured that the veins will really dilate sufficiently to take off the whole of the blood, poured out by the wounded artery, before they give such a prognostic as may lull the patient into a delusive and dangerous security.

The good effects of opium administered in clysters, in cases of menorrhagia. By Mr. Peter Copland, Surgeon at Swayfield, Lincolnshire.

Lest the title of this paper should mislead young practitioners by inducing them to administer opium indiscriminately in menorrhagia, we think it necessary to quote the words of Dr. Whytt, which these cases are adduced to confirm. "When a *profluvium mensium* or a flooding after abortion is attended with, or preceded by, an acute pain, *not inflammatory*, in the lower part of the belly, and returns with greater violence as often as the pain returns or increases, opium will prove a more effectual remedy than any of the astringents."

Account of the good effects of a mercurial snuff, in a case of gutta serena. By Mr. R. B. Blagden, Surgeon at Petworth, Sussex.

A case in confirmation of the practice recommended by Mr. Ware in the Memoirs of the London Medical Society.

A case

A case of pulmonary hæmorrhage, with remarks. By Mr. W. Davidson, London.

Mr. D. here again insists on the propriety of the practice which we noticed in our account of the third volume of this work.

A case of psoas abscess, successfully treated. By Mr. W. Smith, Surgeon, Bideford.

The full analysis which we lately gave of Mr. Abernethy's ingenious essay on the lumbar abscess, (Rev. vol. xii. p. 48.) must be fresh in the memory of our medical readers. The present, which was a very alarming case, adds confirmation to his principles, though it was treated independently of them. Mr. S. attributes his success, 1. to his care in preventing the admission of air into the cavity: he operated by puncture. 2. To the free use of opium, so far as was necessary to allay pain, and to the superficial manner of dressing. 3. To the tonic medicines and nourishing diet, which were proportioned to the waste by suppuration. 4. To careful ventilation.

Case of phlegmonic inflammation, with reflections on certain effects of heat and cold. By T. Beddoes, M. D.

Dr. B. first relates a case in which phlegmonic inflammations came on very soon after the alternate immersion of the patient's arms in cold and very warm water. From this circumstance he takes occasion to appreciate the effects produced by the succession of these powers. He also endeavours to account for the sore eyes, so common in Egypt and some other hot countries; and he bestows some remarks on those cases, in which part of the body is opposed to one of these powers, and the remainder to the other; as, for instance, where a stream of cold air flows on a person sitting in a warm room.

Observations on the good effects of caustics in cases of white swellings of the joints. By Mr. B. Crowther, Surgeon to Bridewell and Bethlem Hospitals.

Analogy led Mr. Pott to make some trial of caustics in white swellings, but the practice was not very successful, because, as Mr. Crowther believes, he made his application at too great a distance from the seat of the disease. Mr. C. therefore applies large caustics to the external and internal condyle of the thigh bone, when the knee-joint is the part affected. The three cases here related are not offered as sufficient vouchers to establish the practice, but in order to induce surgeons to make trial of it. We shall quote the last case, in order to give the reader an idea of the effect:

* Elizabeth Platt, of Hoxton, about seven years of age, a little before Christmas 1791, was observed by her mother to walk lame, which

which was attributed to chilblains; but, on undressing her, her mother discovered that one knee was larger than the other. On the 6th of April following I visited the patient, and found her labouring under symptoms of hectic fever. Her knee joint was then much contracted, incapable of flexion or extension, and much enlarged, particularly the inner condyle of the thigh bone. As her pain was not violent, except when the limb was moved, recourse was immediately had to the caustic, which has effected a re-establishment of her health, a diminution in a great degree of the enlargement of the joint, with a perfect recovery of its motion, and a considerable relaxation of the tendons of the flexor muscles, the remaining contraction of which seems the only impediment to the full exertion of the limb; as she can bend the joint with ease, and can extend the leg as far as the contraction of the tendons will admit of.

This volume also contains three papers taken from other publications, but of these our readers have already received notice: we have likewise omitted one or two papers of inferior importance.

ART. V. *A Dissertation on the Eleusinian and Bacchic Mysteries.* 8vo. pp. 184. 3s. 6d. sewed.

THIS book, very incorrectly though elegantly printed, and, as the title page would have us believe, at Amsterdam, is another of those strange productions with which the translator of the Orphic hymns occasionally astonishes the public. If he seriously entertains the wish of reviving Platonism in its most mystical form, at the expence and to the exclusion of christianity, it were surely more adapted to his end to undertake a systematic defence of the miracles of Plotinus, to teach the plausible theories of dæmonology, and, like another Swedenborg, boldly to declare himself the habitual companion of superior beings. The age is not wanting in credulity: as the success of Lord Monboddo's Metaphysics and Sibley's Astrology has demonstrated. It is indeed an observation, which must by this time have been repeated in every European metropolis, that superstition and irreligion are gaining ground with equal strides, and that the growing distaste for established opinions is accompanied by no general tendency toward any other specific notions, but by a disposition to separate into varieties of sectarism hitherto unexampled.

Concerning the Eleusinian and other mysteries, much has already been written; more perhaps than this free-masonry of elder days deserved. Whether these rights were brought from Hindostan or Egypt,—whether they were originally emblematic, or a mere mass of religious mummary,—whether they were frequented for purposes of instruction or of pleasure,—it will

will surely not be contended that a revival of them, now that the allegorical meaning of every ceremony which remains on record is wholly lost, could be useful in amending either our moral or intellectual character. Yet to what else do these pages tend? Neither is a complete acquaintance with the subject displayed: the refutation, which Bishop Warburton's doctrine has received from the hand (probably) of Lowth, should have been noticed and answered, if the author chose to persevere in espousing a mystical interpretation of the 6th book of the *Æneid*. Thus:

‘But that the tradition of the principles from which the soul descended formed a part of the sacred mysteries is evident from Virgil; and that this was accompanied with a vision of these principles or gods, is no less certain, from the testimony of Plato, Apuleius, and Proclus. The first part of this assertion is evinced by the following beautiful lines:

‘Principio cœlum, ac terras, camposque liquentes,
Lucentemque globum lunæ, Titaniaque astra
Spiritus intus alit, totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.
Inde hominum pecudumque genus, vitæque volantum,
Et quæ marmoreo fert monstra sub æquore pontus.
Igneus est ollis vigor, et cœlestis origo
Seminibus: quantum non noxia corpora tardant,
Terrenique hebetant artus, moribundaque membra.
Hinc metuunt cupiuntque: dolent, gaudentque: neque auras
Respiciunt, clausæ tenebris et carcere cœco.

For the sources of the soul's existence are also the principles from which it fell: and these, as we may learn from the *Timæus* of Plato, are Jupiter, or the Demiurgus, the mundane soul, and the junior or mundane gods.—Now, of these, the mundane intellect, which, according to the ancient theology, is Bacchus, is principally celebrated by the poet, and this because the soul is particularly distributed into generation Dionysiacally, as is evident from the preceding extracts from Olympiodorus; and is still more abundantly confirmed by the following curious passage from the same author, in his comment on the *Phædo* of Plato. “The soul,” says he, “descends Corically, or after the manner of Proserpine, into generation, but is distributed into generation Dionysiacally; and she is bound in body Prometheically and Titanically: she frees herself therefore from its bonds by exercising the strength of Hercules; but she is collected into one through the assistance of Apollo and the saviour Minerva, by philosophizing in a manner truly cathartic.”

A writer who expresses himself in this troubled style is not enough the pupil of the Graces to inherit any portion of that influence which the fine imagination of Plato must for ever retain over cultivated minds. Theosophism never held a very close alliance with reason, nor ever ventured to trust to plain argument for its propagation. Our mystagogue then must build

build his hopes of making converts on an appearance of erudition, by which he expects to overawe those who lean on authority, and who easily become the dupes of a few pages mottled with Greek.

We should advise this writer to acquire some familiarity with the works of Lucian, as the best antidote to a species of zealotry and fanatical extravagance to which he frequently betrays some propensity.

ART. VI. *A Short History of the British Empire, during the last twenty Months; viz. from May 1792, to the Close of the Year 1793.* By Francis Plowden, LL.D. 8vo. pp. 386. 5s. sewed. Robinsons. 1794.

IF the reader be impatient to enter the historical part of this performance, let him pass over the first fifty-six pages, which bear no relation to the title of the book: but, if he wishes to see the adventurous author enter the lists with the renowned BURKE, in order to break a lance with that doughty knight; if he can, unmoved, bear the sight of the dreadful assault made by the hero of the constitution, spurring on his famous courser, JURA ANGLORUM, against the great champion of chivalry, mounted on his high-mettled charger, REFLECTIONS; let him then boldly open the fifty-six pages, and he will be abundantly gratified. He will see the knight of the CROWN IMPERIAL unhorsed at the dreadful onset, and the redoubted constitutional hero riding triumphant over him, and making him "bite the dust!" He will, moreover, (strange to tell!) see the mighty conqueror snatch the trump of Fame, sound forth his own praises, and proclaim to the world his splendid victory!—Perhaps it would have been more decorous had he suffered some other mouth to blow the trumpet: but who could refrain from exultation on having defeated so formidable an antagonist? Had it proved a drawn battle, it would even then have been matter of triumph to this knight, that he had dared to encounter so formidable an opponent; and well might he exclaim in rapture, with Ulysses, "*Non sum superatus ab illo*:"—but when, after a fierce contest, a decided victory is the reward of his noble daring, who can blame him for exulting? What victor could have been modest at such a moment?

If any of our readers should deem the style of the foregoing introductory paragraph somewhat unusual for a literary journalist, the following extract will shew that it is not altogether foreign from that of the work now before us:

"My admiration begat a love for the constitution; and when I beheld her so rudely assailed by Mr. Paine, I could not resist the impulse
of

of raising even my feeble hand in her defence. I entered the lists clad with no other than the simple defensive armour of civil freedom; for such only is to be found in the arsenal of the British constitution. Yet I beheld with astonishment and with alarm my fellow-combatants rush forth against the enemy, encumbered with foreign arms and weapons, which for the last happy century had been disused by Britons. I dreaded the return of their unruly coursers and scythed chariots amongst their own ranks. And henceforth, I pledge to my countrymen my most determined efforts to exterminate for ever the fatal use of these anti-constitutional weapons of destruction.'

If Dr. Plowden's reflections were alway as deep as his expressions are strong, we might readily admit him to be a judicious and an able writer: but, unfortunately, he does not, in every instance, appear to have sufficiently considered the points on which he decides most authoritatively. For instance: he says, pages 19 and 20, 'I profess my principles to be the antipodes to his (Mr. Burke's). I must therefore believe, as I do not mean wilfully to abandon my cause and my reputation, that principles fundamentally at variance with those of my book are fundamentally false.' In reality, however, the principles of our author do not differ so widely from those of Mr. Burke as he imagines. Mr. Burke condemns the proceedings not merely of the convention, and of the legislative assembly that preceded it, but of the first constituent assembly. Of that very assembly Mr. P. speaks in equally strong terms of condemnation, representing it as acting under the influence of avowed deists and levellers, and as adopting measures destructive of the happiness of the people. These are his words on this head:

'These sentiments I publicly declared within some months after the publication of Mr. Burke's Reflections: * "That the general abandonment of all revealed religion by the highest ranks and armies of France, had, more than any other cause, been productive of the present revolution; that it had been planned, carried on, and supported by the most avowed atheists and deists of that kingdom; and had been uniformly disrelished and opposed by all those who were actuated by any impulse of religion or morality. The suppression of every religious institution, the degradation of the clergy, and the sanctification of the ashes of Rousseau and Voltaire, were the infamous proofs of these melancholy truths." When I make this avowal of my own sentiments upon the early stages of the French revolution, I would not even hint an imputation to others, that their differing in opinion from me upon the subject involved either folly or criminality.

'I conceive many of my countrymen to be so enraptured with the charms of liberty, that they nobly sympathize with every fellow-creature in the real or imaginary enjoyment of it. What wonder then, if many of them, at the dawning of the French revolution,

* * Case stated by the author, page 15, published 1791.'

rejoiced at the struggle of a powerful nation to throw off the yoke of despotism which had galled them for centuries? In fact, had the effort been made by men of respectability; had the members of the constituent assembly been true to their trust, in following the instructions (*cabiers*) of their electors; had they not been seduced by the fallacy and impiety of levelling philosophers, and philosophizing levellers, France probably would enjoy at this hour a government and constitution nearly resembling our own, which would have commanded the admiration and respect of the universe. The latter scenes of this bloody tragedy have unfortunately confirmed my judgment, and I believe changed those of most others, who differed from me upon the subject of the French Revolution.

The constituent assembly was freely chosen, and it fairly and fully represented every order or description of the people; on what principle, then, does the author condemn that body? Its power in the state was built on that which he calls the true basis even of the British constitution; on the 'will and consent of the people,' (page 6,) in whom, he contends (page 27) 'the sovereignty of power ever did, and now does, unalienably reside.' The constitution established by that assembly was, therefore, an expression of that will and consent, an emanation from that sovereign power; by what authority, then, does Dr. P. censure its acts? On what principle of consistency does he reprobate a constitution so originated, so decreed? He says that the representatives departed from the instructions of their constituents. Did the latter disavow the acts of their agents? No, they almost unanimously ratified them. What right, then, has he to bring such a charge?—But the constitution formed by that assembly was not, though it might have been, the British constitution. This we conceive to be an appeal to nationality, unworthy of a man of sense. The British constitution we love and revere; it is suited to Englishmen, and Englishmen are suited to it: but let us not be so extremely national as to suppose that its practical excellence must be as obvious to foreign countries as to us: the contrary is the case; for, in the constituent assembly, those who proposed the British constitution as a model were few in number; and it was in effect, though not in form, determined that it was not calculated for the meridian of France.

From page 21 to page 43 inclusively, the author is employed in drawing a parallel between himself and Mr. Burke, founded on quotations from the "Reflections" and "Appeal" of the latter, and the "Jura Anglorum" of the former, arrayed against each other in columns. The great difference between them is perhaps, after all, more in words than in things, more in sound than in substance.

Mr. Burke asserts that the doctrine, which declares "that the sovereignty, whether exercised by one or many, constantly and unalienably resides in the people," is calculated, in his opinion, utterly to subvert not only all government in all its modes, and all stable securities of rational freedom, but even all the rules and principles of morality itself. What does the present author assert in opposition to this? In our opinion *nothing*. He asserts that all power, civil or political, originated in *compact*. This will not be disputed: but as little will it be disputed that, so long as the terms of the compact are completely fulfilled, in *spirit* as well as *letter*, it is equally binding on *all* the parties to it, for all parties have taken a solemn oath to stand to it. Hence it is evident that, though the sovereignty of the people is not extinguished by the compact, the *exercise* of it, except in the terms of the agreement, is suspended, and ought to remain suspended, until it is restored to full activity by a breach of the engagements contracted by those to whom the administration of the sovereignty was entrusted by the people. This explanation will go a great way to reconcile the seemingly jarring opinions of these two gentlemen. As to the acts of the 4th and 6th Anne, to which our author refers, we think that they make against himself and in favour of his adversary; for they do not declare it to be treason to express a thought against the sovereign power of the *people*, but of the *legislature*, or king, lords, and commons. Mr. Burke has committed no crime against these statutes, by asserting that the *people*, as distinct from their parliamentary capacity as represented by the house of commons, cannot legislate; and he never attempted to deny the power of the legislature to do whatever it was competent to the sovereign power to enact.

It would lead us too far to follow the author through his parallel, and to point out the passages in which he contends for differences between himself and Mr. Burke; which, in several instances, were so minute as to escape our eye; we shall now, therefore, proceed to his second chapter, which begins at page 57, and which ought, in justice, to be called the first; as that which precedes it has really nothing to do with the *history*.

On the subject of the *slave-trade*, the author has bestowed much attention; we have carefully perused his remarks on this much agitated question, and yet we are at times at a loss to ascertain his own opinion on it. He admits that the injunctions of the 'christian code militate against the state of slavery,' and that 'no legislature can sanction the means of attaining an iniquitous end.' In this we read, by inference, the condemnation of the *slave-trade*, as the means of attaining an iniquitous end,

end, viz.—the establishment and perpetuation of slavery. On the other hand, he contends that this question, ‘taken up on the pure abstract rights of humanity, evidently hazards the property of individuals, deeply affects the navigation and commerce of the nation, and immediately involves the dismemberment of the British empire.’ Here is the condemnation of those who were aiming at the abolition. On one side he places christianity, humanity, and justice, execrating both the means and the end, both slavery and the means by which it is supported. Against them, he arrays the interests of individuals, and of the British empire; and he calls in the aid of Mammon to steel the hearts of Englishmen against that rule engraven by the hand of God himself on the human mind, “do as you would be done by.” After having so long hesitated between christianity and self interest, that we were at a loss for some time to determine to which side he leaned, he at last takes a decided part, exhibiting the triumph of trade over humanity and justice, and pressing into his service all the narrow, selfish passions of the human heart, to decide on this momentous question,—Whether a trade shall be continued which dooms to slavery millions of our fellow-creatures? We confess that, for our part, we never could bring ourselves to sit down coolly to calculate the profits of injustice; nor the loss that might be sustained by giving to every human being his due: we adore, as an emanation from the divinity, that sacred principle—*fiat justitia, ruat cælum!* and we never can think that the man truly understands the term, JUSTICE, who contends that, when a person has purchased that which the seller had no right to convey to him, he is intitled to compensation before he makes restitution to the right owner. On the other hand, we admit that the public, having sanctioned an abominable traffic, ought, as a *punishment*, to bear the burden of an indemnification to those who would not have embarked in it if the legislature had set its face against it from the beginning. We will close this subject with the following quotation from the author; just remarking, by the way, that we think (for we speak only from memory,) that he is historically wrong when he says that, on the 1st of May, Mr. Pitt presented to the house of commons a string of resolutions for the *gradual* abolition of the slave-trade: the resolutions presented on that day were for the unqualified abolition; the word gradual was inserted in the first resolution, and was carried, on the motion of Mr. Sec. Dundas:

‘Before this important question receives its final decision, it should be completely divested of the stern compulsion of conscientious morality, that shuts out the sympathy of human nature, and forbids the exercise of discretion and election. If the subject be once brought

to a matter of mere civil investigation, the mist of enthusiasm will be removed, that magnifies the size of all reasons and misrepresents the shape of every objection. Then and not till then will the advocates for the abolition of the slave-trade see the full force of the reasons of their opponents for its continuance, viz. the impossibility of keeping up the culture of their plantations without it; the advantages of navigation, opulence, and industry, arising from it to their mother country; the improvement of the situation of the slaves by being removed from a more unhealthy climate, secured from cruel and despotic tyranny, and rescued from the horrors of barbarism and idolatry; the injustice of invading private property without indemnification; the danger of calumniating the acts of the proprietors, their ancestors, and the governors and legislators of the country by supporting the system of slavery: and above all, the consequences which the slaves must draw (for they have thought) from our open declaration of the criminality of the practice of enslaving them.

‘ If at a future day the slave-trade shall be abolished, as an unchristian traffic, and the emancipation of all our colonial slaves shall follow that abolition as a just and necessary consequence of the principle that produced it; the indemnification and satisfaction of the injured proprietors will become a serious consideration to the minister of finance. On one hand will be established claims for the loss of property refused by the state, after the most unequivocal confirmation of it to the individual possessors; and on the other will be heard protestations against a contribution towards reimbursing the expences of enslaving and bartering for their fellow-creatures, in defiance of the ordinances of God; as if a seducer, forced by the laws from the object of his criminality, should demand of the state a reimbursement for the price of her ruin. If upon the abolition of the slave-trade a consequent emancipation should follow, cordial must be the prayers of our West India Planters for the continuance of the present Minister. For he, who has so warmly espoused the claims of these Africans to their natural rights, and who in the year 1786 proposed to saddle this nation with the sum of one million to buy up a right of nomination to parliament from individuals, which the constitution presumed impossible to exist, would not without full indemnification invade the property of individuals confirmed to them by the standing laws of the land, and the express acts of the legislature.’

On the subject of the petition from the *Unitarians*, to be relieved from the penalties of the 9th and 10th William III. our author displays great liberality, inasmuch as that he argues strongly in favour of those who reject a dogma which he himself receives as an article of his faith; and we must say that, on this occasion, he makes a thrust at Mr. Burke, which that gentleman's armour, we think, is not strong enough to prevent from rushing *capula tenus*. His words on that point are as follow:

‘ The future annalist of the most credulous age would be discredited in reporting, that Mr. Burke had in a full debate excited the horror
and

and indignation of the house of commons against the French revolutionists, for having completed the measure of their iniquities by superadding to the rest the crime of *religious persecution*, in order to convince a British Senate of the necessity of keeping upon their statute books acts of the most penal rigour against purely speculative opinions of religion *. The leading speakers, who followed him, opposed the motion, to avoid the scandal which the repeal of such an act might create in the church : and in order to secure the Unitarians from the guilt of sedition and treason, against which the constitution and laws have provided a full remedy, they found the necessity of holding over them *in terrorem* disabilities, penalties, and pains for denying revealed dogmas and mysteries of religion above the natural grasp of man's limited comprehension, to which no human authority can therefore demand submission.'

In the third chapter, the business of the Roman Catholics is taken up, not as a religious but as a political question, and a question also of parliamentary reform. A phenomenon had appeared in Ireland at the period to which the author alludes: the protestant dissenters and the Roman Catholics, than whom no two bodies of men ever had maintained less intercourse with each other, after long hatreds and antipathies, began at last to see that they were fellow-sufferers ; that their animosities were the foundation of the power which oppressed them ; and they had the good sense to perceive that a firm union between them would put an end to their oppression. They weighed the remarkable assertion made by Mr. Grattan some years before, " that it was, as it were, written in the book of fate, that the Irish protestant never could be free, till the Irish catholic ceased to be a slave." In consequence of this, some serious efforts were made by the most liberal on both sides, to form a political union between the two bodies. The author has the following remarks on this subject :

' In the present situation of the British empire, and under the existing circumstances of the Irish nation, the discontent and consequent irritation of three out of four millions of its inhabitants, became an object of serious alarm to government, especially when there was a prospect of the body of the dissenters coalescing with this bulk of the nation. Such a coalition could not fail to give regular, concerted, and perhaps deep-planned movements to a body of men roused into action merely by the soreness of their present sufferings. There were not wanting men of solid thought, strong reasoning, and

* * The effect of this act (9 and 10 William III.) is more extensive than it is generally thought : for it not only applies to all those who do not believe the mystery of the blessed Trinity, according to the Athanasian exposition or explanation of it, but against all those who do not admit of the *divine authority* of the Old and New Testament, &c.'

unshaken determination to instill into this vast mass of people, awaking from a long lethargy of inaction and wretchedness, the pleasing and self-convincing verities, that a free nation cannot be taxed that is not represented, nor bounden by laws in the framing of which they do not concur.

By what particular manœuvre the coalition was for the present warded off, I cannot trace. Government was certainly very anxious to prevent it, though nothing I believe contributed so much towards it, as the very warm part which the dissenters openly took in the successes of the French Revolutionists, and the undisguised predilection that some of their less considerate associates professed for a republican form of government. These sentiments staggered the generality of the Roman Catholics, the extent of whose views went only to be admitted to an equal share of the existing constitution of government, from which they were excluded; but in no shape to lend their assistance to change or demolish it, much less to frame a new one upon any other foundation.

[To be concluded in the next Number.]

ART. VII. *The Widow*, or a Picture of Modern Times. A Novel. In a Series of Letters. By Mrs. Mary Robinson. 12mo. 2 Vols. 6s. Boards. Hookham. 1794.

THOUGH poems and novels are both works of fancy, the transition from the former species of writing to the latter is not easy. The constant effort, which the poet commonly thinks it necessary to make in order to enrich his language, forms a habit of elevated diction little suited to familiar narrative; and those flights of imagination, which are the soul of poetry, can seldom be properly introduced in stories which are supposed to be copied from real life. Mrs. Robinson, to whose poetical merit we have often had occasion to bear testimony, appears to have found some difficulty in passing from the fictions of verse to those of prose. In the present novel, however, she has succeeded better than in her former prose productions, in attempting to throw off the pomp of poetical diction, and to reduce her style to the tone of polite epistolary correspondence:—but the principal merit of these volumes is their exhibiting a *picture of modern times*, in which the features of fashionable folly and depravity are drawn with a skilful hand, and with such strokes of deformity as are well adapted to excite contempt and indignation. The incidents are well contrived and arranged; the characters are agreeably diversified and strongly marked; and the sentiments, throughout, are such as ought to leave a due impression on the mind of the reader in favour of virtue. We shall not except, from the latter part of this commendation, the following delicate plea in behalf of the unfortunate and contrite female wanderer:

‘ We

‘ We are all (says Mrs. St. Lawrence) subject to error, and the feeling, considerate mind readily embraces every occasion to commend, rather than depreciate. Let those who censure, examine their own hearts; let them, before they condemn, prove themselves immaculate. The frailty of our sex depends on a thousand circumstances, and ought to claim the tenderest indulgence. A woman may be weak without being vicious; a variety of events may conspire to undermine the most powerful rectitude; and the severity frequently exercised by relations in the education of youth, gives an habitual discontent, which renders every scene of life dull and insipid. The mind, so tinged with peevish indifference, shrinks from the energies of virtue, and easily becomes a prey to the designing. There are women who have no opportunities to wander from the paths of propriety; peculiar deficiency in personal attractions will often shield the weakest heart from the attacks of the seducer; *others* are placed on such an eminence of delight, so surrounded by all the comforts, the luxuries of life, blessed with the attentions of amiable kindred (while every wish is anticipated by the affections of a worthy husband) that to deviate from virtue would be unpardonable. But let the unprejudiced observer turn to that woman, who, perhaps, tenderly educated in the bosom of affluence, with a mind exquisitely sensible, driven upon the mercy of an unfeeling world; young, beautiful, stricken with poverty, shrinking under oppression, assailed by flattery, and allured by splendor; surely the most obdurate heart must sigh for *such* a wanderer, and confess that, if any thing can palliate indiscretion, it is the combination of such circumstances. But, alas! how few will examine with candour, or judge with lenity! How few will look back upon past provocation, in order to extenuate present culpability! For my own part, I confess I never beheld the blush of contrition, without feeling an involuntary impulse to bathe it with a tear of pity! The *happy* do not want the aids of compassion, and I trust I shall cease to exist when I withhold a sigh from the *unfortunate*.

‘ You know, my amiable friend, I was always a melancholy being; and the solitude that surrounds me tends to cherish every mournful propensity. *Guilt* only flies from the stillness of seclusion, where it dares not scrutinize its own heart; for my own choice,

I love the labyrinth, the silent glade,
For soft repose, and conscious rapture made;
The melancholy murmurs of the rill,
The moaning zephyrs and the breezy hill,
The torrent roaring from the flinty steep,
The morning gales that o’er the landscape sweep,
The shade that dusky twilight meekly draws,
O’er the calm interval of nature’s pause;
’Till the chaste moon slow stealing o’er the plain,
Wraps the dark mountain in her silv’ry train,
Soothing with sympathetic tears the breast
That seeks for SOLITUDE, and sighs for REST.

‘ You see, my dear Madam, I am still an humble handmaid of the *Muses*; they are my best companions, for to them I owe many a tranquil

tranquil hour, which perverse fortune cannot darken, or even the envy of the world wrest from me.'

It would be easy to make other pleasing extracts from this novel, but we will not foretell the pleasure which our readers will derive from the perusal of the whole.

A second volume of Mrs. R.'s poems is under perusal.

ART. VIII. *Experiments on Animal Electricity*, with their Application to Physiology, and some Pathological and Medical Observations. By Eusebivs Valli, M. D. corresponding Member of the Royal Academy of Sciences of Turin. 8vo. pp. 323. 6s. Boards, Johnson. 1793.

OUR readers are already acquainted with the common method of performing these sanguinary experiments, and with their usual result. We shall therefore pass over what Dr. V. says in common with his brother experimenters on animal electricity, and shall select a few of the most curious peculiarities which he remarked during his long and laborious researches; hazard-ing, in conclusion, an opinion on his general theory.

He informs us that he repeatedly produced a renewal of the convulsive motions by removing the coating lower down on the nerve, after they had entirely ceased in the former situation of things :

'It is very evident, said he, from these facts, that the nerves possess at every part a vital principle, which perishes in proportion to the repetition and intensity of the shocks, which may be considered as so many electrical discharges.

'This principle also gradually perishes of itself, and it is always from the highest part that it first begins to disappear. One might suspect, that the nerve dries, during the experiment, and that to this cause its inertness, or want of power to conduct the electricity might be owing. This, however, is not the case. It cannot be denied, that a nerve, which has long been subjected to experiment becomes flat, and loses its white colour, which, perhaps, may be owing to part of it being carried off along with the electric fluid, but it still does not cease to conduct; for if we touch the coated nerve and the muscles with the metal conductor, the movements are excited, notwithstanding the alteration in its constitution. Besides, in the limbs of frogs, which have been either thrown into water, or exposed to the action of the atmosphere for a certain time, I have found the nerves apparently in their natural state. Yet, notwithstanding this appearance, it is by no means a matter of indifference for the experiment, what part of the nerve is prepared and communicated with.

'A great number of frogs have been sacrificed to my experiments; and I have constantly observed, that when there was any residuum of vitality, by lowering the coating, and trying it at the distance of every line, that is to say, making the communication between the

coating

exciting and the nerve, I reached the point which answered to the experiment.

' From this it appears, that this condition of the nerves, by which they possess the power of exciting muscular motion—this life, if I may be allowed the expression, continues longer in their extremities than at their origin.

' But is not their origin that which I call their extremities? Let us leave this to be decided by future physiologists.'

In the latter part of the first section, many observations, on what Dr. V. calls the conducting power of different substances, are related; of which the following is one of the most remarkable:

' Amongst men, there are some individuals who are good conductors, others who are less so, and some again who appear to be almost non-conductors.

' I was one day carrying on, with three of my friends, some experiments upon frogs. A frog was put in water, and we each by turn essayed its power. Two of us excited strong convulsions, the third only feeble ones, and the fourth none at all. This experiment was repeated frequently with the same result. This is not the only example I could adduce of the reality of this fact, but I do not think it necessary to dwell any longer upon it.'

In section 2. various experiments are detailed to shew that, when a ligature is applied to the nerves close to the muscles, the movements do not appear; and when, in two limbs of the same animal, one ligature is close to the muscles and the other is at a distance, the quantity of artificial electricity, necessary to excite the former into action, is enormously great in comparison with the latter.—Opium applied to the nerves appeared, on some occasions, to destroy, and on others not to impair, the excitability of the limb. 'Why opium, (says Dr. V.) should under certain circumstances act upon the nerves, and not in others, is what I am altogether ignorant of.' All, however, that is necessary to solve this difficulty, is to ascertain the *circumstances*;—which perhaps a person may do by fewer experiments than those of the present author, but more happily imagined and better directed to the point. The age and state of health of the animal, and the time of application of the drug, must make a material difference.—Some poisons, as corrosive sublimate, given to the animal, destroy the excitability. In speaking of the difference in the state of the muscular fibre, according to the difference in the manner of death, Dr. V. tells us, that 'in the plague at Smyrna in 1784, the bodies of those who died were in general so stiff, that one could not bend their arms or legs in any way. These bodies were a long time before they became putrid.'

Destroying

Destroying an animal by immersion in water or azotic air does not, in general, destroy the excitability : but the contrary seems to hold pretty much with regard to other mephitic airs.

In the 3d section, the author advances that muscular motion is an electrical phenomenon, though his opinion does not coincide with that of M. Galvani. Hence, in the above experiment, the metals are supposed to act as conductors merely. The muscular fibres compose an electrical battery ; ' the nerves, (says he,) distributed upon all the surfaces of the cylinders, or small jars of muscle, are the threads which conduct the fluid in question. They are disposed in such a way as to communicate with each other. The springs, or means by which this communication exists, have as yet evaded our observation. These springs are subordinate to the direction of the intellectual faculty, which by means of them is capable of producing any discharge and motion it will.' In this, and in the attempt to establish an analogy between the structure of muscles and that of the electrical apparatus of certain fishes, some degree of ingenuity is displayed : but we can say nothing farther. We perused the whole section with great dissatisfaction ; and so remote are the author's analogies, that we will venture to assert that no reader will be persuaded by him that muscular action takes place in consequence of any affection of the electric fluid accumulated in the fibres *. We entertain sentiments equally unfavourable respecting the 4th section, which treats of the influence of this supposed nervous fluid (electricity,) on the animal economy. It is a farrago of long irrelevant quotations and trifling unconnected reflections †.

It gives us much concern to treat an enterprizing foreigner with such severity, and to dismiss him so shortly :—but the most superficial reader will find internal evidence of an ill-advised design to manufacture an 8vo book out of materials not more than sufficient to make a very small pamphlet ; and against such designs we consider it as a duty to protest in the most positive terms. Had Dr. V. given a succinct and perspicuous account

* * The attraction of the (muscular) fibrils is owing to the different state or condition of the electricity in the muscles ; that is, in a state of contraction, the surfaces of the fibrils are differently electrified from what they are in a state of relaxation. Agreeably to this hypothesis, the equilibrium never takes place.'

† *Ecce Signum*—' The brain is the chef-d'œuvre of the divine Architect. It is here that we combine, imagine, and create, and from hence have emanated so many works which have been stamped with the seal of 'immortality.' An hundred other quotations of the same force might be produced.

of his experiments, and expressed his conjectures clearly and concisely, he might have filled up the remaining space with his observations on the plague at Smyrna, which we understand to be genuine and valuable; for it appears that he exposed himself, with almost unprecedented boldness, to the contagion. However, indeed, we disapprove the present publication, we are extremely desirous of doing justice to Dr. V.'s merits; and, for this purpose, we shall conclude with a quotation from his preface; which, we believe, contains not the smallest exaggeration:

'I shall, I doubt not, be charged with cruelty by many of my readers; but those who are thoroughly acquainted with my character, and know that I have sacrificed every comfort and convenience of life, with all the pleasures of society, for the purpose of visiting different countries in search of information, that I have experienced every possible hardship and fatigue, and solely with a view of offering the fruits of my labour to the public, they, I say, will not do me this injustice, but rather stand forwards in my defence.'

ART. IX. Mr. Cartwright's *Journal of Transactions and Events at Labrador.*

[Article concluded from our last Number, p. 379.]

ON his return to England in the latter end of the year 1773, Mr. Cartwright entered into a partnership with Captain Robert Scott, late commander of the *Speaker*, East Indiaman, and Mr. John Scott, his younger brother. They were jointly to have one half of the trade, and Mr. C. the other. Mr. C.'s vessel and stock were to be received at a valuation of two thousand pounds, and they agreed to furnish an equal sum in cash. Having embarked at Plymouth, they set sail April 13 for Ireland: but, on their passage, the ship received so much damage by running on the Rundlestone, which lies about four miles southward of the Land's end, that, on examination at Cork, she was found not *sea worthy*, and was consequently condemned as unfit for the voyage. A new brig of one hundred and thirty tons burden was purchased, which, after encountering a heavy sea, arrived at the place of destination about the end of June 1774.

To the lovers of natural history, Mr. C.'s account of the Porcupine cannot but prove acceptable:

'I do not know how many these creatures have at a birth; but imagine they are not very prolific: for if they were, they would destroy all the trees in the country, as they feed on nothing but rinds the whole winter, and by so doing kill a prodigious number of trees of all sorts; though they prefer the silver-fir to all others. In spring, they are very fond of the leaves of the larch, and in the autumn, they
eat

eat a bad species of mushrooms, which grow here in tolerable plenty. This creature is a good deal like the beaver, in size and shape; the only difference is in the tail and feet. They both sit up, and make use of their fore feet to feed themselves with. The porcupine readily climbs trees, for which purpose he is furnished with very long claws; and, in winter, when he mounts into a tree, I believe he does not come down till he has eaten the bark from the top to the bottom. He generally makes his course through a wood, in a straight direction; seldom missing a tree, unless such as are old. He loves the young ones best, and devours so much, eating only the inner part of the rind, that I have frequently known one porcupine ruin near a hundred trees in a winter. A man who is acquainted with the nature of these animals, will seldom miss finding them when the snow is on the ground, if he can but hit upon the rinding of that winter; by making a circuit round the barked trees, he will soon come upon his track, unless a very deep snow should chance to fall after his last ascent. Having once discovered that, he will not be long, ere he find the animal. The belly of a porcupine is covered with coarse fur, but all the rest of him, with sharp prickles; the longest and strongest of which are on his rump and tail. It is a received opinion, that a porcupine can dart his quills at pleasure into a distant object; but, I venture to affirm that this species cannot, (whatever any other may do,) for I have taken much pains to ascertain the fact. On the approach of danger, he retreats into a hole, if possible; but where he cannot find one, he seizes upon the best shelter that offers, sinks his nose between his fore legs, and defends himself by a sharp stroke of his tail, or a sudden jerk of his back. As the quills are bearded at their points, and not deeply rooted in the skin, they stick firmly into whatever they penetrate. Great care should be taken to extract them immediately; otherwise, by the muscular motion of the animal into which they are stuck, enforced by the beards of the quills, they soon work themselves quite through the part; but I never perceived the puncture to be attended with worse symptoms, than that of a chirurgical instrument.

A porcupine one day chanced to be upon the ground; and my greyhound, which always attends me and never had seen one before, no sooner set eyes on him, than he struck at him with the same resolution that he would have done at a fox. I thought he would instantly have gone mad. His tongue, the whole inside of his mouth, his nose and face were stuck as full of quills, as it was possible for them to be; in-somuch, that his mouth was gagged wide open, and he was in such agony, that he would have bit me, when I attempted to give him relief, could he have closed his mouth. Upon returning to the house, I made Jack hold him down, and then, with the assistance of a pair of bullet-moulds, in about three hours time, I extracted most of them. Some were broken too short to take hold of, and I drew out several by their points, which had penetrated quite through the roof of his mouth and the cartilage of his nose.

Mr. C. returned to London about the end of Nov. 1776; and, on the 29th of April in the following year, proceeded down the Channel for Waterford, on his fourth voyage; which

which terminated on the 21st of June, without any remarkable occurrence.

In the former part of this work, we noticed Mr. C.'s desire to 'be amongst the bears;' nor does he, in this respect, seem to have been disappointed:

'I came to a very strong shoot of water, occasioned by the river being pent in between two high points; from thence I saw several white bears fishing in the stream above. I waited for them, and in a short time, a bitch with a small cub swam down close to the other shore, and landed a little below. The bitch immediately went into the woods, but the cub sat down upon a rock, when I sent a ball through it, at the distance of a hundred and twenty yards at the least, and knocked it over; but getting up again it crawled into the woods, where I heard it crying mournfully, and concluded that it could not long survive.

'The report of my gun brought some others down, and it was no sooner re-loaded, than another she bear, with a cub of eighteen months old, came swimming close under me. I shot the bitch through the head and *killed her dead*. The cub perceiving this and getting sight of me, as I was standing close to the edge of the bank, which was near eight feet above the level of the water, made at me with great ferocity; but just as the creature was about to revenge the death of his dam, I saluted him with a load of large shot in his right eye, which not only knocked that out, but also made him close the other; during which time, he turned round several times, pawed his face, and roared most hideously. He no sooner was able to keep his left eye open, than he made at me again, quite mad with rage and pain; but when he came to the foot of the bank, I gave him a second salute with the other barrel, and blinded him most completely; his whole head was then entirely covered with blood. The second shot made him act in the same manner as the first, until he struck the ground with his feet, when he landed a little below me, and blundered into the woods, knocking his head against every rock and tree that he met with.

'I now perceived that two others had just landed about sixty yards above me, and were fiercely looking round them. As both my guns were discharged, the ram-rod of my rifle broken by loading in too great haste the last time, and as I had left my shot and ball-bag belonging to the other in the boat, I freely confess, that I felt myself in a very unpleasant situation. But as no time was to be lost, I darted into the woods, and instantly loaded my double barrel with powder only; that I might finge their whiskers at least, if I were attacked; for the rifle balls were too large. Having loaded my rifle also with as much expedition as a broken rod would permit, I returned to my former post. The bears having advanced a few yards, were at the edge of the woods, and the old one was looking sternly at me. The danger of firing at her I knew was great, as she was seconded by a cub of eighteen months; but I could not resist the temptation. She presenting a fair broadside to me, I fortunately sent my ball through her heart, and dropped her; but getting up again, she ran some yards into the woods; where I soon found her dead, without her cub.——

'I had

' I had not sat long, ere my attention was diverted, from the variety of objects, which at first presented themselves, to an enormous, old, dog bear, which came out of some alder bushes on my right, and was walking slowly towards me, with his eyes fixed on the ground, and his nose not far from it; at the same time he presented a fair forehead to me: I turned myself round to front him, drew up my feet to elevate my knees, on which I rested my elbows, and in that position suffered him to come within five yards of me before I drew the trigger; when I placed my ball in the centre of his skull, and killed him dead: but as the shore was a flat, reclining rock, he rolled round till he fell into the river; from the edge of which, he dropped at least four yards.

' On casting my eyes around, I perceived another beast of equal size, raised half out of the water. He no sooner discovered me, than he made towards me as fast as he could swim. As I was not then prepared to receive him, I ran into the woods to make ready my unerring rifle. Whilst I was employed in that operation, he dived and brought up a salmon; which he repeatedly tossed up a yard or two in the air, and, letting it fall into the water, would dive and bring it up again. In this manner he diverted himself for some time, falling slowly down with the stream until he was shut out from my sight, by some bushes, which grew a little lower down. Being now ready, I advanced to the attack, and presently perceived him, standing in the water with his fore paws upon a rock, devouring the salmon. I crept through the bushes until I came opposite to him, and finding myself then within fifty yards, I interrupted his repast, by sending a ball through his head; it entered a little above his left eye, went out at the root of his right ear, and knocked him over; he then appeared to me in the agonies of death for some time; but at last recovered sufficiently to land on my side of the river, and to stagger into the woods; where I found he bled so copious a stream, that it was impossible he could go far. Captain Kettle and his assistants had now finished their work, and joined me a second time; and as I wished them to skin the other bear, I sent them to him for that purpose.

' Never in my life did I regret the want of ammunition so much as on this day; as I was by the failure interrupted in the finest sport that man ever had. I usually carried fourteen balls in the box which is in the butt of my rifle, exclusive of the load; besides a couple of bags, tied to my bandoleer, for the use of my double barrel; one containing six balls, and the other shot. But this morning, I had inadvertently neglected to replenish the box, which had only seven balls in it, and had left my bandoleer with the bags in the boat, as I mentioned before; otherwise I am certain, that I could with great ease have killed four or five brace more. They were in such plenty, that I counted thirty-two white-bears, and three black ones: but there were certainly many more, as they generally retire into the woods to sleep after making an hearty meal; and they could not be long in doing that here, for the river was quite full of salmon.

' Having now only two balls left beside that in my rifle, and fearing I might be tempted to fire them, and afterwards have my retreat disputed,

disputed, or be attacked by one or more enraged bears immediately after I had fired a shot, when I should have nothing to defend myself with but the powder only, which was in my other gun, I thought it was most prudent to return to the boat and get a fresh supply of ammunition. When I got down, I not only found myself very much fatigued, but the day was far spent, and we had as much other work to do, as the remainder of it was competent to. The Shalloway likewise was left in so exposed a situation, that she might easily be driven from her anchors, if it came on to blow strong; I therefore altered my intention, and waited the return of the other three people. It was not long before they came down; for they were not able to skin the bear. Although his body was afloat in water, which was about four feet deep, and nothing but his head rested upon a flat rock, yet they could not lift even that up. It was with the utmost exertion of their united strength, that they could heave him off the rock with the assistance of leavers; nor could they cant him on his back, after he was wholly afloat, in order to skin him in the water; much less were they able to drag him on shore. We judged him to be as much as twelve hundred weight; nor could he well be less than that, as he stood six feet high, and his carcass was as big as that of the largest ox I ever saw. Finding themselves foiled in every other attempt, at length they tied some dry wind-falls to him and launched him into the stream, in hopes that we might pick him up with the boat; but the trees came down without the bear, which made us conclude, that he had grounded somewhere above. Thus ended in disappointment, the noblest day's sport I ever saw: for we got only one skin, although we had killed six bears, and not one morsel of flesh; which at this time would have been particularly acceptable, as we had eaten nothing for fourteen hours.

The Journal for Feb. 1779 contains an historical account of these tremendous animals. They are prodigious travellers, and are able to subsist a long time without food. Great numbers, Mr. C. believes, are destroyed every spring by being carried out to sea on the ice. They bring forth their young about March, and drop them on the ice; where they lie for some days before they are able to follow their dams, who, however, frequently carry them on their back, when they are first able to travel. They breed only once in two years, and have generally but one at a time. When their cubs are very young, it is dangerous to meet them and their dams, as the latter have then been known to act offensively; at other times, they will always make off:—but, when wounded, they will attack their enemy with the greatest fury. They are amazingly strong, and are most excellent boxers. Dogs, that are properly trained, will endeavour to seize them behind; to avoid which, the bear will ‘sit down on his buttocks, and spin round like a top,’ in order to get hold of the dog. ‘This is the time, (says Mr. C.) when you may approach and *kill him dead* at one shot, if you are but cool; but

but if the dog is not well used to the sport he will attack him forwards; in which case he is sure to be either killed, maimed, or cowed immediately, and the bear will then attack you.*

Mr. C. makes many remarks on the food and disposition of the rein deer. Though naturally wild and timorous, no creature is so soon nor so effectually tamed, if taken young. They not only grow bold, but discover a degree of affection for those to whom they are habituated. A young deer, whose mother Mr. C. had shot, had its full liberty on the fourth day after it was caught. It discovered no symptoms of fear at the report of a gun fired close to it, but appeared much terrified if any dog ran near it.

* I believe, (says Mr. C.) they scarce ever sleep; for as much as I have watched this, I never could observe that it was ever asleep, or kept its eyes closed for more than two seconds at a time, and, if I moved ever so little, it would start up. When I have lain down on the bed at a time it was lying on the floor, it would start up every five or six minutes, and come to see that I was not gone, and having licked my face, or sucked my neck-handkerchief a little, it would quietly lie down again. When at any time it lost me, it would run about grunting somewhat like a hog, and never rest until it had found me, when it would run up to me in full speed. Sometimes I have diverted myself with sleeping and running, both after and from it, which pleased it much.

They are fond of great variety in their food while it is in a growing state, preferring what is youngest and most juicy. They will swim with extraordinary swiftness and to a prodigious distance. From the observations which Mr. C. has been enabled to make, he is fully of opinion that there are many parts in England where they would live and thrive well: but he does not think that they would exist in such parks as produce nothing but fine grass.

At the latter end of the year 1779, Mr. C. returned to London; and, notwithstanding his great exertions, his affairs were far from being in a flourishing condition: he resolved, therefore, on a fifth voyage to the coast of Labrador. We observe in the journals of this voyage many curious observations relating to the natural history of the beaver. Mr. C. supposes that none of the writers, who have mentioned them, ever saw a beaver house, and that they related only the tales of illiterate furriers. He feels himself concerned at being under the necessity of contradicting the celebrated Buffon, who asserts, as Mr. C. observes, that a beaver has a scaly tail because he eats fish*. * I

* We are sorry that we have not M. de Buffon's work at hand; that we might have examined the passage in the original: for it seems incredible that so great a naturalist should have hazarded a conjecture so extremely unphilosophical.

wonder much, (says Mr. C.) that Monsieur Buffon had not one himself, for the same reason, for I am sure he has eaten a great deal more fish than all the beavers of the world put together. Beavers will neither eat fish nor any animal food, but live upon the leaves and bark of such trees and shrubs as have a resinous juice, and the root of the water-lilly.*

The mode of constructing their houses, and their choice of a situation, are extremely curious; for the account of which we must refer the reader to the Journal itself, as the length of it precludes us from transcribing it. Mr. C. seems to disbelieve the relation of their using their tails as trowels in plastering their houses, for he thinks the tail too heavy and the tendons of it too weak for such a purpose. When necessity obliges them, they will cut down, we are told, the largest tree that ever grew; and they perform their work quickly and diligently. A stick of the thickness of a stout walking cane they will cut off at one stroke, and as cleanly as if it were done by a pruning knife. Mr. C. also opposes the opinion of Buffon and others with regard to their drawing stones or earth on their tails; and the form of the tail, according to his account, seems to render it impossible. * Those who compare this account, (says our author,) with the writings of Buffon and others, will find a great difference, but it must be remembered that they wrote entirely from hearsay, and I from experience, chiefly.

In April 1785, Mr. C. undertook his sixth and last voyage to the coast of Labrador; and at the end of his Journal he has given a short account of the natural history of that country*. The face of the whole, at least of those parts at present known, is very hilly and mountainous. The south coast has great appearance of fertility from the sea, but a close inspection discovers the soil to be poor, and the verdure to consist of coarse plants. As some compensation for the poverty of the soil, the sea, rivers, and lakes, abound in fish and amphibious creatures. No country is better furnished with convenient harbours, nor supplied with better water.

In coasting Labrador, the astonished mariner, (says Mr. C.) is insensibly drawn into a conclusion that this country was the last which God made, and that he had no other view than to throw together, there, the refuse of his materials, as of no use to mankind:—but he no sooner penetrates a few miles into a bay, than the great change both of climate and prospects alters his

* * Labrador is a large peninsula, joined at the Isthmus to Canada, which, together with Hudson's bay, bounds it on the west; on the north are Hudson's Straits; the Atlantic ocean on the east; and the Straits of Belle-Isle, and the Gulph of St. Laurence, on the south.

opinion. The air then becomes soft and warm, bare rocks no longer appear, the land is thickly clothed with timber, and generally edged with grass.'

The climate is remarkably healthy. The winters are long and severe, but the cold is of a pleasing kind, never causing a person to shiver, as it does in England; nor do the great and sudden transitions there so frequently experienced produce any bad effect on the constitution.

During the summer, travelling by land is not only very unpleasant, but almost impracticable. It must be performed on foot; the traveller must carry his provisions, hatchet, and any other things for which he has occasion, on his back; he will be continually interrupted by rivers, lakes, or large ponds; he will find the woods intolerably hot, the ground spongy, and he will be incessantly tormented by millions of flies. In winter, however, it is very pleasant to walk with a pair of rackets, or snow shoes. The Esquimaux make use of a long sledge, to which they yoke a number of stout dogs, and travel at the rate of six or seven miles in an hour.

The trade carried on by the English is the same as that on the island of Newfoundland. The exports are cod-fish, salmon, oil, whalebone, and furs, and, if we be not mistaken, the skins of seals now form a considerable branch of trade.

'Notwithstanding the many disadvantages, (says Mr. C.) which that country labours under from poverty of soil, short summers, long winters and severe frosts, yet I am clear, that art and good management are capable of making great improvements; and if the observations which I have made on the effects of certain manures, in that country and Newfoundland, can be of any use in England, I shall think my time well bestowed in communicating them.'

It is now time for us to conclude this article; and we must sincerely express the pleasure which we have derived from the perusal of the volumes before us: though we may be allowed to remark that we have been occasionally fatigued with the minuteness observed in the Journals.—We lament that a man of such integrity and industry should fail in securing that independence and ease which he so amply merits: but we feel some consolation in the inference from Mr. C.'s Journal, particularly that part of it which relates to his being visited and plundered by an American privateer, that he possesses a spirit which disdains to repine at misfortunes, and rises superior to every stroke of adversity.

Three large and well executed maps accompany the volumes, beside a portrait of the author, in his fur dress, &c. visiting his traps.—A poem [containing about 14 pages,] entitled LABRADOR, brings up the rear of Mr. C.'s publication; in which, (unqualified

(unqualified as he professes himself to be, having never read so many verses as he has written, and here printed,) he copies the most striking particulars and scenery of the descriptive parts of his Journals. This task he has accomplished in numbers which remind us of Cotton's celebrated *Wonders of the Peake*; nor is Mr. Cartwright's performance, on the whole, inferior to that of the Derbyshire Bard, in regard to poetic merit. Cotton was a man of wit and humour; though insufferably coarse, with respect to the latter of these qualities.

ART. X. *An Attempt to establish the Basis of Freedom on simple and unerring Principles; in a Series of Letters.* By Charles Patton. 8vo. pp. 75. 1s. 6d. Printed at Edinburgh for Peter Hill;—sold by Debrett, London. 1793.

THE French revolution has given birth to a question of very great importance to mankind in general, viz. "Is it *property* or is it *population* that ought to form the basis of a free government?" The discussion has divided this country in particular into parties; and the most able and the most virtuous of our citizens have ranged themselves on different sides; some contending that, if government be placed exclusively in the hands of *property*, the necessary consequence must be that the rich will become tyrants, and the poor sink into abject slavery; while others as strenuously maintain that, if *population* be made the groundwork of political power, (by which, as well as by government, legislative power is understood,) there cannot possibly exist any security for the enjoyment of *property*; and those who possess it must be subject to a tyranny that will ultimately deprive them of it. Mr. Patton supports both opinions; for he asserts that, if *property* prevail, personal freedom and small possessions must be in danger; and that, if *persons* prevail, great property could not be secure from their encroachments. Instead, therefore, of laying the foundation of a free government on either of them exclusively, he lays it on both conjointly; and maintains that the freedom and stability of a government must depend on a just equipoise of the power to be exercised by those who have property, and those who have none; for, as true liberty consists in the equal security afforded to *persons* and to *property*, so it cannot exist where the two parties are not equally balanced.

His plan of government, formed on this principle, is, first, that it should be exercised or administered by representatives, one half of whom should be chosen by the *property* of the country, the other half by *persons* independent of the property. Here he is aware of two objections to his system:—one, that, as there are very few individuals in a state who have not some

property, it must be a difficult task to mark clearly the line of separation that is to divide the nation into two distinct bodies of electors, such as he describes: the other, that, in an assembly of representatives elected according to his plan, it might be thought impossible to preserve an exact equality; for such a body, consisting of men, must of course be subject to human passions and infirmities, liable to be convulsed by intrigue or misled by eloquence; bribed perhaps by the rich, or overawed by the mob.—These two objections he considers as by no means insuperable. He endeavours to remove the former by a more distinct explanation of the terms which he uses. By ‘*property independent of persons*’ he means ‘*possessors of the great, visible, and permanent property, which, in all states, possessing extended and valuable territory, must consist in a majority of the proprietors of the lands.*’—By the term ‘*persons independent of property,*’ he means the great bulk of the people, who in general depend more for their subsistence on personal labour and exertions, than on any permanent property.—It is evident, however, to every man of observation, that there is in society a very numerous body of men, who, though possessing no permanent nor landed estate, are sufficiently wealthy to be able to live without labour, and consequently cannot, strictly speaking, be classed with either of the two bodies into which Mr. P. divides the electors. We admit that this is not a positive objection to his principle, for something like it is to be found in our two universities; where the electors do not vote in consequence of any pecuniary qualification, and their representatives are exempted from the operation of the law which enacts that all members of parliament shall, to be capable of sitting as such, be possessed of landed property to a certain amount; and in some of our cities and boroughs, where the freedom of the corporation, independently of property, gives the right of voting: but it may fairly be considered as tending to raise doubts about the practicability of carrying it into execution, to the extent and in the manner proposed by him. We are far, however, from meaning to say that the plan is impracticable because it is attended with difficulties; we may nevertheless be allowed to observe that they appear to us not to be inconsiderable; and that they are entitled to the greater consideration, as the whole merit of Mr. P.’s system depends on a nice balance of the two parties.

The second objection, which points out the difficulty of preserving equality in the assembly of representatives so elected, he obviates by saying that he would have the executive power so modelled and constituted, that it should be able to act as moderator between the two parties, and hold the balance even between

between both. For this purpose, he would separate the executive from the legislative authority, and would place it in the hands, not of a council named by the representatives, for that would in effect re-unite the two powers, but in those of a single person, to be permanently exercised by him.

It has been observed that influence is incidental to power, and that, when the latter is given, it is scarcely possible to withhold the former. On this principle, our ancestors have proceeded in their endeavours, not to extinguish influence, for that was not practicable, but to confine it within as narrow limits as possible, and to blunt the edge by which it might destroy the constitution:—but Mr. P. takes a very different ground; far, so far from discountenancing the influence of the executive power in a single person, he makes it an essential and integral part of his plan, the very keystone that is to bind the arch of his constitution. In the most unequivocal terms, he lays it down as a principle ‘that, in a government, under the representative system, the chief magistrate should either elect one third of the deputies, or possess an influence in that body equal to such a proportion of the representation.’ The latter expedient he prefers, for this reason: ‘that the chief magistrate could not chuse any representatives for himself, who would not belong either to *persons* or to *property*.’ This influence, he proposes, should arise from the ministers and other officers of government; whom Mr. Patton would entitle to sit and vote in the representative assembly.

A legislature, consisting only of a house of representatives and a chief magistrate, influencing one third of the former, might, Mr. P. thinks, balance the two great parties of *property* and *persons*, if its sittings were to be held at so great a distance from large towns or populous neighbourhoods, that it should be free from the danger of being over-awed by the mob:—but, if the seat of the government and legislature were in a large city, the freedom of debate might be invaded, and the person of the chief magistrate endangered, unless one of two expedients were adopted,—the establishment of an army, or the institution of a third branch to be added to the legislature. As an army might be debauched by either the house of representatives or the chief magistrate, and be employed for the destruction of that which it had been raised to maintain, Mr. P. very wisely gives up the idea of a military force as part of the means by which the two great classes of *property* and *persons* might be balanced, and, in its stead, approves the institution of a house of peers to be created by the executive power, and not possessing too great a share of the national property.

Such is the outline of the constitution which Mr. P. recommends; and, though there may be parts of it which will shock those who think, as we do, that influence and corruption are in general, though not always, synonymous terms, we must confess that he supports his plan by arguments extremely plausible, and in most instances convincing. To shew that he proceeds not on mere speculation, but on theory tried by practice, he observes that, in France, as soon as *persons* were made of more account than *property*, the government was overturned, property became insecure, and its owners were the objects of persecution—That, in Poland, where *property* was *every thing*, and *persons* *nothing*, the great land-owners were the only individuals who could be said to be free, while the people were in a state of the most abject slavery; their lives in the power of their tyrants, who could exercise supreme jurisdiction over them. and their persons sold with estates, as if, like cattle, they were part of the stock. He elucidates his system by the constitutions of Athens, Sparta, Macedon, Carthage, and Rome; the various revolutions in which he adduces, to prove the necessity of such a form of government as would oppose an effectual barrier to the encroachments which the two great parties, consisting of people with property and of those who have none, are but too naturally disposed to make on each other.

From this production, it evidently appears that Mr. P. has extensive views; that his mind, instead of stooping to little expedients contrived for the moment, and proposed on the spur of the occasion, is capable of looking forward to, and legislating for, ages yet unborn, and of providing for them such a constitution as might remove all temptations to revolutions, by affording every rational security for the enjoyment of liberty and property, and by putting it, as much as institutions can put it, out of the power of any class or description of men to encroach on or violate either. It is not to be expected that his plan will please every one: but it is certainly deserving of the most serious attention of the public. The article respecting influence will be the least favourably received: but it would be unfair to reject even this, till the arguments advanced by Mr. P. to prove the necessity of such a principle in government, have been thoroughly weighed.

ART. XI. *Transactions of the Society instituted at London for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1793; Vol. XI. 8vo. pp. 410. 5s. Boards. Doddsley, &c. 1793.*

THE communications in this volume occupy 223 pages; 144 of which appear under the title *Agriculture*; and the remaining

maining 79 contain papers which are classed under *Manufactures, Mechanics, and Colonies and Trade.*

The class *Agriculture* contains, as usual, a portion of grain mixed with some chaff; in that of *Mechanics*, we observe a variety of valuable communications. We will go through the whole progressively, noticing such particulars as appear best entitled to the reader's attention.

AGRICULTURE.

Mr. Pattenon, of Kent, recommends a mixture of tar and grease (in the proportion of one of the former to six or seven of the latter,) as a preservative of *young trees* from hares and rabbits, (Mr. P. likewise mentions rats!) by brushing the stems with it as high as hares, &c. can reach. This practice is not new: but the more usual mixture is much stronger of tar than that which Mr. P. recommends.

Mr. Bucknall, of Conduit-street, obtained the silver medal with the Society's thanks, for his observations relative to the pruning of *orchards*: but we think that there is little that can be deemed new or extraordinary in this article. The pruning of orchard trees in the neighbourhood of Maidstone enters into the common duty of this branch of husbandry, and is more or less practised in almost every county of the kingdom; and well would it be for orchard-men if the practice were universal. So far, therefore, the public are obliged to Mr. B. and to the Society, for having thus brought forward the subject. Slightly, however, as we regard Mr. B.'s going down to Sittingbourne to prune an orchard, or his directions for performing the operation, (as better methods have long been familiar to us,) we give this gentleman every praise for smearing over the wounds with medicated tar, to prevent lodgments being made by insects between the wood and the bark.

We take the liberty of copying his recipe:

'The medicated tar above mentioned, as used in the foregoing experiments, was composed of one quarter of an ounce of corrosive sublimate, reduced to fine powder, by beating with a wooden hammer, and then put into a three-pint earthen pipkin, with about a glass full of gin, or other spirit, stirred well together, and the sublimate thus dissolved. The pipkin was then filled, by degrees, with vegetable or common tar, and constantly stirred, till the mixture was blended together as intimately as possible; and this quantity will, at any time, be sufficient for two hundred trees.'

Mr. Hollins, of Montgomeryshire, seems to have conceived a new idea respecting the prevention of the disease of curled-top in *potatoes*: namely, that of detecting the latent disease in the substance of the parent root: or, in other words, of ascertaining whether a given potatoe will or will not produce a diseased

caused plant; and if Mr. H.'s test or criterion should prove erroneous, it is highly probable that a less fallible one may be found. His proof is this:

'In cutting potatoes for sets, care should be taken not to cut them entirely through; but when the knife has penetrated to about the half, the other half should be sliced or broken off. By this operation, you may understand whether the potatoe has proper vegetative power or not; if the knife enters easily, and the potatoe breaks off soft, then it is fit for seed; but if, on the contrary, the knife enters with some difficulty, and the potatoe breaks off harsh and rough, though it may not appear to want sap, yet it is void of proper vegetative power, and unfit for seed; for if planted, it will either remain whole in the ground till dug, or produce a complete curled crop. However, if made use of as food, it will boil some minutes sooner, and eat dryer and mealier, than a sound potatoe.'

If truth be in Mr. John Bullock, however, Mr. Hollins's test is sufficiently accurate: for his certificate runs thus:

'This is to certify; that I, John Bullock, assisted Mr. Hollins to plant his last crop of potatoes, and was eye-witness to the cutting of the sets, when he showed me the difference between the sound and unsound plant. The potatoes were taken promiscuously from the heap; and those that proved in the cutting, to be unsound, were thrown on one side, and planted by themselves, in the end of a row, and a stake driven into the ground for a particular mark. I assisted Mr. Hollins also to dig up his potatoes, and saw that the unsound plants, quite to the mark, were completely curled, and not one kind amongst them: but the whole crop, except the above-mentioned part, were kind, and produced a good crop; as witness my hand, this 9th day of November, 1793.

JOHN BULLOCK.

Mr. Jones, of Fishstreet-hill, obtained the gold medal for cultivating *rhubarb*, and has written an ingenious paper on the subject.—Mr. Halley, of Pontefract, is also a cultivator of this valuable root. The sample, which he sent to the Society, is the best, we are told, that has been produced in this country.—The Society has great merit in promoting the growth of this excellent drug; a culture which is perfectly consistent with the views of a metropolitan association,

Mr. Hassall, of Pembrokeshire, has been honoured with the gold medal for improving *waste moor*; but, on referring to Mr. H.'s table, we find the soils improved to consist of light loam, mixed loam, and strong loam, over-run with bushes, brambles, and ant hills; a sort of land widely different indeed from waste moor,

Mr. Browne, of Derby, has had the thanks of the Society for a preservative of *seeds* from vermin, after sowing: 'It is nothing more (Mr. B. modestly says,) than steeping the
grain

grain or seed, three or four hours, or a sufficient time for it to penetrate the skin or husk, in a strong solution of liver of sulphur.' The scetidness of this mineral preparation renders it most likely to be effective.

MECHANICS.

Mr. Quayle, of London, received the silver medal for his proposed method of equalizing the water falling on *water wheels* (of mills used in manufactures,) by taking the supply from the surface, instead of drawing it from the bottom of the pen-trough. The thought is ingenious; but whether Mr. Q.'s apparatus be likely to produce the desired effect, we are prevented from forming an adequate judgment; owing either to a defect in the engraving, or to some deficiency in the description of it. Surely, a less complex contrivance might answer the purpose.

Mr. Johnson, of Scarborough, has been presented with twenty guineas for the model of a *crane* for delivering the weight in any given situation, within the compass of the gib, or suspending beam; as large stones into their destined beds, in building piers, &c. which is proposed to be effected by a block moving on friction wheels, on a double gib or suspending beam, (instead of being fixed to the outer end of a single one,) so as to bring the weight, when suspended, toward the center: thereby preventing much labour of removal from the place where it might have been dropped from the end of the crane.

Captain Pakenham's name we are happy to see again in the annals of mechanism. His ideas are great, simple, and useful. His present invention tends to the saving of a *ship's* rudder when it has been unshipped, or torn from its irons; in a way most pleasingly simple and easy. If, in all cases, or in most cases, it be found effectual, Captain P. will be entitled to more than *thanks* from the higher powers. What adds to the beauty and utility of the idea is, that, with a little addition, the same contrivance, which suspends the rudder when loosened from the stern post, may be made to quiet its motion when the tiller is broken; and even to confine the helm in any given position. We cannot convey these *thoughts* without a model on plate; and can only express our astonishment at their not having occurred to seafaring men some centuries ago.

Serjeant Bell we also recognise with pleasure. The society presented him with twenty guineas for his model of a *gun-harpoon*, on a new construction; and, in one particular at least, the alteration appears to be an improvement. We are happy in being able to mention, from good authority, (we believe,) that one of the Davis Straights ships would have returned clean in 1793, had she not been furnished with a gun harpoon; with
which

which she took three fish, after they were become so wild as not to be approached near enough to be stricken by the hand. Additional praise is due to the Society for having promoted the use of this valuable engine.

Mr. Dixon, of London, has been presented with fifteen guineas for a model of a *preservative wheel*, to be fixed to a *walking-wheel crane*. The thought is simple, and promises to be useful; provided that those, for whose benefit it is intended, have presence of mind and activity enough to profit by it in the moment of danger.

COLONIES AND TRADE.

We are happy in finding a fresh import of valuable information from Dr. Dancer of Jamaica; whose letters we ever read with more than ordinary satisfaction. They are always full of *intelligence*, conveyed in the plain language of modern science.

The culture of *cinnamon* in the British West-Indies is likely to bring more advantage to the nation, and to give more importance to the Society of Arts, than all their equally laudable efforts to promote the cultivation of the parent isle.

To manifest the rapid extension of cinnamon walks in Jamaica, we copy one of the Doctor's letters :

‘ S I R,

‘ I wrote to you some time ago to acknowledge the receipt of your favour. The *Ché*, or *Ordenlandia Umbellata*, with which you obliged me, succeeds wonderfully well, and I have sent a small parcel of the root for trial. I have not Dr. Anderson's process by me; but I find that, in decoction with an alkali, it yields a deep red colour.

‘ The *basilla rubra* likewise, another East-India dye, flourishes; but I am not yet acquainted with the mode of fixing the beautiful colour it gives. In the course of my different journeys, whilst collecting plants for Kew garden, I collected a great many Lichens; but, on trial, I found none of them to be compared with the *Lichen Rosella*, from the Canary islands, which you sent me.

‘ The *Betis Maritima*, which grows in the greatest abundance in all the salinas of this island, has been long employed by the Spaniards in South America, in the making of glass, (vide Jacquin, *Stirpes Americanæ*.) I will endeavour to send you home some specimens of kelp, prepared from this and some other marine plants. I now come to say a word or two more on the subject of cinnamon. The Jamaica cinnamon exceeds, in the opinion of every one, the specimens of Ceylon cinnamon, sent me by Mr. Travers; but many persons think those specimens very bad. I am happy, however, to inform you, that the attention paid by the Society to this interesting subject has had the desired effect, of awakening the public of this island to a sense of its importance. It is probable that a bill will be brought in, during the next session of Assembly, to encourage, by offer of liberal premiums,

premiums, the cultivation of this and the other spices; but the intention of the legislative gentlemen is already, in some degree, anticipated; for several gentlemen are going largely into the planting of cinnamon: I have it on good authority, that one gentleman has already set out fifty thousand trees.

‘I have lately, by order of the House of Assembly, published the catalogue of our garden, a copy of which I beg very respectfully to present to the Society, and send another copy for your own acceptance. Knowing our stock, you will be at no loss to understand what will be acceptable; and I shall always be grateful for any contributions you can procure for this infant establishment, which I have found so much difficulty in supporting.

‘The Ché roots, with the catalogues, you will receive by the ship Beckford, Captain Ayton, addressed to the care of Mr. Vaughan.

‘I remain, Sir, with sentiments of esteem,

‘Your very humble servant,

‘To Mr. More.’

THOMAS DANCER.

The papers of this volume conclude with letters from Mrs. Anstey of Madras; who, having fled during one of the wars with Hyder Ally into the island of Ceylon, brought with her, on her return, two young cinnamon trees; from which, large plantations are now forming near Madras, under the direction of that government.

To shew the progress and present state of this important business, we copy Mrs. Anstey’s letter to the secretary, and one from Mr. Torin to Mrs. A.

‘S I R,

‘I little thought to have been the first to have conveyed you those samples of cinnamon you required, which I had written for from England; and my directions, as you will see, have been punctually observed. The accompanying specimens, my friend, Mr. Torin, has lately sent to me, at this place, in order that they might be forwarded to me in England, without an idea of my being on the spot to receive them*.

‘I had the satisfaction of hearing, immediately on my arrival at Madras, the very successful progress of my cinnamon plantation, which Mr. Torin’s and Mr. Marten’s letters will more fully ascertain, as will also Dr. Anderson’s publication, which I likewise enclose to you, not only on account of my name being mentioned, but also to shew you there are people in the east, who are eager to promote, in different forms, what might enrich our eastern possessions in particular, and society in general; and who neither spare expence nor labour of body or mind, for the encouragement of Arts.

‘Besides the specimens I have lately received from the southward, I send you several little branches of a tree, growing in Dr. Anderson’s garden, under the care of Dr. Berry, at Marmalong, about seven miles from Fort St. George, which I have visited, and found

* These specimens are reserved in the Society’s collection.

in a very flourishing state, about four years old, grown from seed of the parent tree I brought myself from Columbo, and has been upwards of two years at Madras. The bark, when I tasted it a few days ago, had a very strong and fine flavour; it has not yet bloomed, nor is it yet present in a state to yield any bark as samples.

I had a very fortunate passage, being only three months and ten days, from the time of our losing sight of Old England, which was on the 6th of May: I embarked the 1st, at eleven at night, and was in the roads of Madras the 15th of August at noon.

You will find, by the enclosed letters, there is little doubt but that our settlement on the Coromandel coast will prove as great a mart to the English Company, for the cinnamon trade, in a few years, as ever Ceylon has proved to the Dutch.

I am, Sir, your much obliged, and obedient servant,

Madras, Sept. 17, 1791.

L. ANSTEE.

DEAR MADAM,

Previous to the receipt of your favour of the 30th of March, I had the honour to address you relative to the cinnamon; and, in consequence of a letter from Mr. Kindersley, I have now the pleasure to send you specimens of the trees, of which the paymaster has at least six thousand young plants in his garden; these are sent to you, to guard against accident that may happen to those publicly transmitted to the Court of Directors.

We have not yet acquired the art of taking off the bark, and separating it from the outer rind. In a few weeks we hope to accomplish this; and you shall then receive further samples of it. There can be no manner of doubt, I think, of the increasing prosperity of the plantation, now the government have given it their countenance.

I lately visited my plantation under the hills, and found it thriving surprisingly well. You need be under no apprehension whatever with respect to the quality of the parent tree, as I have received the opinion even of some Dutch gentlemen upon it; nor do I apprehend that the plant will degenerate: they grow from seed, and from layers, and only require the shade of other trees for the first twelve months. The few experiments from cuttings did not succeed: but we will try again.

I must not forget to remark, that those samples are seen under a great disadvantage, as we have learnt that the finest cinnamon is produced from the young scions which shoot up from the root after the tree has been cut down: this is a part of the process we have not yet arrived at; but it will be attempted this season.

Mr. Marten bestows every possible care on the culture, and will think his labours very well rewarded, if it should prove beneficial to you; to whom, we all allow, the company and the public will be solely indebted for whatever advantages may result from the plantations.

I remain, dear madam, your very obedient servant,
Trincomally, Aug. 24, 1791.

B. TORIN.

Beside

Beside the papers which we have thus noticed, the volume contains the following, which we only think it necessary to enumerate: four papers, by Mr. Arthur Tabrum, Mr. Montague Burgoyne, Mr. Edward Trelawney, and Mr. James Rodney, relative to the comparative advantage of cultivating wheat by broad-cast or drilling: Jos. Sibley, Esq. on transplanting and dividing the roots of corn: Mr. Peter Smith, on stall feeding horses with green vegetables: William Barber, Esq. and Mr. James Bucknell, on feeding cattle and sheep with potatoes: Mr. Peter Smith on the comparative advantages of cultivating turnips by the drill or the broad-cast method: account of a hoeing machine invented by Mr. James McDowgale: Mr. Robert Bunt, and Mr. John Annis, on some improvements in the spinning wheel; and Mr. Thomas Colley on a contrivance for locking carts in descending steep hills.

A list of contributing members, &c. concludes the volume.

ART. XII. *A Treatise on the Plague: Containing an Historical Journal and Medical Account of the Plague at Aleppo, in the Years 1760, 1761, and 1762. Also, Remarks on Quarantines, Lazarettos, and the Administration of Police in Times of Pestilence. To which is added, an Appendix, containing Cases of the Plague; and an Account of the Weather during the Pestilential Season. By Patrick Russell, M. D. F. R. S. formerly Physician to the British Factory at Aleppo. 4to. pp. 742. 11. 7s. Boards. Robinsons. 1791.*

THOUGH, in this country, the terrible disease here treated has been long an object only of distant alarm or curiosity, yet the possibility of its recurrence, and the constant necessity of employing means to guard against it, as well as its connexion with contagious diseases in general, will ever render new and authentic information respecting it a matter of importance.

The author of the present work is well known to have enjoyed opportunities of gaining a knowledge of the plague, which have fallen to the lot of few English practitioners; whence the pains which he has taken of laying before the world such a body of fact on the subject may justly demand the return of respectful attention. On few topics could the power of instructing the public be acquired at such hazard.

The first book gives an historical journal of the plague at Aleppo for three years. It is preceded by a brief account of its prevalence in Egypt, Cyprus, and various parts of Syria. All this book being narrative, and incapable of abridgement, we

shall

shall pass it over, only mentioning that the latter of the years, that of 1762, was the most fatal in Aleppo.

Book 2d contains the medical account of the plague. After some remarks on the variations and classes of the disease, and on the peculiar difficulties in procuring a good medical history of it, the author proceeds to its symptoms, as he himself observed them. He begins with fever, a constant attendant on one stage or other of the plague. This varied greatly in different patients, and had nothing distinguishing in it. It usually had remissions and exacerbations, but they were irregular in period and degree. The *delirium* was seldom so high as in other fevers. *Coma* often alternated with it, and *loss of speech* was not infrequent. *Muddiness of the eyes* was a more peculiar symptom, and often enabled Dr. R. to pronounce on the existence of the plague. It was attended with a singular lustre, and was usually a mortal sign. The *tongue* had nothing remarkable. The pulse was low and quick, sometimes intermittent, commonly rising somewhat in the exacerbations. The *respiration* was nearly natural. *Anxiety*, or oppression about the præcordia, was almost a constant and very troublesome attendant, often joined with *pain at the heart*, or near the orifice of the stomach. *Debility* came on very speedily, and in a high degree, in bad cases; sometimes denoting almost a sudden extinction of the vital powers. *Faintness* was frequent; *convulsions* were rare. The *urine* had nothing remarkable. A natural tendency to *sweat* was perceived in a majority of cases, and the sweats were sometimes critical. *Vomiting* was not very common: but it generally was a bad omen. Rejection of bile was less frequent than in autumnal fevers. *Looseness* sometimes came on at first, but more frequently in the latter stages; and it was generally hurtful. *Costiveness* often took place during the whole disease, and with little inconvenience. *Hæmorrhages*, if late, were dangerous symptoms. Pregnant women almost always suffered abortion, and often died. Women who were near their time survived delivery only a short while.

A description of the plague is next given, arranged under six classes. These being formed by the concurrence of certain sets of symptoms, and by the progress and event of the disorder, cannot be made intelligible in an abbreviated description. Under the first are placed the cases which were most speedily fatal, and which destroyed by an immediate attack of the vital principle, without much fever, and before the eruption of buboes. The next are a kind of successive shades, tending to more powerful action of the system, and to a more favourable crisis of the disorder.

The

The *pestilential eruptions* are next treated in a separate chapter. Of these, buboes and carbuncles, either separately or in conjunction, are considered as certain diagnostics of the true plague; though a few cases of plague happen without those appearances, especially at the beginning of an infection,—whence the difficulty of recognizing the disorder at its first approach. *Buboes* are well known to be glandular swellings, the seats of which are the inguinal, axillary, parotid, maxillary, and cervical glands, the former more frequently than the latter. In a large proportion of cases, they made their appearance as early as the first day, and served at once to characterize the disease. Though their maturation was always desirable, yet they often dispersed at the cessation of the disorder. The author gives an account of the variations in their appearance, progress, and event, comparing his own observations with those of other writers. Beside the above-mentioned, which may be termed genuine, a kind of tumour, which he calls the spurious buboe, sometimes appeared, being a small hard glandular swelling under the skin, less painful than the former, and confined to no particular situation. The *carbuncle* is the next important pestilential eruption. This is found with several varieties, which are here minutely described, with their terminations. The carbuncle is well known to be a kind of gangrenous pustule, forming an eschar, which, in favourable cases, is thrown off by suppuration. Carbuncles seldom appeared earlier than the month of May. They broke out at uncertain periods of the disease, generally later than the buboes, with which they were frequently complicated. *Petechiæ* were not uncommon, and usually predicted a fatal termination. *Livid streaks* or *veals*, and large *blue* or *purple spots*, were sometimes seen a short time before death.—This chapter is closed by tables of the proportionate appearance of the different eruptions, simple and complicated. By these, the inguinal buboes appear to be much the most frequent, being found in two thirds of the pestilential cases noted by the author, amounting to 2700

The *method of cure* is the subject of the next chapter. The first remedy discussed is bleeding, a practice very frequent in the beginning of the disease among the natives, and imitated by Dr. R. except under circumstances of manifest debility. In his miscellaneous observations on this topic, he brings sufficient proof that this practice is sometimes safe, but we discern no reason to suppose that it ever did real service. The decided character of debility attending this disease would seem totally to exclude bleeding from the method of cure, unless there were manifest proofs, from experience, in its favour. We believe, indeed,

indeed, that in this, as in many other fevers, it often does little in any way to the decision of the event. Emetics are never used by the native practitioners. Dr. R. only gave them when they were indicated by nausea or retching. The dread of diarrhæa generally prevented the exhibition of laxatives in the beginning, nor did this seem of much consequence. Spontaneous looseness was generally checked by diascordium; and in 1762 Dr. R. used opiates more freely for this purpose than formerly, and with good effect. He had no opportunity of pushing sudorifics to the extent recommended by some writers, and few medicines of this class were tried, except the milder diaphoretics, the effects of which were small. The practice of blistering, introduced by the author's brother, he had not influence enough to promote, but sinapisms were readily admitted, sometimes with remarkable success: simple cordials, composed of distilled waters and dulcified spirit of nitre, or other similar ingredients, were useful in relieving lowness and anxiety. The usual drinks were commonly acidulated with the vegetable or mineral acids. Wine was disapproved, even among the Jews and Christians. The external applications to the buboes and other eruptions were mild and simple, consisting of emollient cataplasms or suppurative plasters. Suppuration seemed rather to depend on the state of the disease than on any particular treatment; and buboes were generally left to open of themselves. On the whole, from this account of the medical practice, it would appear, as the author himself hints, that the physician was for the most part only a spectator of the operations of nature; and that little of benefit or of injury, (except, perhaps, in the case of bleeding,) could be attributed to his interference.

The subsequent chapter relates to *re-infection* and *relapse*. It has always been a popular opinion that those who have recovered from the plague are not liable to a second infection, at least in the same season. This notion is a vulgar error; yet it is certain that instances of re-infection in the same year or visitation are uncommon. Out of 4400 pestilential cases, Dr. R. met with only 28 of re-infection, well ascertained. Relapse, though distinguished in definition from re-infection, as proceeding from a revival of the first morbid cause, and not from a new one, was not always easy to be distinguished from it in practice. Proper relapses are not exacerbations, but the breaking out of new symptoms after a convalescent state has continued some days. These were always attended with fresh eruptions, and never, in the writer's experience, proved fatal. With respect to the time in which the infection shews itself, this is a point difficult to ascertain. Dr. R. met with an instance

in which persons, who shut themselves up, fell ill later than the 9th or 10th day afterward. How long the bodies of convalescents, or the matter discharged from plague-sores, retain the power of infecting, he thinks, is yet absolutely undetermined.

Book 3, treats of *pestilential contagion*. They who are conversant in medical history know that, little as mankind in general have doubted of the communication of the plague by means of the contact or effluvia of the deceased, certain physicians have absolutely denied the possibility of such a mode of infection, and have attributed the disease entirely to constitutional causes. A celebrated controversy on this subject arose after the plague at Marseilles in 1720, between the physicians who were sent from Paris and Montpellier to give their assistance, and those who practised on the spot. Notwithstanding the plausible reasonings and distorted facts of those who opposed the notion of contagion, we conceive that the world is in general now fully satisfied of the reality of this mode of communicating the plague; on which conviction, indeed, the whole system of precautions against it is founded. We cannot therefore but think that Dr. R. has taken unnecessary pains in again going over the particulars of the Marseilles controversy; and we should have been fully satisfied with his own opinion on the subject, derived from his personal experience. This alone we shall lay before our readers.

Dr. R. recognizes the three modes of infection,—that by immediate contact of the deceased—that through the medium of the air—and that from a *fomes*, or substance which has imbibed the pestiferous miasms. With respect to the first, it is found that the assistants most frequently escaped unhurt in the early period of a pestilence, when the most fatal forms of the disease prevail. Every period or stage of the disease, however, is capable of communicating infection. As to the second, or medium of the air, it is certain that persons are infected by coming into sick chambers, without any actual contact. The infectious effluvia, when once transmitted into the air, seem to be soon dispersed, and rendered harmless. The infection by a fomes is more frequent than either of the others, and is the usual method by which the disease is carried from one quarter of a town to another, and from country to country. The plague is not equally contagious in every period of the season. In general it is less so early than later. Some persons resist contagion for a long time, and perhaps fall under it at last: but this disposition is not discoverable by any external signs. Persons are not sensible of their reception of the plague at the moment of infection; and the effluvia rising from the deceased, if he be kept neat and clean, are less perceptible than in many other eruptive fevers: infection probably soon exerts its effects

on the body ; sometimes within a few hours, at other times in 2, 3, 4 or more days. Terror seems to have some influence in hastening the attack. The progress of the disease, when once begun, is always rapid, never hanging in doubt about the patient more than 2 or 3 days. It is not decided either how soon a person becomes contagious, or how long he continues so. As long as the buboes continue open, it is prudent to suspect them. Convalescents are less prone to relapse in the plague than in other malignant fevers. Experience proves that, in a certain state of the air, communication with infected places may subsist without giving rise to the disease ; hence Dr. R., with Sydenham and others, appears to acknowledge a *pestilential constitution* of the atmosphere : but in what this consists, or how it is to be ascertained, he does not pronounce. The plague terminates nearly in the same manner in all towns, by a gradual decline ; and a general expurgation, though certainly advisable, is not always necessary to its extinction.

The 4th book relates to *quarantines*. The author here thinks it necessary to begin with the refutation of certain errors maintained by writers ; such as that Europeans in Turkey are exempt from infection, and that the plague is incapable of being conveyed in merchandice. This last opinion is certainly fundamental in the present subject : but we apprehend that it has been so sufficiently destroyed by the general conviction of men not enslaved to hypothesis, that its formal refutation is not a necessary preliminary. The whole of this book, indeed, though it well deserves the attention of those who may be desirous of framing new regulations in the matter, appears to us not enough interesting to readers in general to require our particular notice. The subject, too, has been partly anticipated by the late Mr. Howard's work on *lazarettos*, on which Dr. R. bestows very liberal commendations.—Our observation holds still more with respect to the next book, the title of which is on *Lazarettos and Quarantines*. The Doctor's opinion on the very defective mode of performing quarantine in England, and of the advantage that would result from establishing proper *lazarettos*, here, is agreeable to that of Mr. Howard and his correspondents.

Book 6. treats of *the police in times of plague*. It contains much historical matter respecting the regulations established at different times in this and other countries, with a variety of remarks and new proposals. The infection is divided into four periods ; and rules of police, accommodated to each, are laid down. Preservatives, internal and external, are enumerated, with the authorities on which they have been employed ; and the

the writer gives a short account of the simple methods which he himself used during his hazardous attendance on the infected.

The *Appendix* contains 120 cases of plague, selected for the purpose of illustrating all the different classes of that disease, and the varieties of event, mentioned in its medical history. They will doubtless be regarded by the faculty as a valuable collection of facts relative to a disorder which, happily, few of us have an opportunity of seeing. It were to be wished that some examples of the effect of vigorous medical treatment had been to be found among them: but there is scarcely one in which any material alteration can confidently be attributed to the remedies employed. To trust such a disease to spirit of Mindereri, and compound powder of Contrayerva, is, in fact, to leave it to nature.—The added meteorological registers appear to throw no light on the nature of pestilential constitutions of the air, if such exist.

This elaborate work may certainly be considered as a very valuable addition to our medical and political information on the subject in question. We think, however, that much of the discussions relative to preceding authors might have been omitted; and that, if various other superfluities and repetitions had also been judiciously retrenched, the volume would have gained in point of accommodation to readers, while it lost only what it well might spare.

AAR. XIII. *Philosophical Transactions of the Royal Society of London*, for the Year 1793. Part II. 4to. 8s. sewed. Elmsley. 1793.

ASTRONOMICAL PAPERS.

A Description of a Transit Circle, for determining the Place of Celestial Objects as they pass the Meridian. By the Rev. Francis Wollaston, LL. B. and F. R. S.

THE instrument here described was constructed with a view of determining, by one observation, the right ascension and declination of celestial objects. Mr. W. was led to the accomplishment of this very important desideratum in astronomy by an accidental conversation with Mr. Ramsden: whose idea of reading off the divisions of an instrument by a microscope, having a micrometer in the field of view, which, being detached from the limb, could examine with accuracy the distance of the nearest division from a fixed point, suggested to Mr. W. the first hint of the mode of constructing this instrument, which he afterward adopted. It immediately occurred to him that a circle, attached to the telescope of a transit instrument, and passing in review before such a microscope, or a pair

of such microscopes, would answer the purpose. Fully apprized of the advantages of such an instrument, he made several attempts to engage others, accustomed to business of this kind, in the execution of it: but, after several unsuccessful applications, he determined to employ Mr. Cary, an ingenious artist, to execute his own plan, and to make an instrument of such a size and form as he thought would be most convenient for himself. The business was conducted under his direction, and was completed very much to his satisfaction. For a particular description of this instrument, we must refer to the author's own account of it: for without the annexed drawings it would not be easy to explain, to the reader's apprehension, the various parts of which it consists, with the mode of combining and applying them to the practical purposes to which they are adapted.

To those who may inquire how this instrument has performed, and whether it has answered the expectations of the author, he replies that he has found it, by actual observation, to be a very useful instrument, and the best adapted of any that he knows to the perfecting of our catalogues. He also recommends an instrument of this kind, with farther improvements, as a valuable addition to the apparatus of every astronomical observatory:

‘ I mean, (says Mr. W.) a transit instrument, on stone piers, with a suitable circle and microscopes; that, whenever you observe a meridian passage, you may, at the same time, measure the exact altitude, or zenith distance of every object seen. The being obliged, in the common way, to have recourse to two different instruments, occasions the zenith distances to be much less frequently observed than it is to be wished they were. It is true the British catalogue was, for the most part, deduced from observations with a quadrant alone; and so was MAYER’S. But, though labour and patient perseverance may enable an observer to allow for any deviations in the limb, a quadrant is at the best but an imperfect instrument for right ascensions,

‘ I believe, in the best observatory, I should confine myself to a telescope of 45 inches, with a circle of about 3 feet 6 inches. Such a telescope would have great power; and the whole would not be encumbered with too great weight. If the telescope be of 5 feet, the circle must be of 4 feet 6 inches. But I should certainly dissuade the ever going beyond that: and I doubt whether the great additional weight of metal, and the disparities there will be in such a mass, would not counteract the advantage of a longer telescope. Besides, it may deserve consideration, that in a larger instrument some parts may be out of the extent of the observer’s arms, which he could wish to reach. Our late friend, Mr. SMITHSON, was against a circle of above 3 feet diameter. Between stone piers, there must be a double apparatus of microscopes, &c. to use when the instrument is reversed.”

The object of this paper is certainly of great importance; and every attempt to effect it is very meritorious. We are happy to find that, in the construction of a new instrument, Mr. W. has succeeded so much to his own satisfaction; and we hope that his success will induce others to direct their attention to this subject, and to make those farther improvements in this useful instrument of which it is capable.

Observations on the Planet Venus. By William Herschel, LL.D.,
F. R. S.

Dr. Herschel has pursued, from April 1777 to the present time, a series of observations on the planet Venus. His first view, in these observations, was to ascertain the diurnal rotation of this planet; the duration of which, after the contradictory accounts of Cassini and Bianchini, (one of whom states it at 23 hours and the latter at 24 days,) remains unknown. Another object was the atmosphere of this planet, of the existence of which he does not entertain the least doubt. The investigation of its real diameter was the third object; and the construction of the planet, with regard to such permanent appearances as might be occasioned by seas, continents, or mountains, was a fourth object of his attention.

The result of his observations would long ago have been communicated to the public, if he had not waited in expectation of being able to determine the period and direction of the diurnal motion of Venus; and he should even now have hesitated to transcribe the extracts of his journal contained in this paper, if it did not seem incumbent on him to examine by what accident he had overlooked mountains in this planet, which are said to be 'of such enormous height, as to exceed four, five, and even six times the perpendicular elevation of Chimboraco, the highest of our mountains:' i. e. assuming the highest number, 23 miles. These and other phenomena, equally wonderful, recited by Mr. Schroeter in the Phil. Trans. for 1792, Part II. (See Rev. N. S. vol. ii. p. 85.) have escaped the notice of Dr. Herschel; and he is now induced to communicate his observations, in order to convince the public that neither want of attention nor a deficiency of instruments could occasion his not perceiving these mountains of more than 23 miles in height, the jagged border of Venus, and the flat spherical forms on Saturn, which Mr. S. imagined that he had discovered.

Dr. H. after having recited a variety of observations, the accuracy of which none will be disposed to question, deduces from them the following general inferences. With regard to the rotation of Venus on its axis, he concludes that, though it has undoubtedly

edly a diurnal motion, the time of it is uncertain. He apprehends, however, that it cannot be so slow as 24 days. The position of its axis is still more uncertain. The atmosphere of Venus is probably very considerable; as he infers from the changes that have been observed in the faint spots on its surface, and also from the illumination of the cusps, when this planet is near its inferior conjunction; in which case, the enlightened ends of the horns reach far beyond a semicircle. Dr. H. acknowledges that the measures, on which he founded his calculations of the extent of the twilight of Venus, were neither so numerous nor so satisfactory as he wished: but his computations, compared with those that occur in the paper to which we have referred, shew with sufficient evidence that it is of much greater extent, or refractive power, than the writer of it has allowed.

As to the mountains of Venus, no eye, he says, which is not considerably better than his, or assisted by much better instruments, will ever get a sight of them. Arguing, however, from the analogy that obtains between the only two planetary globes, which we can compare, viz. the moon and the earth, he thinks that there is little doubt that this planet has inequalities on its surface, which may be very considerable.

The apparent diameter of Venus, at the mean distance from the earth, he states to be $18''{,}79$. Hence we may infer that this planet is somewhat larger than the earth, instead of being less, as astronomers have imagined. On the nicest scrutiny, he cannot find fault with the measures whence this conclusion was drawn: but these measures should be repeated, in order to our being able to speak confidently on this subject. Dr. H. had many opportunities of observing a luminous margin round the limb of Venus:

• With regard to the cause of this appearance, (says the Doctor,) I believe that I may venture to ascribe it to the atmosphere of Venus, which, like our own, is probably replete with matter that reflects and refracts light copiously in all directions. Therefore on the border, where we have an oblique view of it, there will of consequence be an increase of this luminous appearance. I suppose the bright belts and polar regions of Jupiter, for instance, which have a greater light than the faint streaks, or yellow belts, on that planet, to be the parts where its atmosphere is most filled with clouds; while the latter are probably those regions which are free from them, and admit the sun to shine on the planet; by which means we have the reflection of the real surface, which I take to be generally less luminous. If this conjecture be well founded, we see the reason, why spots on Venus are so seldom to be perceived. For this planet having a dense atmosphere, its real surface will commonly be enveloped by it, so as not to present us with any variety of appearances. This also points

out the reason, why the spots, when any such there are, appear generally of a darker colour than the rest of the body.'

PHILOSOPHICAL PAPERS, &c.

Description of an Instrument for ascertaining the specific Gravities of Fluids. By John Godfrey Schmeidler.

This instrument consists of a flat-bottomed glass vessel, to which is adapted a glass stopper with a thermometer passing through it; the bore of the stopper is conical; and the thermometer has a glass collar, which is ground into the bore of the stopper, so as to be perfectly tight. When the tube of the thermometer and the collar are not of the same metal, a very thin piece of elastic gum may be wound about the tube, and by this method it may be fixed in the stopper. This gum will exclude air and liquids; and, in the usual temperature of the atmosphere, no liquor will dissolve it, except vitriolic æther particularly prepared for the purpose. The cavity at the upper part of the stopper, which does not come in contact with the liquors that are to be weighed, may be filled up with sealing-wax, or any other cement. The several parts of this instrument are exhibited in a drawing annexed to this paper; and the inventor has particularly described the method of using it. He contrives to adjust the temperature of the various fluids, the specific gravities of which are to be determined, to the common standard of 60°, by setting the bottle, containing the fluid, in a glass vessel with cold water, and adding as much warm water as is necessary to bring the fluid to this standard.

Extract of a Letter from Sir Charles Blagden, Sec. R. S. giving some Account of the Tides at Naples.

The rise and fall of the tides at Naples are so inconsiderable, that it is difficult to ascertain them. From the best observation which Sir C. Blagden had an opportunity of making, as well as from some others less accurate, he infers that the time of high water at full and change in the bay of Naples is between nine and ten o'clock A. M.

Observations on Vision. By Thomas Young.

Experience teaches us that the eye is capable of viewing objects at a certain distance, without any mental exertion. Beyond this distance, no mental exertion can be of any avail: but, within it, the eye possesses a power of adapting itself to the various occasions that occur, the exercise of which depends on the volition of the mind. How this is effected, is a problem that has very much engaged the attention of optical writers: but it has not yet been satisfactorily explained. The first theory for the solution of this problem is that of Kepler. He supposes

that the ciliary processes contract the diameter of the eye, and lengthen its axis by a muscular power: but the present ingenious author observes that these processes neither appear to contain any muscular fibres, nor have any attachment by which they can be capable of performing this action. Descartes ascribed this contraction and elongation to a muscularity of the crystalline, of which he supposed the ciliary processes to be the tendons: but he neither demonstrated this muscularity, nor sufficiently considered the connection with the ciliary processes. De la Hire allows of no change in the eye, except the contraction and dilatation of the pupil. This opinion he founds on an experiment which Dr. Smith has shewn to be fallacious. Haller adopted his hypothesis, notwithstanding its inconsistency with the principles of optics and constant experience. Dr. Pemberton supposes that the crystalline contains muscular fibres, by which one of its surfaces is flattened, while the other is made convex: but he has not demonstrated the existence of these fibres; and Dr. Jurin has proved that such a change as this is inadequate to the effect. Dr. Porterfield conceives that the ciliary processes draw the crystalline forward, and make the cornea more convex: but the ciliary processes are incapable of this action; and it appears, from Dr. Jurin's calculations, that a sufficient motion of this kind requires a very visible increase in the length of the axis of the eye; yet this increase is not observed. Dr. Jurin maintains that the uvea, at its attachment to the cornea, is muscular; and the contraction of this ring makes the cornea more convex: but this hypothesis is not sufficiently confirmed by observation. Muschenbroek conjectures that the relaxation of his ciliary zone, which is nothing but the capsule of the vitreous humour where it receives the impression of the ciliary processes, permits the coats of the eye to push forward the crystalline and cornea. Such a voluntary relaxation, our author observes, is wholly without example in the animal œconomy; and, if it actually occurred, the coats of the eye could not act as he conceives; nor could they act in this manner without being observed. He adds that the contraction of the ciliary zone is equally inadequate and unnecessary.

Mr. Young, having examined these theories, and some others of less moment, and suggested the objections to which they are liable, proceeds to investigate a more probable solution of this optical difficulty.

Adverting to the observation of Dr. Porterfield that those who have been couched have not the power of accommodating the eye to different distances; and to the reflections of other writers on this subject; he was led to conclude that the rays of light, emitted by objects at a small distance, could only be brought to
 loci

foci on the retina by a nearer approach of the crystalline to a spherical form; and he imagined that no other power was capable of producing this change, beside a muscularity of part or of the whole of its capsule:—but, on closely examining, first with the naked eye and then with a magnifier, the crystalline of an ox's eye turned out of its capsule, he discovered a structure which seemed to remove the difficulties that have long embarrassed this branch of optics.

The crystalline of the ox is composed of various similar coats, each of which consists of six inches, intermixed with a gelatinous substance, and attached to six membranous tendons. Three of the tendons are anterior, three posterior; their length is about two-thirds of the semi-diameter of the coat; their arrangement is that of three equal and equidistant rays, meeting in the axis of the crystalline: one of the anterior is directed towards the outer angle of the eye, and one of the posterior towards the inner angle, so that the posterior are placed opposite to the middle of the interstices of the anterior: and planes passing through each of the six, and through the axis, would mark on either surface six regular equidistant rays. The muscular fibres arise from both sides of each tendon; they diverge till they reach the greatest circumference of the coat; and, having passed it, they again converge, till they are attached respectively to the sides of the nearest tendons of the opposite surface. The anterior or posterior portion of the six, viewed together, exhibits the appearance of three penniform-radiated muscles. The anterior tendons of all the coats are situated in the same planes, and the posterior ones in the continuations of these planes beyond the axis. Such an arrangement of fibres can be accounted for on no other supposition than that of muscularity. This mass is inclosed in a strong membranous capsule, to which it is loosely connected by minute vessels and nerves; and the connection is more observable near its greatest circumference. Between the mass and its capsule is found a considerable quantity of an aqueous fluid, the liquid of the crystalline.

When the will is exerted to view an object at a small distance, the influence of the mind is conveyed through the lenticular ganglion, formed from branches of the third and fifth pairs of nerves, by the filaments perforating the sclerotica, to the orbiculus ciliaris, which may be considered as an annular plexus of nerves and vessels; and thence by the ciliary processes to the muscle of the crystalline, which, by the contraction of its fibres, becomes more convex, and collects the diverging rays to a focus on the retina. The disposition of fibres in each coat is admirably adapted to produce this change; for, since the least surface that can contain a given bulk is that of a sphere (SIMPSON'S Fluxions, p. 486.) the contraction of any surface must bring its contents nearer to a spherical form. The liquid of the crystalline seems to serve as a synovia in facilitating the motion, and to admit a sufficient change of the muscular part, with a smaller motion of the capsule.

The author proceeds to inquire 'whether these fibres can produce an alteration in the form of the lens sufficiently great to account
for

for the known effects; and he finds, by calculation, that, 'supposing the crystalline to assume a spherical form, its diameter will be 642 thousandths of an inch, and its focal distance in the eye 926. Then, disregarding the thickness of the cornea, we find (by SMITH, Art. 370.) that such an eye will collect those rays on the retina, which diverge from a point at the distance of 12 inches and 8 tenths. This is a greater change than is necessary for an ox's eye; for if it be supposed capable of distinct vision at a distance somewhat less than 12 inches, yet it probably is far short of being able to collect parallel rays. The human crystalline is susceptible of a much greater change of form. The ciliary zone may admit of as much extension as this diminution of the diameter of the crystalline will require; and its elasticity will assist the cellular texture of the vitreous humour, and perhaps the gelatinous part of the crystalline, in restoring the indolent form.'

Mr. Y. apprehends that the sole office of the optic nerve is to convey sensation to the brain; and that the retina does not contribute to supply the lens with nerves.

As the human crystalline resembles that of the ox, we may reasonably imagine that the action of both organs depends on the same general principles.

Mr. Young appears, from this specimen of his application and ingenuity, to be well qualified for the farther investigation of the subject; and, when he has had a proper opportunity of examining the human eye, we have no doubt of obtaining complete satisfaction. The paper now before us concludes with an attempt to resolve some optical queries, which have not been much considered. The annexed plate exhibits a magnified section of the ox's eye, and the structure of the crystalline, in two different views of it.

This part of the Transactions also includes Mr. Rennell's valuable paper on a current that often prevails to the west of Scilly; endangering the ships that approach the British Channel. Of this paper we have already given an account, from a separate impression of the Memoir, in our Review for the month of October last.

We have here also a paper, by Dr. John Clarke, which belongs to the class of anatomy; and on which we shall not enlarge.

The volume concludes with Mr. Barker's Meteorological Register, for the year 1792.

ART. XIV. *Ellen, Countess of Castle-Howel; a Novel*, by Mrs. Bennet. 12mo. 4 Vols. 12s. sewed. Lanc. 1794.

THE novel is a species of writing which was introduced into this kingdom toward the end of the last century, by Mrs. Behn, and other Lady-writers; and since that time they have obtained a considerable rank in the world of *Belles Lettres*: they have

have not only amused the idle, but, as we are assured, they are now admitted into our seminaries of instruction, especially those which are filled by the higher orders of youth of both sexes.—It is therefore incumbent on the censors of literary amusement, and the guardians of education, carefully to examine the *latent* tendency of these alluring compositions, as they relate to ethics, morality, and prudence.

Manners, good and evil, have long been successfully portrayed in these writings; vanity, folly, and affectation, have been ridiculed with poignant satire; duplicity, fraud, envy, and malice, have been exhibited to deserved abhorrence; filial piety has been rewarded, and its *contrast* disgraced: indeed almost every social virtue has been recommended and enforced. All this the many excellent novellists, of late years, have performed; while flowing and correct language, polished wit, sportive humour, the pathos of sensibility, and the charms of elegant simplicity, have introduced novels into the closets of the statesman, of the grave divine, and of the careful father of a family, who best know how to appreciate their merits and defects:—but the young and gay require some assistance, and the *sanction* of these performances, in the schools, demands attention.

We have formerly acknowledged the pleasure which we received in perusing the works of Mrs. Bennet; and we have been much entertained with the first three volumes of the present production, as they abound in many of the excellencies which we have enumerated:—but, as the *time is come* for us to grasp the wand of the censor more forcibly than we have hitherto attempted on similar occasions, we select this performance for the express purpose of pointing out a growing error in modern novels; viz. the giving too much weight to the *Passion of Love*. Start not, young friends! grey beards as the Reviewers are, “*the power of Beauty they remember yet* *.” but, suffer us to ask, are gratitude, honour, friendship, and propriety, to be sacrificed at the altar of this fascinating divinity?

As we mean not to enter into a minute critique of this work, we shall give a brief sketch of its plan, in justification of the stricture that has occurred to us on the present occasion.

Ellen, the heroine of this novel, is introduced as the granddaughter of Sir Arthur Meredith, an old Welsh baronet. Her disposition and form are equally angelic. Lord Castle-Howel, a neighbouring Earl, is charmed with both, and prevails on her family, who are reduced, to permit him to send her to a boarding-school at Bath.—After two years have been spent in

fashionable education, she returns at the age of seventeen, accomplished and truly amiable. She visits at Castle-Howel; and the good Earl, though in his 50th year, being newly released from an unhappy connection, makes proposals of marriage, in the most delicate manner, to the young Ellen; which, in playful innocence, she rejects.

An unknown youth, Percival Evelyn, three years older than Ellen, had been from his infancy educated and protected by her uncle Meredith, a worthy clergyman. During childhood, Percival and Ellen were playmates, and loved each other as brother and sister, till she was 15 years old, when her companion became her lover, and obtained a promise that she would not marry without his consent.

Great distress in the Baronet's family was relieved by the most liberal and unsolicited exertions of Lord Castle-Howel; when gratitude, paternal affection, and a sense of right, induced the young Ellen voluntarily to accept the proposal of the respectable Earl; having first procured the reluctant consent of Percival, then at college.

The Earl's kind and indulgent treatment, after marriage, obtained her esteem, gratitude, and affection. She is introduced, however, into the gay world, becomes fond of pleasure, dissipation, and play, and thus induces some profligate nobles to assail her: they meet, however, only anger and contempt; till one, who had long meditated her ruin, watched the moment when she was embarrassed, and offered her his *pocket-book*, to enable her to pay her debts to a more open villain. This she accepted, meaning to return on the next day the full sum to the lender: when, by a well-concerted train of incidents, the pocket-book, like Othello's handkerchief, deprives her of home, friends, character, and support, at a time when she was in a state of pregnancy: in this situation, the birth of a son, (though among strangers,) is her only consolation.

Under the most distressed circumstances, she meets with Percival, who saves her life; yet, with exemplary virtue, she refuses to encourage his former passion. At length, her husband, after being convinced of her innocence, discovers her, with the infant; and their mutual happiness is even increased by past evils.

The Earl rewards Percival, who is a neighbouring curate; and a living is given to him, worth 400*l.* a year. A beautiful girl is introduced to his pity, and made worthy of his love. Ellen joins their hands, and Percival is the contracted husband of the lovely Jane; with whom he goes to Ireland to solicit the consent of Sir C. Sibley, her relation. With the acquisition of this boon we with the work had ended: as *praises* bestowed with no sparing hand, had then been our only task:

but, when the Earl's sudden and dreadful death, and Percival's frantic joy on the occasion, are brought forward, we must *blame*, and severely, what is not *new* in this species of literary invention, but what will ever be reprehended by us, when all situations, however rationally and even affectionately happy, are overset to make way for *former love*.

Mrs. Bennet has tried to support her heroine on very *weak crutches*: as, after her widowhood, she assures her friends, and believes herself, that she will not *marry*, however worthy may be the enamoured divine; yet, when, by a train of extraordinary manœuvres, Percival is discovered to be the son of a profligate Lord,—who by concealing his marriage shortened an amiable wife's existence,—and the grandson of an atrocious villain,—who had nearly ruined the Meredith family,—thus descended, and thus circumstanced, he is thought a fit husband for the widowed Countess of Castle-Howel!—Is this a proper lesson for youth of either sex?—Indeed we think there is an honorable delicacy in forbidding *SUCH Banns*! We are inclined to imagine that our heroine might have expected the enjoyment of the superior felicity of this world by remaining the wife of the worthy and affectionate Earl, and the happy mother of a charming boy,—in full possession of the power of dispensing happiness around her, esteemed and beloved by his family, and idolized by her own;—and that Percival, by subduing an early passion, or rather by converting it into *friendship* for Ellen, and by cultivating the disposition of the innocent Jane, naturally docile, would have had his attentions repaid by rivetting the affection *already formed* in her inexperienced heart:—happy likewise in the neighbourhood and society of the Castle-Howels, he might have obtained

————— “that joy,

Which nothing earthly gives, nor can destroy.”

Instead of which, he abruptly quits the woman to whom he seems to have been solemnly betrothed, in order to claim a hand which he should ever have shunned.

An excellent lesson may be found in *Le fil Naturel* of Diderot, where Dorval shews Rosalie the superiority of friendship when founded on an early passion of love. It is too long for us to quote at length; and to shorten it would injure its value. We recommend it to the perusal of our modern novelists.—Then may we hope more frequently to enjoy the pleasure, which we have sometimes experienced, of recommending, as Moral Essays and Didactic Precepts, the principal among our modern *Romances*, in all the fascination of their present style and language.

ART. XV. *The Landscape*, a Didactic Poem, in Three Books.
By R. P. Knight. 4to. pp. 77. 7s. 6d. sewed. Nicol. 1794.

WE have hitherto regarded Mr. KNIGHT as a learned PHILOLOGIST*;—he now appears in the more popular and more pleasing character of a POET; and in this character, as in the former, viewing him with no malignant eye, we find

“ Something to blame, and something to commend.”

By the title of Mr. K.’s poem, we were led to expect some practical ideas on the subject of *picturesque beauty*, either as it arises from the magic colours of the landscape-painter, or from the more substantial materials of landscape itself; and sorry were we to find it little more than a satire pointed at the modern style of English gardening. Part of the poet’s intention appears to be an ill-timed, and therefore, we conceive, an unwarrantable, attack on a work which is *not yet published*,—the work, too, of a professional man; and while subscriptions for it, we understand, are still depending. This, however, is a matter which Mr. Knight and Mr. Repton, or their seconds, of whatever profession, must settle. All that we shall attempt will be to guard our readers against the fascinating charms which otherwise might chance to flow from the triple refulgence of poetry, fine paper, and fashionable printing, and to save them from being hurried away, by a *wild* poet, into the *dear sequestered shades of Siberia*; or (strange incongruity!) decoyed into the labyrinth of a Dutchman’s garden: either extreme being, in this gentleman’s opinion, more tolerable than the grounds at Blenheim, at Stowe, or at Burleigh.

We have perused this poem with a mixture of pleasure, disgust, and surprize; and we will endeavour to communicate to our readers some of the sensations which, on this occasion, we have experienced.

How often have we repeated—“ if the wildness of nature be in all cases most desirable, why should Mr. K. publish a didactic poem on rural *embellishment*?”

‘ Curse on the pedant jargon, that defines
Beauty’s unbounded forms to given lines!
With scorn eternal mark the cautious fool,
Who dares not judge till he consults his rule!’

This, we are sorry to say, is the common cant of those who think themselves blessed with an extraordinary portion of taste, sensibility, and that exquisite relish for the more delicate beauties of art and nature, the *quod nequeo monstrare et sentio tantum*. It is, in fact, much easier to affect rapture at a fine picture, statue,

* See Review, January and April 1794, Article, *Essay on the Greek Alphabet*.

or landscape, than to explain why it is beautiful and why it excites our admiration. Mr. K. seems to have borrowed his idea from Sterne's Tristram Shandy, who pursues the same thought with equal injustice, but with more vivacity. (Vol. iii. chap. 12.) "And how did Garrick speak the soliloquy last night? Oh! against all rule, my Lord, most ungrammatically! &c."

To give us a fuller idea of what he means, the author has inserted two plates, facing each other, and exhibiting different views of the *same place*. One of them represents the scenery in a rough undressed state, conformably to his own taste; the other, "shaven and thorn," according to Mr. Repton.—Who, reviewing these etchings, can believe them to have been given with any other intention than that of burlesquing Mr. Repton's unpublished drawings? Indeed, who would not conceive them to be etched from Mr. R.'s designs? Either the one, or the other, or both of these gentlemen, must be wrong; or the whole business of rural embellishment is void of principle:—but it is not *our* practice to publish a critique on any intended work, before the work itself appears. We are sure that Mr. K. is widely wrong on the one hand; and, for any thing that we can say at present, Mr. R. may be as far wrong on the other. When his work comes fairly before us, we may be able to give a decided opinion.

The following lines lead us to suspect some intervals of poetic derangement:—the phantoms which they strive to censure have surely no other existence than in the poet's wild imagination!

'Hence, hence! thou haggard fiend, however call'd,
Thin, meagre genius of the bare and bald;
Thy spade and mattock here at length lay down,
And follow to the tomb thy fav'rite Brown:
Thy fav'rite Brown, whose innovating hand
First deak thy curses o'er this fertile land:
First taught the walk in formal spires to move,
And from their haunts the secret Dryads drove.'

Again,

'Tir'd with th' extensive scene, so dull and bare,
To Heav'n, devoutly, I've address'd my pray'r;—
Again the *moss-grown* terraces to *raise*,
And spread the labyrinth's perplexing maze;
Replace in even lines the ductile yew,
And plant again the ancient avenue.
Some features then, at least, we should obtain,
To mark this flat, inspid, waving plain;
Some vary'd tints and forms would intervene,
To break this uniform, eternal green.'

Where, where, where? Is it in England that we have such scenery? O, yes! on Dorchester Downs, on Salisbury Plain,

Plain, on Newmarket Heath, and in many other parts of the kingdom, there are 'extensive scenes,' with 'bare and bald,'—yet perfectly *natural*—and frequently *beautiful*—surfaces:—but we cannot bring to our recollection a single instance of an *improved place*, which bears the smallest resemblance to Mr. Knight's description. Indeed, what he exactly means by a '*flat, insipid, wavy plain*,' is not easy to comprehend. Yet, on the returns of reason, the Salopian Muse gives us good poetry, and good sense; as will presently be shewn. Her numbers, however, have often more strength than justness. For instance,

'With urns and cenotaphs our vallies fill,
And bristle o'er with obelisks the hill!'

This, in *real* burlesque, might pass as a good stroke: but, in a didactic poem, in which there ought to be some congruity of ideas, it is absurd. Who ever saw more than one obelisk on the same hill? or who a hog's back with only one bristle on it? When the poet 'bristles o'er' a stag-headed tree, the imagery is somewhat happier:

'For trees, unless in vig'rous health they rise,
Can ne'er be grateful objects to the eyes;
'Midst summer's heats, disgusted we behold
Their branches numb'd with the past winter's cold;
Or their thin shiv'ring heads all bristled o'er
With the dead shoots that the last autumn bore.'

Yet, even here, the subject of description gives us the idea of a porcupine rather than of a pig.

At length we arrive at the more sedate part of Mr. Knight's performance; in which he produces, in a manner sufficiently cool and collected to command our attention, *his STANDARD OF TASTE*,—in the shape of a jug. Not, however, a jug from the clay of honest old Toby:—our poet's pitcher is of brass; aye, and of Grecian workmanship! Yet we differ from him much in respect of the workman's *taste*. It is an *useful* vessel, no doubt: but we cannot believe that its maker intended it to be *graceful*. In a note, however, we have a plain *prose* explanation of the grace and elegance of this Grecian pitcher. We are told that,

'In the little specimen of ancient manufacture here given, all is in harmony and unison: the oblique line of the bottom corresponds with that of the top; and the handle bends forward in the same direction with the spout; and all the intermediate parts are moulded so as to have the same tendency, and an appearance of co-operating with each other.'

We admire the principle much, and are therefore the more astonished at the author's *taste* in the choice of the medium by which he conveys to us those favourite ideas of harmony and grace. How badly do the starchiness and spruceness of a
modern

modern type, of which the book before us affords a fashionable specimen, accord with the figure of the vessel which Mr. K. has thought fit to hold up as the Standard of Taste? Surely, that 'harmony and unison,' with which he seems so enthusiastically enamoured, would have been more happily displayed in a mellow, well-worn Italic type, where 'the oblique lines correspond with each other,'—'bend forward in the same direction,'—and all the intermediate parts are moulded so as to have the same tendency, and an appearance of co-operating with each other.'

Had the poet modestly confessed that the subject of which he had made choice was new to him, we could have excused a few misconceptions:—but when a mere novice in an art pours forth his precepts, and deals about his censure, with the authority and tone of a master, and with the rudeness of an under usher, we almost lose our patience; and we can hardly bear, with temper, those unbridled sallies with which our ears are frequently assailed. For example:

'Curse on the shrubbery's insipid scenes!
Of tawdry fringe encircling rapid greens;
Where incongruities so well unite,
That nothing can by accident be right;
Thickets that neither shade nor shelter yield;
Yet from the cooling breeze the senses shield:
Prim gravel walks, through which we winding go,
In endless serpentines that nothing shew;
Till tir'd, I ask, Why this eternal round?
And the pert gard'ner says, 'Tis pleasure ground,
This pleasure ground! astonish'd, I exclaim,
To me Moorfields as well deserve the name:
Nay, better; for in busy scenes, at least,
Some odd varieties the eye may feast,
Something more entertaining still be seen,
'Than red-hot gravel, fringed with tawdry green.
'O waft me hence to some neglected vale;
Where, shelter'd, I may court the western gale;
And 'midst the gloom which native thickets shed,
Hide from the noontide beams my aching head.'

Now, be it known to all who set up for *connoisseurs*, without being acquainted with the subject on which they undertake to give didactic rules, that gravel-walks are formed for *use*;—chiefly for the convenience and comfort of the more tender sex, in this our cool and humid climate; and are not intended as matters of *ornament*, abstractedly; much less, we believe, were they ever framed for the use or abuse of 'red-hot' poets, ranting under the *fancied* beams of a *Grecian* fun.

Enough, however, of our author's immaturity of taste, and of his want of practical ideas on the subject of landscape gardening.

dening. Let us now place him in the more respectable light of a poet, in his cooler moments.

Some of the more common of our forest trees having been characterized with tolerable success, the majesty of the Cedar of Lebanon is thus happily drawn:

‘ But, lord supreme o’er all this formal race,
The cedar claims pre-eminence of place;
Like some great eastern king, it stands alone,
Nor lets th’ ignoble crowd approach its throne,
Spreads out its haughty boughs that scorn to bend,
And bids its shade o’er spacious fields extend;
While, in the compass of its wide domain,
Heav’n sheds it’s soft prolific show’rs in vain:
Secure and shelter’d, every subject lies;
But, robb’d of moisture, sickens, droops, and dies.
‘ O image apt of man’s despotic power!
Which guards and shelters only to devour,
Lifts high in air the splendours of its head,
And bids its radiance o’er the nations spread;
While round its feet in silent anguish lie
Hunger, despair, and meagre misery.’

Again, we have a sublime picture of the cause, operation, and effects of REVOLUTION; singularly applicable to the present disastrous times:

‘ As the dull, stagnant pool, that’s mantled o’er
With the green weeds of its own muddy shore,
No bright reflections on its surface shows,
Nor murmur’ing surge, nor *foaming ripple* knows;
But ever peaceful, motionless, and dead,
In one smooth sheet its torpid waters spread:
So by oppression’s iron hand confin’d,
In calm and peaceful torpor sleep mankind;
Unfelt the rays of genius, that inflame
The free-born soul, and bid it pant for fame.

‘ But break the mound, and let the waters flow;
Headlong and fierce their turbid currents go;
Sweep down the fences, and tear up the soil;
And roar along, ’midst havoc, waste, and spoil;
Till spent their fury:—then their moisture feeds
The deep’ning verdure of the fertile meads;
Bids vernal flow’rs the fragrant turf adorn,
And rising juices swell the wavy corn:
So when rebellion breaks the despot’s chain,
First wasteful ruin marks the rabble’s reign;
Till tir’d their fury, and their vengeance spent,
One common int’rest bids their hearts relent;
Then temp’rate order from confusion springs,
And, fam’d by freedom, genius spreads its wings.’

From these extracts, the reader will perceive that Mr. K. is in possession of no mean poetic talents.

MONTHLY CATALOGUE,

For M A Y, 1794.

POLITICAL and COMMERCIAL.

Art. 16. *The Retrospect*; or Reflections on the State of Religion and Politics in France and Great Britain, by the Rev. John Owen, A. M. Fellow of Corpus Christi College; Cambridge. 8vo. pp. 88. 2s. 6d. Cadell. 1794.

MR. OWEN declares, in his prefatory advertisement, that he was of the number of those who admired with enthusiasm the reformation of the French monarchy by the events of the first revolution: but that, having had opportunities of observing the country (France,) at the very dissimilar periods of 1790, and Sept. 1793, he received impressions of a very opposite nature, and now finds motives for abhorrence of the *later* revolutions, in the principles that led him to applaud the *first*. Should he be asked to what *party* he belongs, he says his only reply can be, 'that the spirit of his system is to fear God, to honour the king, and to love the brotherhood; and that, zealous to support the *dignity* of his *profession*, the authority of his sovereign, and the rights of his fellow subjects, he acknowledges *no party*, where these principles are not revered.'

These sentiments are certainly loyal and patriotic, and shew the author to be on the whole extremely well satisfied with things as they are. We could have wished, however, that he had been a little more christian than clerical in his declarations; in that case we should perhaps have heard more of the *humility* enjoined by the gospel, and less of the *dignity* of his profession; a profession which was not less sacred, nor less respectable, when it appeared in caves and catacombs, instructing the people in the doctrines of a Redeemer whose kingdom was not of this world, than when it was raised to thrones episcopal, and surrounded with the glare of earthly pomp and splendor.

Mr. Owen remarks, with truth, that, in all the former revolutions of the world, in all the vicissitudes of Pagan empire, regard was had to established religion, and protection was extended to the altars of the gods: but France, resolving to strike out a new line, had ventured to try the experiment whether government could not be founded on the destruction of all religious worship; and of every system that taught man to believe in a future state, or in the existence of a Supreme Being.

'It was reserved (says Mr. Owen) for a nation in the decline of her political greatness, and in the prospect of gathering calamities, to exhibit enormities against Heaven and good faith, which the most extravagant legends of fabulous romance had never recorded;—it was reserved for a nation whose dawning freedom astonished the wise, captivated the generous, and conciliated the bigotted, to tarnish the lustre of her regenerated policy by acts of legislation, and events of private example, which kindle resentment in the breast of freedom, and shock the sensibilities of the *patriot* and the *christian*.'

Having expressed, in terms the most energetic, a dignified indignation against the authors of the late excesses in France, he goes

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back to the period of the constituent assembly, and reviews some of its principal acts. The first, in point of importance, is the decree for abolishing nobility, which Mr. Owen condemns as highly impolitic, and considers as, in a great measure, the source of the evils which have since overwhelmed France. In treating this subject, he contends for the necessity of a middle class of citizens to stand between the people and the throne, and thus to connect two extremes, while they seem to keep them asunder. His thoughts on this head are so ably expressed, that we cannot avoid recommending them to the peculiar attention of his readers. See p. 16, &c.

This, he says, is no time for discussing which form of government is preferable, the monarchical or the republican: the discussion, he thinks, is now too late; and, without hesitation, he declares against republicanism.

Taking into consideration how the principles maintained by France might be brought to bear on the constitution of England, he decides, at last, that this is not the period for reforming its abuses. There are moments, he says, in which the magnitude of the evil is diminished by the dangers attending its removal; moments in which the violence of the remedy may surpass the virulence of the disease, and its continuance be judged less formidable than the cure: he thinks that the present is one of those moments; and that the unparalleled crisis of public ferment offers no security for the wisdom of reforms. Our readers must not conclude from this, that Mr. Owen holds that there are no abuses in our government to be corrected, nor that his objection is in reality against reform itself, though he rests his opposition to it on the expediency of the measure at this period.

We will here give a short extract from this work, on which we intend to make some remarks; the sentiments contained in it being, in our opinion, such as ought not to be passed over unnoticed:

'In the rage that fastens upon the institutions of religion, and the zeal that disseminates infidelity and atheism, are discovered the remote effects of that ancient policy which subjugated the consciences of men to the tyranny of priests, and excluded the bulk of mankind from the study of their religious faith. Taught to regard their established confessors as the sole depositaries of the Christian oracles, they, at length, penetrated the shallow deceit, and with a consequence drawn from their authorized systems, have madly deemed, that in abolishing the yoke of an imperious priesthood, they are absolved from the obligations of religious authority. The ignorance once cherished by a designing clergy is now operating the establishment of national infidelity; and the blood of martyred Huguenots has fallen upon the heads of those whom the convulsions of an empire have torn from the sanctuaries of their guilty authority.'

Here indeed is a heavy charge brought against the clergy of the most extensive national church in Europe; a charge which, if well founded, would have justified England and every other humane country in refusing to grant an asylum to men who had made it a system to cherish ignorance. If the French clergy were the authors of that ignorance, of which they are now become the victims, instead of pitying them, we ought to view them as beings doomed by divine justice

justice to find, in their own detestable policy, the engine of their destruction. We should say with the poet,

——— Neque enim lex justior ulla est,

Quam necis artifices arte perire sua.

Is it true that the French clergy did really cherish ignorance? It is neither our duty nor our intention to become the apologists of that suffering body of men; they have no claim on us for defence: but justice is a debt which we owe to all mankind; and to discharge it, when those to whom it is due stand most in need of it, is a sacred obligation.

We think, then, that the French clergy did not cherish ignorance, because the system which they pursued was calculated to counteract their own views, if it were their object to keep the people ignorant. It has not entered into the head of any one to call them *fools*, whatever else they might be; yet fools they must have been, if they thought that they could maintain the empire of *ignorance* by diffusing *knowledge*. That they diffused knowledge is attested by the immensity of their own publications of every kind, and particularly on those subjects in which men are taught to take nothing on trust, but to look for mathematical precision and demonstration in all their proofs. It is attested by the number of universities in France, which before the revolution were eighteen, and by colleges and seminaries, such as Westminster, Eton, and Winchester, almost without number; by the libraries belonging to the abbeys, monasteries, convents, and collegiate churches, which were not confined to the use of the clergy, but were accessible on stated days to the public; and by the disputations, or, as they were called, the *Theses*, which were publicly sustained by all candidates for academical degrees; on which occasions, every man, whether layman or clergyman, whether a native or a foreigner, who could dispute in Latin, was at liberty to attend, to argue with, and, if he could, to pose, the candidate.

In no country in the world was learning so cheap as in France; there was not a town throughout the extent of that vast kingdom, in which there were not public schools of arts and sciences endowed by the crown, which all might frequent; and where instruction was given without expence to the pupils.—We must also recollect the system which was established for exciting emulation, premiums being given to the most deserving on the college theatre every year, (for every college had its theatre,) in the presence of the magistrates and every class of citizens: on these occasions, the triumph of learning was conspicuous; the son of the peasant often took rank of the son of a duke, when precedence was decreed, not to blood, but to superior genius or to more settled attention to study. The consequence of all this was that classical knowledge was very frequently found among the common soldiers and husbandmen of France; and that, while the former were able to read the history of Cæsar's campaigns in his own language, the latter could point out, in the Georgics of Virgil, the many errors which their own practice enabled them to discover in that poet's theory of farming.

It may be said that, notwithstanding all this, it was not the intention of the French clergy that men should make the full use of

their learning for the discovery of truth:—but, if they were hostile to the end, why did they furnish the means of attaining it? The way of rendering the end unattainable would be by withholding, not by supplying, the means.—That body had too much sense not to know that the human mind, once imbued with a relish for learning, would not bear to be told—“thus far shalt thou go, and no farther.” It may be objected that they did not allow laymen to interpret the scriptures according to their own judgment. This leads to a merely theological question, with which we will have nothing to do, not chusing, at this time, to launch into polemic controversy: but this much we will venture to say, that it ill becomes a clergyman of the church of England to find fault with another church for requiring that her children should bend their heads to authority. Does not Mr. Owen very well know that his church requires submission to her 39 articles; and that she will not commission any clerk to preach the gospel, until he shall have subscribed them?—and that the man, who refuses to do so, though he plead conscience as the cause of his refusal, is thrown into the heterodox and persecuted body of dissenters?

Mr. O. talks of the blood of martyred Huguenots. For ever odious be the memory of those who shed it; and for ever infamous be those who persecute men for religious opinions:—but were the French clergy the only persecutors? Would that, for the honour of the christian name, France were the only country in which blood has been spilt for speculative opinions in religion. The blood of protestants, as such, is not now shed in England: but are not their persons still exposed, even in this free country, to the operation of penal statutes? Presbyterians are not, here, put to death on account of their religion: but are they not subject to the Test and Corporation acts? Why? Because their interpretations of scripture and their discipline are not conformable to those of the church of England. Of the French clergy we will say this, that, when the late unfortunate king, Louis XVI. repealed the laws against protestants, not a single bishop or clergyman in all France raised his voice, nor entered a protest, against this glorious act of toleration; and yet it was so broad that it extended not to this or that particular sect of men, but to every possible description of dissenters from the then national faith, comprehended under the general name of *non-catholiques*.

Had we found Mr. Owen more liberal and more just, (and, from a man of his education, we had a right to expect the most extensive liberality and justice,) we should not have known how to set bounds to our praise of his performance. As it is, with this single exception, we must pronounce it one of the ablest that we have yet read on the subject which he treats. If his name were not prefixed to it, no one could have thought that it was the work of an inmate of a seminary; it is not covered with the dust of the schools, nor does it smell of the lamp; on the contrary, it might pass for the production of a man of the world, of a consummate politician well versed in state affairs, capable of framing constitutions for mankind, and of securing at once their happiness and tranquillity: the elegance, the energy, and, in many parts, the sublimity, of its style, must strongly recommend it to the public.

ART. 17. *A Letter to the Duke of Grafton, with Notes.* To which is annexed, a Complete Exculpation of M. de la Fayette from the Charges indecently urged against him by Mr. Burke in the House of Commons on the 17th of March 1794. 8vo. 2s. 6d. Owen.

In our opinion, the author of this letter, which, if we rightly recollect, was first inserted in the morning paper entitled *The True Briton*, has either mistaken, or over-rated, his talents. It seems as if he thought to acquire reputation from an attack on a character that had attracted the notice of the celebrated Junius:—but what a difference between the assailants! The one, even in the heat of his indignation against the minister, did not for a moment lose sight of the respect which he owed to himself as a gentleman, and to the public at whose bar he was arraigning the accused. He conducted the proceedings with decorum; and his language was suited to the dignity of the tribunal which was to try the cause, and to the importance of the cause itself. His satire, sharpened by wit, and enforced by eloquence, was of the finest temper and of the keenest edge; it cut, but did not mangle; it pared to the quick, but did not butcher; in a word, “it spoke daggers, but used none.”

The author of this pamphlet, though seemingly anxious to tread in the footsteps of so great a predecessor, soon loses sight of the language and sentiment of Junius, and speaks as if he meant to form his style on the model of Shakspeare's knight, whose great *forte* lay in saying the coarsest things in the coarsest way, and who was famous for that fruitful ingenuity which teemed with such a variety of abusive expressions, as confounded and struck dumb the persons against whom they were vented. The satire of the present writer resembles a bludgeon; and he appears as expert in brandishing it, as any of the gentlemen usually employed at elections to lay about them with that courtly weapon. If the use of hard names, and of harsh epithets; can give excellence to an author, this production might be accounted truly excellent.—When a man is charged with any delinquency, what a lack of proof must there be, when the accuser is obliged to ransack the ashes of the dead, and to draw from the tomb of oblivion the character of an ancestor, for the purpose of putting to shame her *great great* grandson! That man must surely have few personal faults, against whom it is thus thought necessary to array those of his relations long since reposing in the grave.

In proceeding thus against the Duke of Grafton, it is evident that our author is putting Charles II, and the Duchess of Cleveland on their trial, instead of arraigning their descendant; for what have the vices of the two former to do with the conduct of his Grace during the present session of parliament? Does the author mean to say that the part which the Duke of Grafton has taken with respect to the ex-isting war, [and which appears to be the foundation of this invective performance,] was wrong, because his great-great-grandmother bore several children to King Charles II. without having been his wife? If he does not mean this, his allusion to the Duke's descent serves only to display illiberality, which must recoil on himself.—To shew

that we are not unjust in this judgment, we extract the following passage :

‘ Have a care, my lord, the game you propose to play is deeper than you suspect. The people are not uninformed of the foul and polluted source from whence you derive your rank and income. They are not to be told, that with one or two exceptions, your pedigree can claim more infamy, and less antiquity, than that of any other peer in parliament, and, surely under such circumstances, and under such an accumulation of hereditary and acquired odium, it ill becomes you to remind us of the impudent violation of the laws by which your ancestor was advanced to honour and independence.’

Immediately following this paragraph, is a menace which, though thrown out against the Duke of Grafton, might alarm every man of property in the kingdom : ‘ Be advised, my lord, (says the author,) and do not add to the ill humour that prevails, lest it should extend to an enquiry that may terminate in depriving you of what, (by an unwarrantable and scandalous abuse of power) has been settled on your family, and force you to observe that economy from necessity, which you have latterly practised from choice.’ This menace is founded on a principle that would shake to its foundation all the freehold, and perhaps all the funded, property of the kingdom. The wisdom of every legislature on earth has found it necessary, in order to quiet the minds of men, to fix a period beyond which an inquiry shall not be instituted, as to by what other title than possession an estate is holden. In this country, a title originally bad is made good, if the land, tenable under it, has been in the peaceable possession of an individual, or of those from whom he derives, for the space of sixty years. Such a possession becomes in itself a title which nothing can shake, until law be driven from the judgment seat, and oppression be let loose on society in the name of public justice, and in the form of *resumptions*. The Duke of Grafton’s tenure is by a grant from the crown under the great seal; if there were any defect in the grant from want of legal power in the crown to make it, it has been supplied or cured by an act of parliament; and, superadded to that, his Grace can plead the prescription of possession for sixty years, nay for almost twice sixty years, which would bar a *writ of right*,—the highest writ known to the law of England.—If all this should not be able to bar an inquiry into the Duke of Grafton’s title, what could prevent this inquiry from extending to all the grants made by the crown for centuries past? At the time of the reformation, the abbey lands, equal in extent to a fifth part of all England, were by act of parliament vested in the crown for the *public use*. In a very short space of time, they were nearly all granted away to court favourites. On what principle should these grants be viewed as sacred, while those made to the Duke of Grafton’s ancestors should be resumed? They stand on the same foundation; he who attacks one of them attacks all; and the man who even hints at a resumption of any of them must, one would almost think, have made up his mind to a civil war.

The author appears to be aware of the alarming extent to which his principle of inquiry might lead; and he endeavours to draw out the sting, by making a distinction between what he calls the fruits of hon-
est

ness industry, and the dilapidation of the public revenue. Notwithstanding this distinction, the sting yet remains. Parliament, in providing for the public service, may grant a revenue arising from lands, rents, rent charges, or duties on imported articles: the accumulated mass belongs to the public, and its destination is for public uses. The alienation of any part of it, whether of custom-house duties, rents, or lands out of which they arise, is equally a diversion of the money from the end for which it was granted; and therefore no difference whatever, in point of principle, can be found between the grants of Charles II. to his natural children, and those made by Henry VIII. to his favourites, of the abbey lands which were vested in the crown for the specific purpose of defraying the expences of the state, and in consequence of a promise that the king, being thus enriched, would apply no more to his people for subsidies. The titles, by which the original grantees held, might have been in their nature unjust, and, in equity at least, might be deemed invalid: but they have all been since clothed with every sanction that parliament or prescription can give; they are therefore *now* as sacred as any in the kingdom; and he must be a poor calculator indeed, who, setting aside all consideration of the blood which must infallibly be shed in an attempt to enforce a general resumption of grants of this nature, cannot discover that the measure would cause infinitely more money to be expended than it ever could bring into the exchequer:—but, supposing the principle of resumption to be just, is it reducible to practice? Should a man, with the fruits of his honest industry, have made a purchase of a grant, which, however invalid in its origin, had afterward received the sanction of the whole legislature; would our author in that case, under the pretence that he had purchased a bad title, take from him what his honest earnings had enabled him to buy? The possession of such grants procured, no doubt, advantageous matches for the grantees: would it be just to rob the posterity of innocent men of their settlements, who gave their daughters in marriage, and with them large fortunes, in consideration of the estates which these grantees then appeared legally to possess? This was the case with the Earl of Arlington; who, finding that Charles II. had made an ample provision for his son, the first Duke of Grafton, gave him in marriage the Lady Elisabeth Bennet, his only child, and with her all his estates. Would it be equitable to take from that Earl's heir, the present Duke of Grafton, the beneficial grant from the crown, which was, we may presume, no small inducement to Lord Arlington to consent to receive the first Duke of that name for his son in law?

Inquiries into the mode by which estates were acquired, being once set on foot, would certainly not be confined to lands; they would soon be extended to acquisitions made by contractors, public officers, and persons who had advanced money to government by way of loan, on terms advantageous to themselves, but which the inquirers would call rapacious and usurious; they might insist that navy and ordnance bills should be discharged at the price given for them by the last purchaser, when the discount was the highest; and they might vote it to be no breach of public faith to resolve that, on repayment of the

price which any stockholder actually gave for stock, his claim to be paid off at *par* should be extinguished.

Such are the lengths to which, we think, the author's principle of inquiry might be carried; we therefore considered it to be in the highest degree dangerous to the peace of society; and we hope that our readers will not think we have taken up too much of their time in animadverting on a passage in which we discovered the seeds of inexpressible calamities to our country.

The French clergy and nobility he places in a new point of view; the former he calls 'an itinerant dissolute priesthood,' and, in common with the clergy of other national churches of the same communion, 'vile and contemptible':—the latter he represents as 'men who deserted their acres on the first alarm,' 'a cowardly race of miscreants, the stoutest of whom would tremble to encounter, and shrink into nothing at the sight of, M. de la Fayette;'—and both together he honours with the appellation of 'a beggarly crew of bishops and nobles.' Who is it that thus brands with the epithets 'vile and contemptible' a body of men who possessed a great portion of the light and abilities of one of the most enlightened nations on earth: men distinguished by birth, dignities, and education? Who is he who thus libels his own country for having received, cherished, and sed as victims of principle, (whether well or ill founded is not the question,) a set of unfortunate men in whom it had not penetration enough to discover that there was nothing but what was vile and contemptible? Who is this mighty hero that sees nothing in those who, from generation to generation, have led the armies of France to battle, but a *cowardly* race of miscreants? Who is he who blasts the reputation of *Britons*, by saying that those French nobles, to whom they have sometimes been obliged to cede the hard fought field, and who of course were not afraid to look the bold legions of Britain in the face, were a set of poltroons, the stoutest of whom would shrink into nothing at the sight of one of their own body? Is it because they are cowards that England boasts that she has sometimes defeated them, or that she is now putting arms into their hands?—The nobles of France have frequently been described as men of levity and dissipation, remarkable in their youthful days for frivolity, and often for laxity of morals: but we never heard of that man who thought it *prudent*, unmasked, and in the face of day, to call in question their *courage*, much less to brand them with the name of *cowards*. We can say, from our own knowledge, that there are many of that body now in England, who, so far from rejoicing in the imprisonment of M. de la Fayette, (which, by the bye, might well be a source of joy to men who would tremble at the sight of him,) lament it most sincerely;—not because they think him an injured man, but because his confinement deprives them of an opportunity of calling him to account for what *they deem* his treachery to the best of sovereigns.—We pretend not to say that they are right in charging him with having betrayed the king; nay we even think that our author exculpates him, fairly, from the charge: all that we mean is that, so far from trembling at the idea of meeting him, there are many of them who would travel over half the globe, to have the pleasure of telling him to his beard what they

they think of his conduct:—but, whatever cause these gentlemen may have for being offended with M. De la Fayette, the King of Prussia can have no right, founded either in the laws of war or of nations, for the treatment which he has made his prisoner experience since his captivity.

We here close our review of a work which, if it were not by its author brought in competition with the Letters of Junius, might in point of energetic diction be entitled to some praise,—but which the self-sufficiency and illiberality that run through it will not suffer us to pass over without censure, notwithstanding the abilities of the writer.

Art. 18. *Considerations on the Causes and Effects of the present War*, and on the Necessity of continuing it, till a regular Government is established in France. By William Hunter, Esq. 8vo. pp. 63. 2s. Stockdale.

Under this title, Mr. H. has thought himself at liberty to introduce a great variety of topics, some of which are very remotely, if at all, connected with the existing war. In a work of this kind, our readers may presume that the author has not overlooked the atrocities of the Convention, the absurdity of the doctrine of equality, taken in a sense which, by the way, has constantly been disavowed by that body, and the excellence of the British constitution. Had he confined himself to these points, we should have spoken of his performance in terms of approbation: but he has brought forward others, in the discussion of which he betrays a want of information not pardonable in a writer who could have so easily procured it; and who now rests on facts, which are erroneously stated, the justification of the war in which we are engaged. ‘At the interview, (says he,) which the emperor and the king of Prussia had at Pilnitz, they only entered into an engagement to protect the royal family of France from personal danger.’ Supposing this, for a moment, to be a correct statement, we would ask what right a foreign power has to interpose, otherwise than by good offices, between the reigning family and the people of another country; the latter, in resolving to dethrone a dynasty, might be wrong, and might also be right: but by what authority could a neighbouring nation constitute itself the judge between parties not amenable to its jurisdiction? Mediation, indeed, it might with propriety offer as a neighbour; though every thing beyond that would be insult, and an invasion of that people’s sovereignty:—but was the protection of the royal family of France, by mediation or otherwise, the sole object of the meeting at Pilnitz? It might have been *one* of the objects, but certainly not the *primary* one, of that important interview; and we are not a little surprised that Mr. H. should have been unacquainted with the fact that the dismemberment of France was there concerted; as appears from the instrument now in every man’s hand, deriving its name from the place at which the monarchs met, and thence called the *treaty of Pilnitz*, to which every other power in Europe was invited to accede. This surely must, in fairness, be deemed a flagrant act of aggression, which might well warrant the French to declare war against every state that was party to it. Mr. H. says, in the same page, ‘they (the French) next menaced with destruction the electorate of Treves; and

and when they thought this strength sufficiently increased, they declared war.' We know not in what terms to speak of this passage; we will not call it a misrepresentation, because we are disposed to presume, that a gentleman is incapable of a wilful departure from fact; we must therefore suppose that Mr. H. wrote merely from memory, and that it retained but an imperfect recollection of the transaction. The case of the electorate of Treves was this. The elector, who was maternal uncle to Louis XVI. had given an asylum in his dominions to his nephews, the counts of Provence and Artois, (brothers to that monarch,) and to great numbers of French emigrants who had quitted France in order to raise up the different powers of Europe against the new order of things in their country, and to free the king from the restraints laid on the royal authority by the new constitution. These emigrants were suffered to embody themselves at Coblenz, and to appear in military array with cockades and colours: exploded by the national assembly. It was proposed, at last, by France, that an alternative should be offered to the elector of Treves; either to disarm and send away the emigrants, or to see a French army enter his territory in a hostile manner. The emperor, at that time, caused it to be signified to the French government, that he had given orders to Marshal Bender to protect the electorate, should it be invaded by France. However, to this notification was added another, that the Austrian forces were not to act in defence of the elector, unless he should consent to put the emigrants, in his dominions, on the same footing on which they were in the Netherlands, where they were not suffered to be embodied, and where they barely enjoyed an asylum. The elector, however reluctantly, was obliged to comply; a minister was sent from France to Coblenz, (we think his name was Sainte Croix,) who officially informed his court that the emigrants had been disembodied or compelled to quit the electoral dominions; the national assembly was satisfied, the idea of hostilities against Treves was abandoned, and was never resumed till the war actually broke out between France and the emperor, and till there was every reason to believe that the latter would be supported by the empire as a principal. We think, therefore, that Mr. H. has failed in attempting to fix on France the charge of aggression in the case of the electorate of Treves:—but, on the other hand, we are of opinion that he is not wrong when he charges the constituent assembly with a breach of the treaty of Westphalia, which might have furnished him with arguments in justification of the hostile measures concerted at Pilnitz.

He tells us that 'it is plainly demonstrated that the inclinations of the (French) nation are not consulted; but that they are dragged out, like devoted victims, to fight for a cause which they are convinced is pregnant with misery and destruction, and which they would willingly desert.' That men so disposed and so sent to battle should fight so obstinately for their oppressors, and against their deliverers, is surely to the last degree astonishing. One might be tempted to think that the demonstration lay quite on the other side, and that the French armies must be zealously attached to a cause in which they display so much enterprize, activity, and valour.

In arguing against the expediency of a parliamentary reform, (for this is one of the topics which Mr. H. discusses,) he gives a picture of the lower orders of the people of England, which, we trust, bears no resemblance to them. 'Even at present, (says he,) amongst the lowest description of electors, how few are there who value the privilege of voting beyond the price which they can obtain for their voice! It avails little, in their eyes, who is elected; but they regard him as the fittest man, who can afford to pay the best price.' Were this charge of corruption as well founded as, for the honour of our country, we hope it is unfounded, still we would insist that it might fairly be urged rather in favour of than against reform; for, if the number of electors were made so great that no fortune whatever could be equal to the expence of purchasing a majority of them, the effect would be precisely the same as if every individual voter was above venality.

Of the spirit of British soldiers Mr. H. speaks in terms of the strongest panegyric: of that spirit we entertain as high an opinion as any set of men in England: but the less a nation stands in need of galsconading, the more it would be unbecoming to resort to it; we are therefore sorry that Mr. H. should have said that it was by a handful of our men that the French were driven from their conquests. 'It must be remembered (says he, p. 40,) that it was the intrepid bravery and glorious example of our countrymen, which snatched Holland from the jaws of perdition, and gave the first turn to affairs.' Surely a detachment of 1800 of the British guards could not have been equal to the task of driving the French from all their posts from Aix-la-chapelle to Williamstadt; still less were they able to effect this by the bare terror of their name; for, in fact, they never came in contact with the French till after the latter had been driven out of the Dutch territory. Some of our gunboats, we believe, and a frigate or two, were engaged in the defence of Williamstadt, and well maintained that character which the British navy deservedly enjoys: but we think that no part of our land forces had any share in driving the French out of Holland. The landing, indeed, of a detachment of our guards, who were considered as the harbingers of a strong British army, must have inspired the Dutch and the other allies with additional confidence, and have proportionably diminished that of the enemy.

In his review of the events of the last campaign, Mr. H. does not hesitate to censure the boards of admiralty and ordnance; by each of which, he thinks, much more might have been done for the public service than has actually been performed. In this opinion, we heartily concur with him; and we augur well of the principles of Mr. H. who, though in general an advocate for ministers, is not disposed to overlook their faults. The man who censures them, when their measures appear to him to call for censure, may be presumed to support them only in as much as he believes their proceedings to be founded in justice and wisdom. Would that all the ministerial writers adopted this manly line of conduct!

Art. 19. *A Letter to the greatest Hypocrite in his Majesty's Dominions.* 8vo. 1s. Eaton. 1794.

We expected to find hypocrisy portrayed in this letter, but we discovered

discovered not a syllable about such a vice. Apostacy, indeed, venality, ambition, and versatility, are ascribed to the person in question, who is represented as every thing bad except a *hypocrite*, though it is by that name that the author addresses him. The reader might be led, by the title page, to think that the individual, to whom it is directed, was the only one intended to be lashed in this production: but this is by no means the case; for he is barely one of a groupe of characters here loaded with abuse, distinguished neither by wit, humour, nor argument, which might make even invective interesting, but merely by black malignity, that seems to derive gratification from an attempt to represent something else blacker than itself. From such a production, even those will turn with disgust who are politically hostile to the individuals who are thus assailed.

Art. 20. *Some Account of a very seditious Book*, lately found on Wimbledon Common, by one of his Majesty's Secretaries of State, with a Commentary by the Right Hon. Gentleman, and Notes by the Editor. 8vo. pp. 38. 1s. Owen.

The following extract, accounting for the manner in which the *supposed* book, with the *supposed* commentary, came into the *supposed* editor's hands, will enable the sagacious reader to discover at once the drift of this ingenious writer:

'As I was travelling a few days ago over Salisbury Plain, full of serious reflections upon the enormous trade and population of Old Sarum, and those decayed principles of our national representation, by which this flourishing town is allowed to send no more than two representatives to parliament, I was disturbed in my reverie by the stumbling of my horse, who had set his foot upon one of those seditious pamphlets with which our enemies of late have sowed the forests, wilds, and heaths of the kingdom. Having made my groom (for I am not an author) alight and deliver it to me, I was not a little delighted to see it was the identical treatise lately found by Mr. Dundas upon Wimbledon Common, enriched with annotations, in the handwriting of the Right Hon. Secretary himself. Though I guessed, from some hints relating to the voluntary subscription so strongly recommended by ministers to the governors of counties, that this extraordinary book had a second time mistaken or stopped short in its way, I thought I should defraud the public of its just right, and do an irreparable injury to the amiable commentator himself, were I from a mere scruple or conjecture to transmit his remarks to an individual, more especially as it did not seem improbable that he had adopted the method of publication, from the success which seems to have attended this invention of our mutinous reformers.'

Of the wit, the humour, the keenness of satire, and the general abilities, displayed by the author, we cannot speak too highly. His political courage we would mention as an object of wonder rather than of imitation. He has drawn characters which some of the ablest delineators of our day might pride themselves in being capable of hitting off with equal success, but which, we believe, they might at the same time deem it more prudent, under the present circumstances, to disown, than to acknowledge as their performances. One of them, in particular, we do not hesitate to pronounce a *Chef d'Œuvre* in its kind.

Perhaps it would have been as wise in our author not to tell the name of the person for whom it was designed; he might have tried whether the public would be able to discover any likeness in it to any person in real life, or to guess for whom it was intended. Concerning the likeness we say nothing; whether it resemble the individual whose name is put to it, or be a downright libel, is no concern of ours; we apply it not to any man; we speak of it only as a *literary drawing*, of the highest merit, whether representing a real or an imaginary being.

Art. 21. *A Supplement to the Conduct of the King of Prussia, &c. investigated* *; containing Observations upon the present State of English Politics; and a Plan for altering the Mode of carrying on the War. Addressed to all Ranks of Britons. By Lady Wallace. 8vo. 2s. 6d. Bell. 1794.

Discard, ye unthinking ministers, the schemes of Col. Mack, and closet Lady Wallace! who, by her own account, has a much superior claim to your notice. She assumes the double capacity of prophets and political physician. All that has happened she foresaw; and, having unquestionably herself saved Holland, (these are her words,) she applies to be employed in the nobler task of saving her own country. Closet her, then, ye Ministers of State! Let her prescribe, and she pledges her head on the success of her plan to get rid of the war with France, and to make that nation our friend and ally. Hear her! but, as your time is precious, request her Ladyship to keep to the point, and not to be so desultory as she is in her pamphlet, which she writes *currente calamo*.

Art. 22. *The Speech of Sir Hercules Langrishe, Bart. on the Motion of the Right Hon. W. B. Ponsonby, in the House of Commons of Ireland, March 4, 1794, for a Parliamentary Reform.* 8vo. 6d. Stockdale.

The idea of a parliamentary reform is, we see, equally scouted by the ministerial party in both kingdoms; and in both *that party* may be certain of victory, in every debate relative to this important question. Sir H. L. is a champion of distinguished abilities; and his talents, unlike those of the leaders in opposition, have not been thrown away by taking the losing side. As this celebrated speech has been printed in most of the periodical papers, it is needless for us to bestow on it a particular discussion.—The loyal editor gives it to the British public, as a pamphlet, under the persuasion that to extend its circulation ‘may do an essential public service.’

Art. 23. *Thoughts on the present War with France:* Addressed to all Ranks of People in Great Britain. 8vo. 6d. Faulder. 1794.

The object of the writer of this address is to make the people cheerfully concur in the vigorous prosecution of the present war, the justice and necessity of which he maintains. He answers the various objections to it drawn from considerations of humanity, suspension of trade, bankruptcies, and failures in commercial speculations; and he says that such objections are not peculiar to *this*, but lie against *every* war; for, however just the quarrel may be in which a nation is en-

* See Review for August, p. 472.

gaged, it cannot be supported without bloodshed ; and humanity, in course, is wounded ; nor can it be pursued without a temporary suspension of trade, and its usual attendants, failures and bankruptcies. The only question, therefore, for the people to ask, is, were we *necessarily* engaged in this war ? He answers it in the affirmative, and brings a variety of proofs to shew that his assertion is well founded.

Art. 24. *Observations on the War, the projected Invasion, and a Decree of the National Convention for the Emancipation of the Slaves in the French Colonies.* 12mo. 1s. Baldwin.

We should be wanting in justice to the author of these observations, if we did not pay him the tribute of our commendation. He is not one of those writers who think investive a good substitute for argument, and who have recourse to abusive language when they cannot foil their adversaries with reasoning : his style and his sentiments shew that his talents have been well cultivated ; and his heart is stored with the liberality that marks the Christian and the Gentleman.

Art. 25. *A Letter on Parliamentary Reform ; containing a Sketch of a Plan.* By John Horne Tooke, Esq. 2d Edition. 8vo. 1s. Ridgway. 1794.

Of the first edition of this notable tract, an ample account was given in the 67th volume of our Review, p. 137. It was addressed, in 1782, to Lord Ashburton, in consequence of the debate on parliamentary reform in the House of Commons, May 7th, in that year,—on Mr. Pitt's motion. The editor's motive for giving to the public the present edition is thus expressed : ' As the opinion [on this interesting subject] of so able and celebrated a man as Mr. Horne Tooke*, must have great weight, and be eagerly sought after, it is naturally concluded that republishing this letter will be highly acceptable at this time, when the same measure is again so agitated.'—Certainly, Mr. Editor :—the pamphlet is a good one.

✍ Mr. Horne Tooke was taken into custody about the middle of this month, by a warrant from the Secretary of State, and has since been committed to the Tower. We have not heard on what account.

Art. 26. *Political Lectures.* No. 1. On the moral Tendency of a System of Spies and Informers, and the Conduct to be observed by the Friends of Liberty, &c. 8vo. 1s. Eaton.

Mr. Thelwall, a celebrated political partizan, is the person who presided in a debating society in the city, the proceedings of which gave so much alarm to the late Lord Mayor, that it occasioned his prohibition of their meetings. This lecturer on the Rights of Man, [words of terrific import !] is a zealous and courageous opponent of the triumphant party, in contempt styled *Alarmists*, by those who, in their turn, are ridiculed under the name of *Patriots* ; and he seems to court rather than to shun persecution †.

* This gentleman had not, in the year 1782, taken the additional name of Tooke.

† This article was written some time before Mr. Thelwall was taken into custody. He is now a prisoner in the Tower.

Art. 27. *Observations and Reflections on the Origin of Jacobin Principles; the Leading Dissenters Politics; the Necessity of the present War; the Causes and Effects of the late Bankruptcies; the Constitution and Commerce of the Country; and on a Letter addressed to the Right Honourable William Pitt, by Jasper Wilson, Esq.—Addressed to the British Nation by a Sincere Friend of his Country.* 8vo. pp. 79. 2s. Debrett. 1794.

This author says, and we have heard the same assertion from a hundred other political writers, that the present circumstances of Europe are so out of the common course of human calculation, that they astonish and alarm the most wise and prudent, by setting afloat the selfish passions and projects of the weak and the wicked. To us it appears that one of the bad consequences arising from the state of public affairs, since the abolition of monarchy in France, is, that every man thinks himself called to legislate for Europe, and to publish his opinion respecting the measures which, in this awful crisis, suggest themselves to his mind as most fit to be adopted. Every loyal writer, in doing this, seems to have but two objects; one, to rail at the Jacobins—the other, to bestow unlimited praise on the British constitution; and, having thus dealt out abuse and panegyric with a most liberal hand, he has the vanity to think that he has saved the world, though he has left the public disorder in precisely the same state in which he found it.

It has been the opinion of many that “the progress of knowledge” has been one of the chief causes of the moral and political revolutions in France, by making men better acquainted with the duties and ends of governments, and the natural rights of the governed: but the present author will not allow the operation of any such cause; and for the very best reason; viz. that, according to him, no such cause exists. The expression, in his conception, is absolutely without a meaning; for he will have it that, for more than half a century, knowledge, so far from having made any progress, has actually been at a stand. In supporting this assertion, he makes a furious attack both on authors and booksellers.

‘Authorship (he says, p. 2 and 3) for more than fifty years past, has been a hacknied trade, in which writers of all degrees retail their wit and wisdom, through the medium of those great dealers, the booksellers, for the laudable purposes of entertaining and instructing mankind. *With a few exceptions among superior authors, and eminent booksellers,* this traffic of the brain has been carried on with very little regard to the truth or falsity, the moral or immoral tendency, of any production; but merely as it might prove a marketable commodity.

‘The progress of real knowledge, in the moral and political department, most certainly has not increased materially, if at all, since our Augustan age in this country, nor even since the Pagan times of ancient Greece and Rome.’

As it is not our province to defend authors, who are so well able to defend themselves, nor even our good friends the booksellers, who stand not in need of our help, we will take no farther notice of this attack; but we must observe that the writer of this pamphlet appears to have misunderstood, (as he has certainly misused,) the phrase “the progress of knowledge.” Those who make use of it, and who

think it one of the chief causes of the revolution in France, do not mean to say that there may not be particular subjects which were as thoroughly understood by the ancients as by the moderns, and in the knowledge of which, little, if any, progress has been made since the days of the former: we conceive that the expression was intended to mean that knowledge has of late been more generally diffused; and that, though the common stock might not have been increased, a much greater number of persons had acquired a portion of it in the later times, than in those of remote ages. To the expression, taken in this sense, the author's observation by no means applies, and consequently does not answer the end for which it was made.

We are told, p. 4, that the British laws and constitution 'were the continual theme of all the wits and philosophers of the continent.' This certainly was the case: but we believe that the author has misconceived their writings on those topics; their meaning must have been that, on comparison, the British must be pronounced the best constitution *then* in Europe: for, when the moment came in which the French might have adopted it with the concurrence of their king and of a great body of the nobility, clergy, and people, they steadily rejected it, and thought it possible to frame another approaching nearer to perfection. When they praised it, they compared it with their old monarchy; when they voted against it, they drew the comparison between it and another which, in theory, promised a greater degree of security to the people for the enjoyment of their liberty. We agreed with them when they praised our constitution, and when they thought it might be improved; we were sorry when they refused to adopt it: but we felt that they were the best judges of what suited the genius and disposition of the French people; and that what might be very fit for one country might be very improper for another.

In pages 10 and 11 the observer renews his attacks on authors, and extends it to the theatres. The latter, he says, 'may in some measure be excused, if they be considered as bound to comply with the *public taste*, without regard to *its truth*.' This excuse we cannot admit without countenancing a direct perversion of the duties of the stage, which, instead of such compliance with public taste as the author describes, ought to correct it when it appears to be vitiated, and ought to make virtue, instruction, and entertainment, go hand in hand.

We thought that, in attacking authors, booksellers, and the theatres, this writer had reached the summit of his daring: but we were mistaken, for we afterward found him opening batteries against 'the diurnal papers,' which may be considered as a corps of chaf-seurs or light armed troops, constantly in motion, ready to fall at once on the flank, front, and rear of an enemy. To the leaders of such corps, we reviewers are nothing; those who say that we can wound know that we do so at most only once in a month; while the others are able to keep up an incessant fire from morning till night, with the intermission of only one day in the week. We may admire, but we would not advise any friend to emulate, the courage of the man who would provoke so formidable a host.

In page 14 he shews that his ardor for battle makes him careless as to what may be the number of his enemies ; for, as if he had not already a sufficiently strong phalanx arrayed against him, he here declares war against the Dissenters : but we cannot say that, in conducting it, his judgment keeps pace with his zeal. Instead of ridiculing the right of this body of men to a share of political power, would it not have become him to prove the right of the establishment to the monopoly of that power which it now enjoys, to the exclusion of men who have not, by the breach of any law either moral or divine, barred their own just claims to a participation of it ? ‘ A firm execution (says he, page 15) of the *just laws established* is the only proper means of correcting such petulant and malignant distempers of the brain, and such anarchical invasions of the established constitutions and laws of every form of government that has ever existed, ancient or modern.’

What does the author mean by this ? Does he contend that men guilty of treason or sedition ought to be given up to the rigour of the law ? If he does, we agree with him most heartily : but, should we find that he means to brand with the name of anarchy, and of petulant and malignant distempers of the brain, the claims which innocent and meritorious men assert to the right of sharing, in common with the rest of their fellow-subjects, all the blessings and all the advantages of the constitution of their country, we should most certainly feel ourselves at a loss for words sufficiently strong to express our indignation.

‘ As to a promiscuous right (says he,) of all descriptions of men, however incongruous or inimical their religion or their politics may be to what is established in any country, to an equal right in the executive part of any government that has ever existed, in the world ; it never has been, never can be admitted without rendering a nation subject to endless disorders and revolutions.’

We do not hesitate to say that Fact stares this bold assertion in the face, and contradicts it. Before the death of Christ, Judea might be said to be a Roman province ; for, though it had a king in the person of Herod, it had also a Roman governor in the person of Pilate, who exercised, if not a paramount, at least a concurrent jurisdiction : in that country, God’s chosen people, and the Romans who knew not that God, but paid to Pagan deities the worship due only to him, differed surely in their religion ; and yet both Jews and Romans were found in the magistracy, and enjoyed political power.

When the christian religion became the establishment of the Roman empire, were the Pagans declared, by any penal law, incapable of holding any office or place of trust or honour in the state ? Very far from it indeed ; for we find Pagan generals leading the armies of a Christian empire, governing provinces, presiding in the tribunals, and distributing law and justice to the people. Could any two things be more opposite in their nature than Judaism and Paganism, or than Paganism and Christianity ? Yet we find the professors of each employed in political situations in the same state ; nay we behold, in the person of St. Paul, a man, who, whether taken as a Jew or a Christian, was equally odious to the eyes of the Romans, suffered

to enjoy the freedom of Rome, which he claimed as his birth-right, and of which he was not deprived on account of his religion.

In page 16 the author begins his reply to Jasper Wilson, whom he affects to despise; he charges him, page 21, with ignorance, and yet he takes as much pains to answer him as if he were an adversary of FIRST RATE abilities. The truth is, he is very far from thinking Jasper Wilson a contemptible antagonist; for it is evident, from his manner, that he considers him as a writer of fascinating powers, and capable of drawing the multitude over to his opinions. With the authority of a cabinet counsellor, he tells us, page 47, that 'the government of this country found no possible remedy against the practical introduction of the infernal Jacobinical tenets among ourselves, but force and war.' Will ministers thank him for this assertion? If this were really the object of the war, they did not think proper to avow it, but told parliament and the public that their aim, in going to war, was to set bounds to the ambition and aggrandizement of France, and to repel the invasion of Holland. If they told the whole truth on that occasion, they surely cannot be very much indebted to a person who, by way of supporting their cause, opposes to their declaration the most direct and positive contradiction.

In the same page, he renews his attack on the Dissenters, and sneers at the supposed 'nicety of their consciences.'—Does he mean to insinuate that they are not truly conscientious? What, then, is it that excludes them from honourable and lucrative offices in the state? Surely it is nothing but conscience, a conscience which will not, even for interest, bend to that which it cannot approve. Is not this a sufficient test of the reality and delicacy of their scruples?—He charges them with 'a tenacious partiality for the French amid all their horrid politics.'—It is true that they have sympathized with Frenchmen struggling for liberty, but not with Frenchmen exercising a horrible tyranny; they sympathized with Frenchmen asserting the native rights of man, but not with those who trampled those rights under foot.

The author, no doubt, means to uphold the Church when he attacks the Dissenters: but he proceeds in a bungling manner; for he introduces Lord Thurlow (page 51,) saying that he supported the establishment, *because it was the establishment*; and that, were the religion of the Dissenters established by law, he would support it for the same reason. Will the Church thank him for this? He is, on this principle, for maintaining it, not because its morality is more conformable than any other 'to that of the gospel, or its doctrine marked by unquestionable orthodoxy,' but merely because it is established. On precisely the same principle, under similar circumstances, would he be bound to support Judaism, or the religion of Mohammed, or any other imposture.

There is only one passage more in this work which we intend to notice. The author says, page 53, 'What a discordant and motley crew would our two houses of parliament, our courts of justice, our corporations, our civil officers of every denomination, and our officers of the navy and army, present to our view, composed of a hundred different and contentious sects of political christians; of Jews,
of

of Mahometans, of false philosophers, and distracted atheists !' The author seems not to be aware that a part of what he here describes as preposterous, or absurd, exists at this very moment; for it is certain that an English Jew, or Mohammedan, or deist, or atheist, or, which appears to be a thousand times worse in the eyes of our author, a Dissenter, may sit in either house of parliament. The members are not required, as such, (for obvious reasons we except the Bishops,) to declare to what sect or religion they belong, nor whether they belong to any; all that they have to profess is, not what they are, but what they are *not*; and, provided they prove that they are not *papists*, which proof consists in an oath, they may take their seats, though it should so happen that they believe not in a God, nor an hereafter.

It is an outrage on decency, consistency, and common sense, when men, who attacked the pretensions to infallibility in another church, as monstrous and absurd, should nevertheless exact an implicit belief in the doctrines taught by their own, as if she were vested with that identical character which she refused to recognize in her rival. Why did she refuse it? Because she said, the church was composed of men who were by nature fallible, and infallibility belonged only to God:—but, at the moment of defeating her rival, she set up the same claim, in effect, which she herself had successfully resisted, and called on every man in England to receive her 39 articles, though framed by mere men, and to join in her communion, under pain of being classed with those against whom the most grievous penal statutes have been enacted. We would wish to know by what authority a man who, in words, disclaims infallibility, and says he is no more than man, presumes to call another a heretic, merely because the latter differs from him in the interpretation of the scriptures. Such an assumption of dictatorial importance may be traced to arrogance, but to no better source.

We have gone into much greater length in our review of this work than we intended when we first sat down to it; we will not say that it was the intrinsic merit of the production which made us dwell so much on it, for it really disgusted us by its self-sufficiency: but it embraced a great variety of subjects, on some of which we thought it due to the religious as well as to the temporal liberty of mankind to animadvert. To characterise, in few words, the pamphlet before us, we must say that it is sarcastic, biting, dictatorial, and abounding much more in bold assertion than in argument.

Art. 28. *Thoughts on the Introduction and Employment of Foreign Troops, without the previous Consent of Parliament.* 8vo. pp. 31. 1s. Debrett.

This author, with a coolness and a fairness which shew that he is under the influence of reason and not of party, proves that the doctrine lately laid down by the King's minister in the house of commons, respecting the right of the crown to introduce into the kingdom and to keep up within it a body of foreign troops in time of war, without the consent of parliament, is perfectly subversive of the rights and liberties of the people. He appears to be well acquainted with his subject, though he has fallen into two or three mistakes; only one of

which, however, may be considered as of any consequence to his argument.

Speaking of the foreigners whose promotion in this country by King William III. excited jealousy among the natives, he mentions the 'Albuquerque;' he should have said "Auverquerque;" the former is a Spanish or Portuguese name, the latter a Dutch one; the first gentleman who bore it in England was illegitimately descended from the house of Orange, took the denomination of Auverquerque from his estate, and accompanied William to this country, who appointed him master of the horse, and created his son, Henry of Nassau, Earl of Grantham.

Another of the author's mistakes is found in page 26. He calls William a 'stranger to the blood of the English monarchs;' which was so far from being the case, that he was by *birth* next in remainder to the crown after the issue of James II. as son and heir of that monarch's eldest sister Mary, princess of Orange, daughter of King Charles I.

The third mistake bears much more on the question which the author discusses. He mentions the period of the revolution as that in which foreign troops were *first* introduced into this kingdom. Had he consulted history, he would have found few reigns, from the time of the conquest, in which foreign mercenaries were not occasionally introduced to serve in England. King Stephen was supported by them; in the times of King John and his son Henry III. the country swarmed with them; Edward III. had many in his service, as had Richard II. and Henry VI.—Edward IV. brought over a foreign force given to him by the duke of Burgundy to help him to recover his crown; as did Henry VII. a body of foreigners, who helped to place him on the throne of England; yet it does not appear that any statute was enacted against the introduction and employment of foreigners, till after the revolution. The author, we presume, did not think it necessary to go beyond this last period, as it was then that the constitution was most accurately defined and ascertained. His arguments strike us as perfectly conclusive, and shew that the introduction of foreign troops into this country, without the consent of parliament, is contrary both to the letter and the spirit of our constitution. He states, and he states truly, 'that without the consent of parliament foreign forces within this kingdom are only a rabble of strangers, subject to the common law, under the execution of the peace officers of the county where they may make their appearance; and to the statute law respecting riotous assemblies, if they collect together.' That, if the parliament assent to their stay, they can neither be maintained, quartered, nor disciplined by military punishment, without a special act for that purpose; and that neither can they be employed in their military capacity, occupy any post, or garrison any town, without a previous repeal of the clause in the act of settlement touching aliens, holding offices under the crown.² In our opinion, the nation cannot be too jealous on this subject; if the royal prerogative really be such as to justify or legalize the introduction of any number of foreigners, the consequence might be that, in bad times, wicked ministers might call in such a military force as would be able to quarter and maintain itself without the authority of parliament, or in defiance of its acts; and then it would be too late to say that such prerogative ought to be constitutionally restrained or abandoned by a clear and explicit declaration of the legislature on that head.

AMERICA.

Art. 29. *A Message of the President of the United States to Congress* relative to France and Great Britain, delivered December 5, 1793. With the Papers therein referred to. To which are added the French Originals. Published by Order of the House of Representatives. 8vo. pp. 103. 3s. Printed at Philadelphia; Butterworth, London.

This collection of state papers reflects very great honour on the ministers of the United States of North America. Placed by the war in a situation the most embarrassing, pressed on different sides by memorials and remonstrances from the agents of Great Britain and France, they appear to have conducted themselves with consummate prudence and the most scrupulous impartiality. In the person of M. Genet, the minister plenipotentiary from the French republic, they had to deal with a man who carried the ideas of the power annexed to his office to the most extravagant lengths; who pretended to exercise in some measure sovereign authority within the limits of the American government; questioned in many respects the legality of the measures pursued by the President of the United States; ventured to ascertain the line drawn by the federal constitution between the supreme and the executive powers, and presumed to charge the chief magistrate, General Washington, with having transgressed it; threatened to appeal from his decisions to the people at large; and, finally, did not scruple to say, in a letter to the secretary of state, Mr. Jefferson, that the affected impartiality of the American government was, in truth, a partiality to the English. The ministers of the United States, though such proceedings were highly provoking, and would well have warranted measures of resentment, persevered in a line of conduct marked with the most dignified moderation, and at the same time with a firm and unshaken adherence to what they conceived to be their duty.

Various accounts, during the last winter, led us to apprehend that a rupture between Great Britain and America was at no very great distance. A perusal of the papers now under our consideration convinced us that these accounts were unfounded, and that a rupture between America and France was an event at one time much more likely to happen; for we find that Citizen Genet, in a letter very much in the style of a manifesto, and dated, New York, Sept. 18, 1793, brings precisely such charges against Gen. Washington as he would have set down as the grounds for hostilities, had his letter been a declaration of war. "I will tell you then, without ceremony, (says he,) that I have been extremely wounded, Sir, 1st, That the President of the United States was in a hurry, before he knew what I had to transmit to him on the part of the French republic, to proclaim sentiments, over which decency and friendship should at least have drawn a veil. 2d, That he did not speak to me at my first audience, but of the friendship of the United States towards France without saying a word to me, without announcing a single sentiment on our revolution: while all the towns from Charleston to Philadelphia had made the air resound with their most ardent wishes for the French republic. 3d, That he had received and admitted to a private audience, before my arrival, Noailles and Talon, known agents of the French counter-revolutionists,

revolutionists, who have since had intimate relations with two members of the federal government. 4th, That this first magistrate of a free people decorated his parlour with certain medallions of *Capet* and his family, which served at Paris as signals of rallying."

There are, in this letter, several other heads of accusation, which we do not mean to enumerate: but, in support of our opinion that France and America were at one time almost on the eve of a rupture, we will quote a passage from another letter from the French plenipotentiary to Gen. Clinton, governor of the state of New York, dated, New York, Nov. 23d, 1793.

To make the quotation the more intelligible, we must inform our readers that Gen. Clinton had, two days before, communicated to Citizen Genet a letter from the secretary at war, which stated it to be the sense of the President of the United States, that the *Carmagnole*, then sitting out in the Delaware by the French to cruize as a privateer, should be entirely divested of her warlike equipments.—Citizen Genet thus expresses himself in his answer:

"The fresh requisitions which have lately been transmitted to you respecting the schooner *Columbia*, formerly called the *Carmagnole*, are only a continuation of the system which has been observed towards me, from the very commencement of my mission, and which evidently appears to be calculated to baffle my zeal, to fill me with disgust, and to provoke my country to measures dictated by a just resentment, which would accomplish the wishes of those whose politics tend only to disunite America from France, the more easily to deliver the former into the hands of the English."

We will dismiss this collection of papers with one remark,—that Citizen Genet is a most striking instance of the astonishing change effected in the minds of Frenchmen by the late revolution. This gentleman, now so violent an enemy to *kings*, was, from the age of twelve years, brought up about the court of Versailles, in the office of the minister for foreign affairs; was employed by the King in a public capacity for seven years at the courts of Berlin, Vienna, and Petersburg; and enjoyed, in a distinguished manner, the patronage of his royal master and his consort. Under what denomination is his present conduct to be placed? That of heroic patriotism? or, what? Let our readers decide.

AFFAIRS OF IRELAND.

Art. 30. *Letters to the Inhabitants of the Town and Lordship of Newry.*

By Joseph Pollock, Esq. 8vo. pp. 211. 3s. sewed. Byrne, Dublin; Sewell, London. 1793.

This gentleman had a considerable share in framing the resolutions of the famous meeting of delegates from the volunteers of Ireland, holden at *Dungannon* in the year 1782, which led the way to the emancipation of Ireland from the authority of the British parliament; and he accepted a delegation from the inhabitants of Newry to meet other delegates from the counties and principal towns of the province of Ulster, summoned to assemble at *Dungannon* in the month of February 1793, for the purpose of devising the best means of reforming the abuses that had crept into the constitution. The most important resolution, which was carried at this second *Dungannon* meeting, was as follows:—"That the above committee (a committee of

thirty-one persons, empowered by a preceding resolution to call provincial meetings of delegates,) be authorized to communicate with the other provinces of this kingdom, at this important crisis, and to concert proper means of calling a *national convention*, at a future day, should circumstances render such a meeting unavoidably necessary."—It was this resolution, and a rumour that, in consequence of it, a national convention was to meet some months after at *Athlone*, a town standing nearly in the centre of Ireland, which lately induced the parliament of that kingdom to pass the famous act making it penal in any body of men, not recognized by the constitution, to assemble as representatives of the people, or of any part of the people. Mr. Pollock, it seems, was considered by his fellow-delegates at this second Dungannon meeting as too aristocratical; and the propositions, which he moved there, were on that account rejected. He retorts on them, and on the Dublin Society of United-Irishmen, that the opposition given to him was the consequence of his known attachment to the constitution, which they wished to pull down under pretence of reforming it, and to erect in its stead a republic founded on the principles of the wildest French democracy.

We will not enter into what may be considered as merely *local* politics and disputes: but we cannot be indifferent to measures which may affect the *general* tranquillity of Ireland, because it is intimately connected with that of England and of the British empire at large. In this point of view, we must say that Mr. Pollock's letters are of great importance, as they shew that Ireland was last year at the very eve of a civil war, and point out what are still the sentiments and wishes of a very numerous and active body of men in the province of Ulster, respecting the political state of that kingdom. He says that his propositions were rejected because they were thought too *milky*. That our readers may judge of their *milkiness*, we will insert one of them; in which Mr. P. mentions *war* as an event which *might* arise out of the means of redress that he proposed—

‘ That we think too highly of the power and resources of a people, at once united, determined and wise, not to believe, and believing, we think it necessary, at this peculiar crisis, to **DECLARE**, that this nation is far indeed from being reduced to the desperate alternative, of *unlimited submission* or *anarchy and war*. We think that a redress of these grievances may be obtained, and that speedily, *by means equally peaceable and safe*—by means, which levy no war, which threaten no commotion, which offer not even a constructive violence to authority; [and from which, if war *could* arise, it would be the open, undisguised, and unprovoked war of a *minister*, or a *cabal*, *against* THE PEOPLE—a war which would unite all hearts, and raise every arm, in favour of freedom—a war to which mercenaries would be unequal, under which treasuries would sink, and in which conquest itself would, to the surviving despots, be ruin.]—The means, we think, are these;—addresses to the People, petitions to his Majesty and Parliament, framed by such meetings as may appear best qualified to explain, and procure attention to, public grievances;—and by associations of the people, using that *private* and *personal* liberty which the law cannot, without ceasing to be law, deny them—the liberty of choosing

choosing what *commodities* they shall individually consume, what description of *persons* they shall, on certain occasions in the commerce of life, individually employ, encourage, and hold intercourse with, and what support they shall, by their habits of expence, contribute to *the revenue*, or to *the current expences of administration*."

The spirit of republicanism seems, for the moment, to be at rest in Ireland, but to be by no means extinguished; it will depend on the events of the present campaign, whether it will be again called forth into activity, or suffered to sleep on till some more favourable opportunity occur to rouse it from its repose.

Mr. P. appears, from these letters, to be a very powerful writer, and extremely happy in many of his expressions and allusions. He censures, in nervous terms, the Society of United Irishmen, for adopting phrases from the French conventionists, such as National Guards, Liberty and Equality, Fraternize, Primary Assemblies, Organ, Organization, Citizen Soldiers, &c.

We will make one more extract from these letters, which we give as a specimen of sound political advice, conveyed in expressions the most happily chosen, and the most forcible:

"That a *single* complicated machine (I shall call it) of this kind should be understood in all its parts by any man living, or even in many of its parts, by one out of a hundred of those who pass for men themselves, "because God made them," and they walk upon two, and go through the ordinary functions of life better belike than most of our politicians and philosophers, is just about as *probable* as that the mill-horse should understand the whole machinery which, blind or blind-folded, he contributes to move, or that a mite, having traversed or eat its cheese, should describe the proportions and uses of the universe.—If to *order and direct well*, and to *prepare for self-direction*, a *single* human being requires knowledge, powers, perseverance, and a benevolent integrity far above common,—*who is he* that is fit to lay down, or in many respects to judge of, even small *parts* of a plan that is to govern a *multitude* of such beings?—Which of us, not having studied or practised any mechanical art or occupation, pretends to work at it?—To construct an Orrery,—to proportion the powers and regulate the movements of a watch?—To explore the depths of chemistry, or to apply this chemistry to medicine, to agriculture, or to our manufactures, &c.?—Which of us pretends to surgery without having attended dissections; or cures the diseases of the body without knowing what the body is? Is the mechanism, the science of *mind*, or of *man*, an object of less study or difficulty, than the properties of inanimate matter, or the separate parts of the animal body?—Should we not know the *materials* of this delicate machine, a *people*, their forms, magnitude and capacities, before we attempt to put them together, or to judge of them when put together!—If the machine appear out of order, should we not be acquainted with its *true theory*, with the *use* and *connection* of all its parts, before we pretend to find out the seat, the cause, or the cure of the disorder?—What should we say of the unhappy clown, who after gaping about a while in a mill or a steam-engine, should take offence at the dirty oil that lessened the friction in one part, the flow of water which pre-

vented its taking fire in another, or, seized with a spirit of practical criticism, should creep into a corner of the machinery, and pulling away some *check, stay, or regulator*,—useless in his mind, or a clog on the work—should set all in a thundering commotion about his ears?—His amazements and mischances in the experiment, if not too serious, might furnish some not uninstrucive buffoonery for a pantomime.—How he might be buffeted by this arm or that of the machine,—be started from a spring-board and meet a splinter, be caught up and tattered by this flyer, and landed a *sans-culotte* into that hopper,—be borne round or aloft on this or that wheel, and escape, by miracle, at length, soufed into a boiler or shot through a window into the water-course!—This might be sport, if a few candle-snuffers were ready to catch our hero in a good blanket. Not so perhaps the rash tampering with a *constitution*. The removal of a part, to vulgar apprehension insignificant or injurious, may have such consequences to the whole machine, that he who brings not to the task of reform something of dislidence if not awe on his mind, is either little to be trusted or utterly unfit for the task.—He has not knowledge enough to know his own ignorance, or he has not integrity enough to be cautious of doing mischief.

We must repeat that we consider this pamphlet as very interesting to the political observer.

L A W.

Art. 31 *The Trial of Sibald Hamilton Rowan, Esq.* on an Information filed, *ex Officio*, by the Attorney General, for the Distribution of a Libel; with the subsequent Proceedings thereon. Containing the Arguments of Counsel, the Opinion of the Court, and Mr. Rowan's Address to the Court at full. 8vo. pp. :63. 3s. 6d. Kearsley.

Mr. Rowan had an information filed against him by the Attorney General for publishing a 'libel addressed from the Society of United Irishmen at Dublin, to the volunteers of Ireland.' It was stated by the Attorney General, that this libel was "maliciously intended to excite, among the subjects of this realm [Ireland] discontents, disaffection, and disloyalty to the King and government, and to raise very dangerous seditions and tumults;—to incite the subjects to attempt, by force and with arms, to make alterations in the government, and to overturn the constitution," &c. &c. This cause was very ably argued by the counsel, more particularly by Mr. Curran, who was retained by the defendant, and who did all for his client which splendid talents and animated eloquence could effect; and it was very minutely considered by the judges.—The jury returned a verdict of guilty, and the court pronounced sentence that the defendant "do pay to his Majesty a fine of 500l. and be imprisoned for two years, to be computed from the 29th of January 1794, and until that fine be paid; and to find security for his good behaviour for seven years, himself in the sum of 2000l. and two sureties in 1000l. each."—Mr. Rowan has since escaped from prison; and is supposed to have taken sanctuary on the continent.—The newspapers have endeavoured to account for Mr. Rowan's flight, by informing us that a fresh charge was in preparation against him for HIGH TREASON.

MEDICAL, &c.

- Art. 32. *A Treatise on the Extraction of the Cataract.* By Frederick Bischoff, F. M. S. Oculist to his Majesty in the Electorate of Hanover, and to her Majesty in England. 8vo. pp. 80. 3s. sewed. Nicol. 1793.

Having given a brief general account of cataracts, their kinds and diagnostics, Mr. Bischoff proceeds to the main subject of his treatise; which is a minute description of the operation of extraction, as practised by himself, illustrated by plates of the instruments employed, with the mode of applying them. Directions for the after-treatment are subjoined. The work may be usefully perused by an operator, though it is probable that variations in the process will always subsist, according to the habits and views of different operators. The knife for dividing the cornea used by Mr. B. is that which was improved by Professor Richter of Gottingen, the construction of which he represents as a matter of great consequence.

- Art. 33. *Pharmacopœia Collegii Regii Medicorum Edinburgensis.* 8vo. pp. 254. 5s. Boards. Bell and Bradfute, Edinburgh; Robinsons, London. 1792.

Though, in general, we are not advocates for suffering those things to remain as they are which might be improved, merely through dislike of innovation, yet, when it is considered that the Edinburgh college published a new and much-altered edition of their Dispensatory so lately as 1783, we cannot but think it favours somewhat too much of an inconsiderate love of change to soon to issue another. The principal reason, probably, was the adoption of a new nomenclature on the same principles as those of the last London Dispensatory. In the catalogue of *Materia Medica*, we do not perceive much alteration. Some new articles are admitted, and a few are rejected, with the facility before exhibited. The officinal preparations are chiefly the same, differing only in title.

THEOLOGY, &c.

- Art. 34. *The Welsh Freeholder's Farewell Epistles to the Right Rev. Samuel, Lord Bishop, (lately of St. David's) now of Rochester;* in which the Unitarian Dissenters, and the Dissenters in general, are vindicated from the Charges advanced against them in his Lordship's Circular Letter, on the Case of the Emigrant French Clergy; with a Copy of that Letter. 8vo. pp. 68. 1s. 6d. Johnson.

To be silent under such charges as the circular letter signed *Samuel, St. David's*, and dated, *London, May 1793*, adduces against Dissenters, would be, in fact, to plead guilty. To prevent the imputation of guilt, and to repel what he deems an unprovoked aggression, is the design of the W. F. in these farewell epistles. We could have wished that the occasion of this reply had not existed, or that the letter on which the W. F. offers his strictures could be proved to be spurious; for, allowing the Bp. to hate Dissenters as cordially as is possible, he has certainly not chosen the fittest time for shewing his hatred. Polemical rancour does not blend well with Christian charity; nor is it necessary to inflame our passions and to arouse our prejudices against one sect, in order to induce us to compassionate and to relieve the sufferers

ferings of another. An Unitarian Dissenter must be astonished at seeing himself and his brethren unchristianized, and set up as objects of political abhorrence, in a letter recommending charity to the Emigrant French Clergy. On reading it, he may well exclaim *Quis tam ferreus ut teneat se?* The W. F. is very indignant, and, with boldness and energy, pleads the cause of his Dissenting clients. Much, however, as we admire his spirit, we are persuaded that his arguments would have produced a more general effect, had they been tinged with less anger. Warmth and pointed recrimination please the writer, but mildness conciliates the reader. His remarks on *Religious Sentiments—on Political Doctrines—on the Notions of Rights and Property ascribed to Dissenters*, and—*on Views of Government*, (the subjects of these letters,) evince an enlightened, comprehensive, and liberal mind; and, if well considered, they must contribute to diffuse liberality into the minds of others. His statements appear to be made with great openness, and we are disposed to subscribe to their truth. From such Dissenters as the W. F. represents himself and his brethren to be, the British Constitution has surely nothing to fear.

Art. 35. *Jurieu's Accomplishment of the Scripture Prophecies abridged*; wherein are contained many Things relative to the late French Revolution, &c. 8vo. pp. 255. 3s. 6d. Boards. Robinsons. 1793.

It is not wonderful that a passage in Mr. Fleming's tract on the Revelation of St. John should have excited attention, even to that remarkable degree which we know it did about a year ago. Be the explication which he offers of that part of the allegory true, or be it false, it is still remarkable that, writing at the very threshold of this now concluding century, he should have exhibited a description so applicable to the present state of France, and have fixed it down to a few past and succeeding years:—but it is natural that an observation of this fact should prove a temptation to examine other comments on this mysterious book, and present parts of them to the public with the hope of attracting a general notice. *Jurieu* is a name of eminence;—as a man of religious virtue and fortitude he was certainly respectable, as he is also for his knowledge and learning:—but there are writers on the *Revelation* who are yet more considerable. The great motive which induced him to the inquiry was natural and worthy; viz. a season of awful persecution, to which he was a witness, and in which he shared. The oppressions and miseries of France in the reign of the superstitious, unprincipled, and imperious Louis XIVth were indeed horrid beyond description; and they led this pious writer, for the consolation and assistance of himself and others, to examine with greater attention this part of the sacred records. One inference which he drew from the experiment was, that the dismal tragedy acted by Louis and his wicked coadjutors was pointed out in these predictions. In the *harvest* mentioned ch. xiv. he finds the reformation; in the *vintage*, which succeeds, he discovers the ferocious persecution in which he was himself a sufferer. He gives an animated account of those hypocritical and barbarous transactions, and adds several just remarks to prove their peculiar and singular nature; which indeed was such as eminently to distinguish the baseness and violence of the authors and abettors.

abettors. He expresses his persuasion that this persecution was *the most terrible ever seen*, and that it is the *last*; preceding, in his view, the gradual downfall of *antichrist* by the separation of those kingdoms which Rome had so long kept in subjection, and of which he thought it probable France would be the first. These are points with which we presume not to intermeddle.

The editor of this abridgment has not, in our opinion, much improved the original by the additions which he has thought proper occasionally to insert; some few of which are lines of his own, but many more are from different writers, not always most happily introduced. The silly tale of *Selim Slim* disgraces the whole.

MATHEMATICS.

Art. 36. *A complete Treatise on Practical Mathematics*; including the Nature and Use of Mathematical Instruments, Logarithmic Tables, Trigonometry, Mensuration of Heights and Distances, of Surfaces and Solids, Land-surveying, Gunnery, Gauging, Artificer's Measuring, and Miscellaneous Exercises. With an Appendix on Algebra, The whole conducted on the most approved Plan, with proper Rules, and a Variety of suitable Examples to each Rule. Principally designed for the Use of Schools and Academies. By John Macgregor, Teacher of Mathematics, Edinburgh. 8vo. pp. 431. 6s. 6d. Boards. Robinsons.

Mr. Macgregor's work contains an ample collection of problems and examples, adapted to the various subjects which it comprehends. They are selected and arranged with judgment; and they will be found convenient and useful both for the direction of the teacher and the exercise of the learner. To those who are employed in this department of instruction, it is almost needless to observe that a work of this kind will prevent that expence of time and labour which would attend perpetual references to a number of distinct treatises; and we may add that persons of ingenuity and application will, in most cases, derive from it sufficient information and assistance, without having recourse to any other help. The author has, however, frequently availed himself of principles in geometry, and of properties of the conic sections, which he has not demonstrated. His work is, as its title imports, a treatise on *practical* mathematics; and, therefore, persons who wish to acquaint themselves with the theory, on which many of the problems here selected are founded, must recur to other treatises, in which the principles of mathematical science are demonstrated.

Art. 37. *An Introduction to Mensuration*, containing Geometrical Problems, Description and Use of Mathematical Instruments, Mathematical Tables, Plane Trigonometry, Mensuration of Heights and Distances: With a Variety of Examples wrought at large; principally designed for the Use of Schools and Academies. By John Macgregor, Teacher of Mathematics, Edinburgh. 8vo. pp. 118. 3s. 6d. Boards. Robinsons.

With respect to this treatise, it will be sufficient to apprize our readers that it forms a part of the preceding work.

POETRY.

POETRY.

Art. 38. *The Pindaric Disaster*; or the Devil Peter's best Doctor. A Tale. By Paul Pungent, Esq. 4to. pp. 15. 1s. Sold by all Bookfellers. 1793.

An aukward attempt at turning the shafts of ridicule, which Peter Pindar manages with so much envied dexterity, against Peter himself.

Art. 39. *The Coalition*; or the Opera rehears'd, a Comedy, in Three Acts. By the Editor of the Spiritual Quixote. 8vo. 1s. 6d. Dilly, &c. 1794.

We cannot give a better account of this work than by copying the advertisement of the ingenious author:

'The true history of the following performance will be the best apology for this attempt of the author's in the dramatic line, so foreign to his profession, and for which his retir'd situation may seem to render him not sufficiently qualified.

'The opera alluded to (of Echo and Narcissus) had been set to music without the author's knowledge, by an ingenious musician at Bath, and was performed at the upper rooms there, under the patronage of a lady of quality, with considerable expence; in hopes of reimbursing himself therefore, the musician importun'd the author to add the comic part, with a view to bringing it on a London theatre: but this was not so easily accomplished.—It lay two years in the manager's hands, who, whatever its merit or demerit might be, said it would not answer the musician's end.—The author now gives it to the public, as a beggar, when he has no further use for them, leaves his tatter'd exuvizæ on the public road, if haply they may be of service to some poorer devil than himself. There are one or two characters which were thought by the author's friends to be tolerably drawn; they are taken from the middle ranks, and domestic life, rather than from the fashionable circles with which he does not pretend to have been much conversant.'

We presume not to inquire into the motives of the manager of a London theatre for rejecting the work before us:—perhaps he might have been displeased by the simplicity of the plot; or it is not impossible that in this case, as in many others, he made a sacrifice of his own judgment to the present taste of the town:—but if we may be allowed to speak, in a case of this kind, as judges of literary merit, we cannot refuse to our author the praise which he so well deserves for his just delineation of character, for his art of rendering domestic and familiar scenes interesting, and, above all, for his easy and unaffected flow of wit and humour. In an age like this, when almost every species of writing is disfigured by affectation, it appears to be the peculiar felicity of the author of the *Spiritual Quixote* to copy all his scenes from nature: which he exhibits to his readers without any embellishments derived from false resentment, or that sentimental flippancy which seems to be the chief merit of some of our modern comedies. The dialogue, in the comic scenes, is natural, lively, and easy; and, in the serious part, (which, properly speaking, is *the opera*,) the versification is uncommonly harmonious. For vigour of sentiment, the piece may at least vie with any Italian compositions of that sort; and it contains as much good sense, we believe, as the author intended: perhaps

perhaps as much as ought to enter into the composition of an opera.— With the concluding lines of the operatic part, we fancy our readers will not be displeased : but we must premise that they are utter'd by the GRAND CHORUS on hearing of the death of Narcissus :

' Hence ye haughty swains, beware
How you slight the modest fair,
Whose unwary, artless breast,
Is by virtuous love possess'd,
Shun the harlot's lewd embraces,
Their treacherous smiles and wanton graces,
But the self-admiring youth
Deaf to innocence and truth,
Whose whole thoughts himself employs,
Who contemns chaste Hymen's joys,
Soon or late shall vengeance prove,
For beauty scorn'd, and slighted love.'

NOVELS.

Art. 40. *Selima, or the Village Tale.* 12mo. 6 Vols. 1832
Boards. Hookham.

To that class of general readers whose chief object is to kill time, it may be in itself a sufficient recommendation of a novel, that it is a long story. Those, however, who have but few idle moments to devote to amusement, may be glad, before they sit down to six volumes, to be informed whether the pleasure or the improvement to be expected from them is likely to be a fair equivalent for the hours that must be spent in the perusal. To such an inquiry we should, in the present case, hesitate in giving an affirmative answer ; not because we deem this novel destitute of merit, but because we do not find it distinguished by those marks of superior genius which alone can give an author of this class a right to demand attention. The story is not barren of incident ; and, toward the catastrophe, it becomes interesting : but it is not, throughout, contrived and arranged with that art which is requisite to excite and preserve an eager curiosity. A secondary tale is interwoven, which hangs as a dead-weight on the principal narrative. In order to produce the necessary surprize at the close, some highly improbable circumstances are introduced ; for example :—*Selima*, whose character is throughout rather of the discreet than the highly romantic cast, is made to refuse a happy connection with the nephew of her patroness, after that lady's death, on no other ground than an apprehension that, were she living, her pride might be hurt by the marriage. The characters, both in high and low life, though not unnatural, have little prominence of feature and boldness of expression. No great variety either of sentiment or of reflection is introduced ; and the language, though easy, never rises into elegance. The utmost praise, which we can in justice bestow on this work, is that it may prove very acceptable to those who read novels chiefly for the sake of the story ; that it may be perused without the smallest hazard of leaving any unfavourable moral impression ; and that it may even furnish the young and unexperienced with useful cautions respecting their conduct in life.

Art.

Art. 41. *The History of Philip Waldegrave.* 12mo. 2 Vols. 6s. Boards. T. Evans. 1793.

Works of fiction, in order to command attention, must so far carry their narrative beyond the ordinary occurrences of life, and must be written with such a degree of animation, as to awaken curiosity and excite emotion. To render a tale interesting, it is not enough that it is natural. The present work differs much from the generality of novels: it does not abound in plot, intrigue, and surprising incidents; and, if its *simple story* incite the reader to pursue it, his attraction must centre in the conversations which are episodically introduced:—in these, the writer passes judgment on eminent characters, on literary productions, on painting, and on several other subjects; and little objection can be made to the propriety of his remarks, though they are too general to be very instructive. Credit is, however, due to him for his departure from the general flippancy and *notbi:gness* of modern novel-writing, and for the pains which he has taken to vindicate Milton, Addison, and Thomson, from the obloquy which has been cast on their characters by certain eminent critics, who disapproved of their political principles.

Art. 42. *The Wanderings of Warwick.* By Charlotte Smith. 12mo. 4s. Bell. Oxford-street. 1794.

The talents of this lady for novel-writing are so well known to the public, that it might be sufficient to say of this small production, (a mere supplement to the former novel of the old Manor House*,) that it will not discredit the pen of the author:—but to this general praise we shall add that the story is not only interesting but instructive; first, to the married, whom it cautions, by a striking example, not to give way to jealousy on slight suspicions; and, secondly, to the single, whom it warns of the danger of suffering affection to attach itself to an unworthy object. In the course of the story, Mrs. Smith has not neglected to introduce, after her usual manner, such miscellaneous reflections on interesting topics, and such accounts of real characters, as every intelligent reader will think a sufficient compensation for a short interruption of the fictitious narrative.

Art. 43. *The Dupe, a Modern Sketch.* 12mo. 2 Vols. 5s. sewed. Debrett.

“If ignorance, (says the motto to this novel,) be considered as originating in a deficiency of mental powers, it cannot be deemed a proper object of ridicule; but if we are warranted in the idea, that it commonly springs from indolence grafted upon pride, a degraded understanding deserves censure even more than a perverted one.”—We admit the propriety of the observation; and we think it a full justification of the writer in attempting the delineation of a character, which is not infrequent among those insignificant mortals who have been so busy in getting money that they have never had time to learn how to use it, and are therefore no better than *providers*, to feed the prodigality or vanity of any spendthrift, male or female, into whose hands they may happen to fall. Such is the *Dupe* here exhibited; and, had the writer confined himself to his leading design, it is probable, from the comic strokes interspersed through the work, that he

* See Rev. vol. xi. p. 150.

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would have written two entertaining volumes:—but he has almost entirely destroyed the effect of his sketch, by grouping with the main figures many others, which have scarcely the most distant relation to them, and which are only brought in by pairs to fall in love with each other, and to fill up the picture.

FAST-DAY SERMONS and TRACTS, *Feb. 28.*

Art. 44. *A plain Defence of the present War.* Preached at the Cathedral Church of Winchester. By the Rev. Edmund Poulter, M. A. 4to. 1s. Cadell.

Preachers too often exercise their ingenuity in deducing *quidlibet ex quolibet*. Mr. Poulter finds, in his text, (Isaiah lvii. 21.) what the sacred writer surely never intended to assert, nor even so much as to insinuate; viz. that the wicked were never to enjoy external peace; and of course, as it should seem, the war against our *unnatural* enemies; (so Mr. P. calls them,) is not to be reprobated: but, had Mr. P. read the verse preceding his text, he must have perceived that it did not apply to his purpose, and that the prophet had only in his view the agitations of a troubled conscience. Mr. P. takes much stronger ground than his text puts into his possession, by stating the French system as universal worldly persecution. To prove this would indeed be to vindicate the war.

Art. 45. *The Sentiments and Conduct becoming Britons in the present Conjunction.* Preached in the Church of Canongate, Edinburgh, on the General Fast, Feb. 27. By Rob. Walker, F. R. S. E. 8vo. pp. 45. Creech, Edinburgh.

Mr. W., in common with most preachers on these occasions, considers both actual and impending public calamities as circumstances intended by Providence to arouse sinful nations to repentance; and he exhorts the people of this land to listen to these divine calls to morality and religion, while, in safety amid their native fields and cities, they hear, and only bear, of the wide desolation of war in other lands.

He invites his hearers to contrast the British Constitution with a Government *by Revolutions*, and asks them whether *blood* can be expended in a worthier cause than in resisting the attempts of those who would rob us of the blessings of time and of the prospects of eternity?

To secure the blessings of time from the threatened destruction of an enemy may justify the use of the sword: but, since the prospects of eternity cannot be dimmed by worldly violence, where is the necessity for resorting to war for their preservation? Christianity allows no weapons, but such as are *bloodless*, to be employed either in the propagation or the defence of its doctrines.

Art. 46. By the Rev. John Johnson, M. A. Rector of Great Pardon, Essex. 4to. 1s. Rivingtons.

From the words of the text, Prov. xxiv. 21. the preacher, as might naturally be expected, warmly recommends to his hearers the most zealous loyalty, dutiful obedience, and peaceable submission to the King, &c. and the utmost abhorrence of the French. He inveighs, with great indignation, against those who 'are given to change;' and observes that 'a restless spirit of complaint, an eager desire of novelty, ill concealed under an affected regard to *necessary reform*, too frequently proceeds from a want of all religious and virtuous principles.'

ciples, and is the common offspring of ambition or avarice.'—We hope that Mr. Johnson does not really deem thus harshly of all those who advise us to keep our political vineyard in due order, and not to suffer it to be over-run with weeds and briars.

Art. 47. *National Calamities Tokens of the Divine Displeasure.* Preached at the Meeting-house, Dean-street, Tooley-street, Southwark. By William Burton. 8vo. 6d. Trapp.

To check abounding iniquity, to quicken religious professors to self-examination, and to convince the world that Dissenters are not enemies to the present government of this country, as some have represented them, are the professed objects of the preacher, in this serious discourse, from Jer. viii. 6.

Art. 48. *A Discourse occasioned by the National Fast, Feb. 28, 1794.* By W. Fox. 8vo. 3d. Gurney.

"What hast thou to do with peace?" said Jehu to the messenger of Joram; and "what hast thou to do with religion, and particularly with the Christian religion?" says Mr. William Fox, by this discourse, to the minister, "that thou shouldst appoint a fast?" He does not say this in so many words: but his direct attack on *political morality*, which he would denominate *contra-morality*, fully implies it. He expresses surprize at seeing war-loving and war-waging statesmen so very desirous of turning the attention of the people to the Christian religion, which preaches *peace*: but he ceases to wonder, on reflecting that this same religion strongly inculcates submission to *the powers that be*. It does not appear, however, says Mr. W. Fox, that this is laid down in more general terms than submission to parents; yet no one will contend, on this ground, for an unqualified obedience to them. After some well-managed and sprightly arguments, he seriously concludes against assuming Christianity as a form, or countenancing civil governors in associating it with their political crimes.

SINGLE SERMONS.

Art. 49. Preached before the University of Cambridge. Nov. 5, 1793. By Edward Pearson, B. D. 8vo. 6d. Deighton.

Political duties being as liable to misapprehension as any other, this preacher is of opinion that they cannot be unfit topics for pulpit eloquence. In this persuasion, he addresses his hearers in their civil capacity, endeavouring to shew the great danger of attempting to subvert, by violence, any established government; and he vindicates the Revolution from the objections that might be drawn from this general principle.

Art. 50. Preached before the University of Cambridge, Jan. 30, 1794. By Edward Pearson, B. D. 8vo. 6d. Deighton.

The doctrine and tendency of this judicious and temperate discourse may be gathered from the following extract:

While the supreme magistrate and his ministers govern according to the laws, resistance to them is the same as resistance to the legislature. When they do *not*, obedience is a duty on no other ground than that of immediate utility. If, indeed, the encroachments are such as involve no consequences of importance to the general welfare, individuals ought to bear much, rather than hazard an interruption of the public peace, or the lessening of that reverence in others, which

is so necessary to their ready obedience. But, if they are such as materially affect the interests of the community, and are so extensively felt and acknowledged, as to afford the probability of a decided superiority, resistance is then as much a duty, as submission is in general. Of this, in the proceedings of our happy revolution, an instance was exhibited, deserving the admiration of ages. The supreme magistrate had, by the most indubitable signs, evinced a determination to govern, not by the laws, but by his own will; and, though he might possibly have in view only the good of his subjects; yet, as he was not the appointed judge of that good, and the majority of the people were unwilling that he should be so, his encroachments on the legislative authority were legally and very justly opposed.

This is not the common doctrine of the 30th of January sermons: but it is the only one under which *liberty* (a word that stands for *something good*, however it may have been prostituted and misapplied,) can exist, and by which the Revolution can be defended.

Art. 51. *The Man of Sin*: preached at Spring Garden Chapel, January 26, and at Oxford Chapel, February 2, 1794, and published at the Request of both Congregations. By William Jones, M. A. F. R. S. 8vo. 6d. Rivingtons.

Published at the request of both congregations! This is a figure of rhetoric, by which preachers often indulge themselves in the liberty of putting the whole for a part. In the present case, what is called the congregation must surely have been a very small number of it indeed! We cannot conceive it possible that any part of a London audience, one or two old women, male or female, excepted, should request the publication of such a composition as the sermon before us.

That we are right in our conjecture as to the description of persons who approved this discourse, is evident from its complexion; which is, throughout, of that cast in which old women in general take such delight, and which we have heard them describe by the epithets *sin-awakening*, *soul-searching*, *heart-rouzing* compositions. It talks of nothing but 'signs and wonders, perplexity and distress of nations, tumults and insurrections, sins and disorders, upon a great scale, and of a new species, disturbing the world, as storms agitate the wide waters of the sea;' all which, says the preacher, clearly indicate the near approach of Christ's second coming to judge the world, and the speedy consummation of all things.

St. Paul's *man of sin*, (who, as the faithful and orthodox read and expound their Bibles, is to be revealed before the coming of that great and terrible day,) Mr. Jones tells us, is so clearly and unequivocally displayed at this moment in the neighbouring country, 'that the event brings its own interpretation of the Apostle's prediction along with it; and little doubt can remain in the mind of any reader who has no reason for shutting his eyes against the truth.' 'Now that the prediction is fulfilled, a child may see farther than the most learned could before;' and thus a much disputed part of scripture, which, till Mr. Jones took it in hand, was meat for strong men, is converted into milk for babes. By a few touches of his wonder-working pen, *the apostolical man of sin* starts forth to view, as the poetical man of sin did long before at the touch of Ithuriel's spear.

After this description, the discerning reader can be at no loss to de-

termine

termine who they were that called for the publication of a sermon which, with Owen Glendower, can say for itself:

— "At my nativity
The front of heaven was full of fiery shapes
Of burning creffets; and at my birth
The frame and huge foundation of the earth
Shak'd like a coward."

To add to the effect of "his strong strokes," "his deep and awful gashes," as Mr. Whitaker would call them, (see Rev. vol. lxxviii. p. 338, 339.) the preacher,—after playing off, to express ourselves in the words of the same gentleman, "the heavy artillery from the arsenal of heaven, the battering rams of the gospel," against the good old ladies' hearts,—throws the veil of obscurity over the remaining horrors of the scene, and artfully leads them to conjecture that the worst is still behind: 'The prospect here,' says he, 'becomes too shocking to be minutely delineated.'

Having thus worked up the imaginations of the honest dowagers by the alarming representation that,

— "This world no longer was a stage
To feed contention in a lingering act;
But that one spirit of the first-born Cain
Reign'd in all bosoms,"

he, with a master-stroke, "pushes in at the open avenues of their hearts" by calling on them 'to pray to God that, if such be the world now left to us, he would put an end to it;' and 'would shortly accomplish the number of his elect and hasten his kingdom.'

— "that, each heart being set
On bloody courses, the rude scene may end
And darkness be the buryer of the dead!"

What female heart, verging on the brink of the grave, could hold out against this? Poor old souls! We think we see and hear them, with their uplifted hands and eyes, piteously groaning in spirit:—Lord! have mercy on us!—oh! oh!

Had Mr. Jones chosen to stop here, there would have been but little doubt of his carrying his point with the good ladies: however, to make all sure, before he dismisses them, he warms their stomachs and cheers their drooping hearts with a drop of comfort. A sly rogue! he knows what he's about.—"Ha, ha, ha! you can do it, sir; you can do it."—That the bribe, however, may not be suspected, he administers it very cautiously: "When the world shall be in its last agonies of sin and perturbation, and men's hearts are failing them for fear; the servants of Christ are commanded to lift up their heads, and to look up, for their redemption draweth nigh. That the time is actually come, for the Christians of this generation to lift up their heads, it would be rash to affirm, and perhaps weak to believe." [cautious!] 'many strange things may intervene.' [rather alarming, and calculated not to let fear subside too soon!] 'yet thus far, I think, our persuasion may extend with reason; that all the servants of God who now are, and shortly will be, leaving this present world, may go to rest, under an assurance that their separation from the body will be short: [comfortable!] 'a consideration which to our weak minds,' [great address here, in the preacher's ranking himself as one of the old

old women! *our* weak minds!]) 'subject to strong impressions from the ideas of time and place, may have its use in lessening the fear of death; and it is therefore worth encouraging.'

After being brought into such a perilous situation, and then conducted safely through it; after being set, as it were, on a pinnacle, overhanging the extreme edge of the precipice of damnation, and then suddenly snatched from their uneasy station, and placed in security*, when all around them, on account of that unparalleled pitch of wickedness to which the world is now come, are on the point of being precipitated headlong; if these old women had been so ungrateful as not to have made the small return of asking for the publication of the discourse, we were going to say, had not charity stood in our way, they *ought* to be damned.

This is the second time that Mr. Jones has given warning of the approaching end of the world. (See Rev. New Series, vol. ii. p. 480.) It seems that he has here produced, on a part of his audience, (of what description we have attempted, from conjectures that appear to us highly probable, to point out,) such an effect, no doubt, as he wished. What effect, or whether any, was produced on the rest of congregation, we know not: but an effect, of a very different kind from that which the old women experienced, has been produced on us, and will, we think, be produced on the public by the printing of this discourse.

* Mr. Jones, however, does not bring off his Dowagers so nobly as Milton does the hero of his *Paradise Regained*, from the pinnacle of the temple at Jerusalem.

“ Strait a fiery globe
Of angels, on full sail of wing, flew nigh,
Who on their plummy vans receiv'd him soft
From his uneasy station, and upbore,
As on a floating couch thro' the blithe air;
Then in a flowery valley set him down.”

Indeed there is nothing noble in any part of the discourse. Considered as a piece of composition merely, it is as humble as it is in every other point of view. The style is neither forcible, nor perspicuous, nor correct. In page 21, we have the past tense used instead of the participle. ‘Sin and blasphemy of every kind—have *overran* the country.’

CORRESPONDENCE.

“* Were we to enter the lists with every author who dissents from our judgment on his works, the debate on a single publication might become as tedious as a suit in Chancery. In defending our original decision, we should be under the necessity of refuting the arguments by which it was impeached: this would naturally lead to a rejoinder; which most probably would produce a sur-rejoinder; and thus reply would follow reply, till the public, no longer finding in our volumes that variety which first attracted their patronage, would throw them down with disgust, and would punish our error by withdrawing that favour which it is equally our duty and our ambition to cultivate and to deserve. Let this serve as an apology for our declining to enter the wide field of argument opened to us by the correspondent who has sent us a letter, filling sixteen folio pages, in which he remonstrates against our strictures on his pamphlet in our review for March. We do not mention

mention the name of his work, nor his signature which comprizes it, because his postscript leaves us in doubt whether he would not consider such an insertion as a breach of confidence: in all matters of doubt of this nature, we make it a rule to pursue the path which delicacy points out; satisfied that, with such a guide, if we err, it must be on the safest side.

In a review of *anonymous* publications, our judgment cannot be influenced by prejudice, as far at least as the *authors* are concerned; for when they are completely unknown to us, we can have no personal motive either for shewing them favour, or for treating them with severity. Justice they have a right to expect at our hands; can we have any temptation to withhold it from persons whom we do not know, and who have given us no cause for resentment? With regard to matters of mere abstract opinion, every man has a right to his own conclusions; it is our province to examine in what manner he maintains them, to point out the strength or the weakness of his arguments, the consistency or the inconsistency of his principles, and the beauties or the blemishes of his style: but we do not presume to establish a standard for ascertaining which is the right side of a political question; still less would we presume to insinuate that whoever differs from us must necessarily be wrong. When we censure an author, we assign our reasons; if they be weak, *his* will be the triumph. An impartial public will judge between us, and decide with fairness; it forms a court of appeal in the *dernier resort*; and to its decisions all must bow.

Though we are now addressing a particular correspondent, these observations will apply to others who may be in the same predicament; and will, we hope, relieve us from the task of giving separate answers to the various applications from authors whom we may have had, or may again have, the misfortune to displease by our criticisms. The gentleman, whom we have now more immediately in our contemplation, has certainly raised himself in our estimation by his letter; for he appears not to adhere pertinaciously to an opinion, merely because he has once advanced it; it is evident that he wishes to be right, and he therefore deserves to be so. When we complimented his judgment, we were perfectly sincere; and we did not mean to undermine the foundation of political merit, by advising him to be on his guard against his imagination; judgment, and a lively fancy, are by no means incompatible; they are often found in the same person; and, when the latter is not suffered to gain the ascendancy, it is inconceivable how it will vivify an argument, and captivate the understanding of a reader or an auditor.

†† We have received a second letter from 'a Suffolk Freeholder,' complaining that our answer to his former one is 'evasive and unsatisfactory.' That he may have found it 'unsatisfactory,' we do not doubt, because it did not contain the required apology: but that it was 'evasive,' we positively deny; for it asserted, and we now repeat the assertion, that "nothing could be more unlike the original (Mr. Fox's speech) than the copy of it, on which it appeared that the Suffolk Freeholder had founded his observations." If this be 'evasive' language in the opinion of our correspondent, the fault is not with us; we know not another man who would describe it by such an epithet. The Suffolk Freeholder does not pretend that he was present when Mr. Fox delivered the speech in question; and, therefore, it is not his own personal character for veracity that is at stake, but that of the publication from which he derived his account of it. Is it not strange, then, that he should be so tremblingly alive to what may affect the reputation of *that work*? Surely he might have discharged on it his resentment, and have shielded himself from imputation, by observing that he was not responsible for the accuracy of the printed account of Mr. Fox's speech; his comments having been suggested

ed to him not by what he had *heard*, but by what he had *read*. He has chosen, however, to take a different course; and, not contented with shewing himself a stickler for the fidelity of the *report* of that speech, he ventures, with a degree of *politeness* which places in a strong point of view the *rights* that he has to call for *apologies*, to impeach the veracity of the witnesses to whom we referred, and who were the better able to give their testimony with correctness, as they did not derive their knowledge of the speech from a second hand, but were present when Mr. Fox delivered it. Their evidence, and we know it to be highly respectable, is against our correspondent; he may as well, therefore, desist from his demand of "an ample apology for a false charge brought against him," for he may be assured that we will not comply with it. If he should persevere in demanding it, he will find himself in the situation of Owen Glendower, who could "call up spirits from the vasty deep," but could not make them come at his calling. For our part, we will not withhold justice from the individual to whom it is due; nor will we be intimidated into an acknowledgment of a wrong, when we are fully satisfied that we are in the right.

Since, however, this correspondent has done us the honour of refusing, *in so gentleman-like a manner*, to rely on our veracity, we propose that, disregarding all the printed accounts of Mr. Fox's speech, as wanting the authority of that Right Hon. Gentleman's name, our correspondent shall apply to the fountain-head, viz. to Mr. Fox himself; and shall lay before him the Suffolk Freeholder's pamphlet, and the report of the debate on which it was founded, together with our review of the former, and our explanation of it in our answer to the S. Freeholder's first letter; requesting Mr. Fox to declare *in which* it is that he is fairly represented. Our correspondent shall pledge himself to abide by Mr. Fox's decision; which, by the very nature of the case, must be considered as flowing from the best authority; and we declare that, be it what it may, we will submit to it without farther appeal. If Mr. Fox says that it is in our Review that he has been misrepresented, and that our attack on the Suffolk Freeholder's pamphlet was built on a false foundation, the *quædam honorabile* shall be made to both. On the other hand, should Mr. Fox declare that we have fairly stated his argument, and that the pamphlet in question has grossly misrepresented him, then we shall expect from the Suffolk Freeholder an apology proportioned to the pertinacity and peremptoriness with which he has called for one from us. Should he decline this proposal, the world will know what to think of him; and we shall take no farther notice of his applications.

[†] *Amicus* informs us that the "Speculations on the Mode and Appearances of Impregnation in the Human Female," [see Review, vol. iii. p. 87.] which appeared without the author's name, were written by Dr. Robert Coupar of Fochabers, N. Britain, and that the Doctor means to avow this performance in a new edition, now preparing for the press: in which his theory will be farther maintained, and much strengthened.

[††] The letter from our friendly medical grammarian is received; but we have not yet had leisure to pay sufficient attention to it.

[‡] In the last Rev. p. 401. l. 3. in *some* copies, for 'any decisive,' r. and decisive; 408. l. 28. in ditto, for 'penfible,' r. penfible; 455. l. penult. for 'were unjust,' r. *was* unjust; and for 'was the delegate,' r. *were* the delegate.

T H E

MONTHLY REVIEW,

For J U N E, 1794.

ART. I. *A View of Nature, in Letters to a Traveller among the Alps*: with Reflections on Atheistical Philosophy, now exemplified in France. By Richard Joseph Sullivan, Esq. F.R.S. and F.A.S. 8vo. 6 Vols. About 500 Pages in each. 1l. 16s. Boards. Becket. 1794.

ONE principal cause of the vices, the follies, and the miseries of the world is the general want of those clear and steady principles of conduct, which are the result only of diligent inquiry. A more essential service cannot, therefore, be rendered to mankind, than by enticing them to think. Were all men, indeed, duly sensible of the value of knowledge, enticement would be unnecessary. The direct road of systematic instruction would then, in all cases, be the best; for every man would find a sufficient inducement to submit to the labour of investigation, in the prospect of the benefit attending the acquisition of knowledge:—but, in the present state of society, in which objects more powerfully attractive than truth are continually presenting themselves to the imagination and the passions; and in which the pursuit of pleasure, or of gain, scarcely leaves men leisure for momentary reflection, much less for deliberate investigation;—it requires no small degree of address to draw them aside from their favourite walks in active life, and to lead them into the silent retreats of contemplation.

The author of the important work now before us appears to have been aware of the great difficulty of prevailing on the busy and the gay, especially in the higher ranks of life, to advert to any subjects, however important, which require much thought and reflection. Accordingly, instead of carrying his pupil within the dull walls of the schools, and there giving him a course of formal lectures from the preceptorial chair, he takes him by the hand, and conducts him, with easy and polite familiarity, into the museum of science; in which he presents

before him, in pleasing succession, a great variety of curious and interesting objects of attention.

Were we to consider these volumes merely as a collection of materials from various authors, on different branches of knowledge; or of facts accumulated by observation in travelling, or ascertained by experiment; we should say that they are of great value, and must have been the result of diligent attention:—but Mr. Sullivan's merit is of a higher kind than that of an industrious and judicious collector. Every subject, in passing through his hands, is treated in a manner which discovers an active, vigorous, and well cultivated mind, enlarged and comprehensive views, and an ardent thirst of knowledge. On many topics, he speculates with a considerable degree of originality: and, when the subject will permit, he diversifies the uniformity of scientific disquisition, by an occasional stroke of pleasantry or flight of fancy, the easy effort of native genius. His style is not of that studied kind which gratifies, and often satiates, the ear with a perpetual succession of well turned and harmonious periods: but it has the rare merit of varying with the subject; being, as occasion requires, simple, nervous, figurative, or animated; and, through all its varieties, preserving the graceful ease of epistolary writing.

Still higher praise, however, is justly due to Mr. Sullivan on account of that benevolent spirit, and that zeal for the cause of religion and virtue, which appear to have first suggested the idea of the work, and to have supported him through the very considerable labour of executing it. Fully persuaded that an atheistical system of philosophy is equally irrational and pernicious, he takes an extensive and scientific *view of nature*, in hopes that those, who may be disposed to follow him in the survey, will be hereby confirmed in a rational conviction of the existence of a Supreme Being, and of the consequent truth of the great principles of religion. If, on this subject, it should be thought that he sometimes steps, farther than was necessary, from the province of the cool reasoner into that of the indignant Censor, it ought to be recollected that the cause which he is pleading involves in it the dearest comforts and the best hopes of human beings. It should be added also that, if, in a certain sense of the appellation, he condemns free thinkers, he is no enemy to free inquiry; and his work is itself an excellent guide in that noble kind of *free thinking*, the office of which, (as Dr. Young expresses it,) is

“ To send the soul, on curious travel bent,

Through all the provinces of human thought.”

Having said what we judged necessary in order to give our readers a general idea of the character and merit of this work,

we

We must now endeavour to introduce them to a more particular acquaintance with its contents. Here, however, the limits of our work, and the present numerous demands on our time and attention from various quarters, compel us, instead of attending the author, as we wished to have done, through all the fields of science which he has visited, to confine ourselves to a few miscellaneous extracts and observations.

In several introductory letters, Mr. S. expresses his general sentiments on the danger of contracting early prejudices against religion, in travelling; on the illiberality of ridiculing priests and religious institutions; and on the compatibility of philosophical researches with active life. We extract the remarks on the latter subject, as a specimen of the easy vivacity of the author's style:

‘ It is an erroneous opinion, that sequestration from the world, and a total dereliction of all pleasures and all business, are essential to the full and powerful exertion of our mental faculties. The man who has received from nature a sound and discriminating judgment, and who, as a stock of materials on which to exercise his faculties, has acquired a fund of useful knowledge, cannot be deprived of his ability and inclination for study, by any active pursuits for the benefit of society, or by any lassitude or fatigue from public employments. An ardent and a versatile mind will find moments for study and for amusement, as well as for business. Trying its force on variety, its keenness and assiduity will increase. Pleasure springs from the source of unfettered scientific investigation; and stability of strength from the exertion of our faculties. Men of feeble parts, I confess, are not to be included in this number. I speak of those select and exalted minds, “*quos ardens exivit ad æthera virtus.*” But, retirement is far from being indispensably requisite. Cicero, Xenophon, Cæsar, Bacon, De Thou, and a variety of others, not only did more, but thought more, and wrote more, than any mistaken recluse that ever existed. But, thrift, and frugality in the disposition of time, are points which are in that case absolutely necessary. Careful and undissipated in the application of them, a man's hoard will so rapidly increase, that in the end, he will have accumulated a stock, not only adequate to every common demand, but amply sufficient for every future contingency.

‘ We sometimes, however, meet with a man who drones away his existence; and who, even in the bustle of the world, is as thoroughly interred, as though he were irrevocably fated to a residence six feet under-ground; who is still, if possible, more to be commiserated than he who devotes himself to the austerities and penance of a cell. Such a living dead man is a wretched being. He neither has intellectual satisfactions, which forcibly give birth to the social affections; nor has he even imaginary plans, to sooth him with the prospect of eventual retribution or reward. Such an animated nothing is pestiferous. The contagion of his baneful apathies has an enfeebling and unbinding power, like that of the Sirocco wind, so fatal to animal vigour in the south of Italy. No blow which active virtue can receive, can de-

stroy her native energy. Storms and tempests may howl around, she is still herself: in the midst of every gloom, she is still irradiated by her own native splendor. The warm and properly tempered affections are in every instance the soothers of melancholy, the counter poises to ill-humour, and I had almost said, the panacea for bodily disease.'

Mr. S. commences his extensive view of nature with a general survey of the globe of the earth. The several theories, which have been offered for the solution of the vast problem concerning its formation, are brought in review before the reader, not merely in the narrative form, as a part of the history of philosophy, but with such observations as could only have been the result of diligent inquiry and deep reflection. Our readers may obtain some idea of the author's manner of thinking and writing on physical subjects, from the following letter on the formation of mountains:

LETTER X.

'The explanation, which had been given of the production of certain mountains by volcanic eruptions, was afterwards, by very intelligent men, applied to account for the existence of all mountains whatever. Mons. Pallas undertook to refute, by what he conceived undoubted facts, the antiquated opinion, that mountains arose from the waters. He travelled, by order of the Empress of Russia, through her dominions in Europe and in Asia; and during the course of a minute and fatiguing investigation, found that the majestic primitive chains of mountains of Siberia were all granite with a basis of quartz, more or less mixed with spars, mica, and little portions of basaltes, scattered without order, and in irregular fragments. This ancient rocky substance, and the sand produced by its decomposition, he held to be the basis of all our continents. This granite he never found lying in strata or beds; it was either in blocks, or in masses, accumulated upon each other, and never exhibiting the least mark or vestige of petrification, or of organical impresson. Besides which, he maintained, that in addition to these primordial mountains, there were others of a more recent origin. These he called secondary and tertiary: the former, which were schistous, he said, were produced at the sides of the primordial mountains, by the decomposition of the granite; the latter arose from the wrecks and contents of the sea, raised and transported by volcanic eruptions, and consequent inundations.

'On an hypothesis somewhat similar, others have ingeniously contended that mountains were incontrovertibly produced by volcanos, and not volcanos by mountains. "The entire basis of the Island of Ischia," says Sir William Hamilton, "about eighteen miles in circumference, is formed by lava. The great mountain in it, formerly called Epomeus, and now San Nicolo, which is nearly as high as Vesuvius, was thrown up by degrees, and the entire island has arisen out of the sea." The same creation he gives to Vesuvius itself. "For why," said he, "should not Vesuvius, in a succession of ages, rise to two thousand feet, when it is well known Montagne Nuovo,

near

near Puzzole, rose out of the Lucrine Lake in one night?" But, as I have already said, this was no new doctrine. An Italian writer published a book at Venice in 1740, in which he maintained that mountains had been raised in the sea by subterraneous fires, and had carried with them the shells of fishes, and other marine bodies usually found at the bottom of the ocean. Even in *Hooker's Discourse on Earthquakes*, published in 1688, mention is made of the bottom of the sea having been raised by subterraneous fires; and he accounts for the shells which are found on mountains from that principle, and thinks it not improbable that earthquakes were instrumental in occasioning the deluge. But, a mountain at Taberg in Sweden, said to consist entirely of iron ore, (the only ore, by the way, of which entire mountains have ever been found to be composed,) four hundred feet high, and in circumference about three miles, seemed to admit of no positive explication, but on the contrary, went to the solid conclusion, that no hypothesis proposed for the formation of mountains had yet proved satisfactory, or free from contradiction. No ore was found beyond the foot of this mountain. It appeared as if it had been artificially laid upon the land; and yet the bones of animals were found in its interior fissures.

' It is no doubt matter of fact, that there are some eminences on this earth, improperly called mountains, which are little else than heaps of cinders and of pumice stones, cast up by eruptions, but aggregated and settled into masses. Yet, such are no sufficient refutation of the opinion, that volcanos, so far from being causes to operate to the raising of mountains, are directly the reverse, and most decidedly tend to their lowering and destruction*. The earth is rather depressed than elevated by forces from beneath.—No volcano, or earthquake, ever produced, within the knowledge of man, what should be called a mountain. The shock would be too great for the globe. In all the tremendous accidents, which have happened within the memory of record, has there ever been one, whence proof can be deduced that a granite mountain has been raised? The contrary I should suppose to be the case. Moreover, the configuration of their internal parts renders it incredible, that structures so uniform and regular, should have been produced by sudden explosions, or desultory succussions of the earth.

' Borelli on this subject observed, that the fire of a volcano neither proceeded from the center, nor from the bottom of a mountain, but from the top; and that the inflammation never kindled but at a small depth. Buffon adopted the same opinion, and maintained, that the materials which issued from volcanos were always the same with those on the top of the mountains, only disfigured by calcination, and the melting of the metallic particles they contained. "Fire," says he, "it is known, acts equally on all sides. It cannot therefore act upwards with a force sufficient to throw large stones half a league high, without an equal re-action on the base and sides. Why, then, if the volcanic matter lies deep, does it not issue out of plains, where the resistance is less than on the top of mountains? This is not incon-

* • Buffon.'

sistent with their being the cause of considerable earthquakes, nor with their communication by subterraneous passages. It is not difficult to discover the reason why volcanos appear only in mountains. Greater quantities of minerals, sulphur, and pyrites exist in mountains than in plains. Mountains are more subject to the impressions of the air, and receive more rain and moisture, by which mineral substances are capable of being fermented to such a degree as to produce actual inflammation."

But, ingenious as this idea is, it is not satisfactorily founded. Fire must be supposed much deeper than either the centers, or the bases of mountains. Buffon, indeed, acknowledges, that volcanos never exist but in high mountains; but yet he supposes that some are connected with others by subterraneous passages, the eruptions not unfrequently happening at the same time. "Volcanos," says he in his figurative language, "are immense caverns, with apertures often of more than half a league in circumference; and certain fanciful writers have considered them as vents to the central fire." Whatever others might have said upon this subject, or whatever Buffon himself might have conjectured, the fair result of investigation seems to establish that volcanos, (and they have been peculiar to no climate,) had neither a necessary, nor, in general, an accidental connection with other mountains*. With the sea, indeed, they invariably appear to have had the closest and most inseparable alliance. All such as have been traced in a living state, have been found, in general, in the neighbourhood of the sea. Those extinguished, though in the inland parts of countries, afford convincing proof that the sea had been in their vicinity, when they probably were in their strength. In Peru, they rest upon granite; in Hesse and Bohemia, on schistus; in Silesia, Italy, and other southern parts of Europe, on lime-stone; and all these substances are indisputably of aquatic origin. Subterraneous fires have existed universally in the bowels of the earth; and there is scarcely a country, where the ravages they have occasioned, are not to be traced. Monf. Condamine, in 1755, writes, that all the hills and mountains about Naples are huge heaps of matter vomited by volcanos, which are now extinct, whose eruptions, anterior to history, seem to have formed the ports of Naples and Puzzoli. He could trace lava the whole way from Naples to Rome. "It is impossible," says he, "for any one not to be satisfied of a perfect resemblance between the productions of Vesuvius and those he will meet with at every step in his way from Naples to Rome; from Rome to Viterbo; and from Rome to Loreto. When I see on an elevated plain," continues he, "a circular basin, surrounded with calcined rocks, the verdure with which the neighbouring fields are covered does not impose upon me; I instantly perceive the ruins of an ancient volcano. If there be a breach in the circle, I find out the passage of the torrent of lava. If there be no breach, the rain and spring waters, which assemble there, having no issue, generally form a lake in the mouth of the volcano. I look upon the Appenines and Cordelliers as a chain of volcanos. I do not, indeed, affirm that all

mountains are so. I could not observe the same appearances in the Alps; but I have found the same in Dauphiny and in Provence; and most countries afford instances of it."

What Condamine says, is certainly just.—The coast of Pauffilipo, at Naples, the Capo de Monte, and the whole mass through which the catacombs are excavated, are all indurated tufa & piperno, which is so readily distinguished by its fragments of close grained lava. The shores from the ruins of Pompeia to the sea, for the distance of two miles, are known to be formed of pumice stone, pozzolano, and cinders, that fell in the year 79. In short, the whole sweep of the bay of Naples, from Stabæa to Baia, is nothing more than volcanic matter, meliorated by time and culture into vegetable earth. On this subject Micheli published in 1733. He was the first who pursued the traces of volcanic productions among the Apennines, particularly in the neighbourhood of Radicofani. The observations of Condamine, however, seemed to establish one strong fact, namely, that the Alps has not the smallest vestige of a volcanic origin. Notwithstanding all this, the theory of the volcanic formation of all mountains was for a long time supported. Philosophers struggled for their opinion with a violence resembling that of their favourite element. But they were at length staggered. Farther observation gave increasing probability to Condamine's ideas relative to the Alps. Mons. De Saussure, the intrepid and respectable ornament of science, at present at Geneva, particularly supported them in one of his publications. "Jusques à ce jour," says this able man, "on n'a trouvé aucun vestige des volcans, ni dans nos environs, ni même dans toute la Suisse; & qu'après avoir visité moi-même en bien des endroits, & avec l'attention la plus scrupuleuse, toute cette partie de la chaîne des Alpes, qui s'étend depuis Grenoble jusques à Inspruck, je n'ai pas aperçu, à l'exception de quelques eaux Thermales, le plus léger indice de feux souterrains." But, of this, we shall have much more to say hereafter; I shall, for the present, merely remark that De Saussure himself has, since this publication, discovered indisputable volcanic remains, not, indeed, immediately among the Alps, but, in fact, not very distant from their neighbourhood.'

After having discussed the doctrines of the infinite divisibility of matter, and of attraction, Mr. Sullivan proceeds, through the remainder of the first volume, to treat of the four elements. In this part of the work, many curious subjects are discussed in a manner which shews the author to be well acquainted with the modern chemical philosophy. On the much controverted subject of fire, the different opinions of philosophers are stated, particularly concerning *phlogiston*; the existence of which is maintained in opposition to the new theory. Under the article of Air, the late discoveries concerning different kinds of air are accurately related. With respect to water, the question whether it be a simple or a compound substance is ably discussed; the theories concerning the origin of rivers, and the ascent of vapours, are examined; the origin of glaciers is traced; and

St. Pierre's theory of the tides, drawn from the periodical increase and decrease, annual and diurnal, of the polar glaciers, is maintained to be attended with fewer difficulties than the lunar theory. Though we cannot find room for the whole of this ingenious disquisition, we shall copy the author's concluding remarks :

‘ This simple and plain deduction of the tides of the ocean, from the glacial effusions at the poles, is too novel and too unfriended, I am afraid, to be generally adopted. Yet it bears itself up, with a wonderful appearance of probability. The origin of the flow of rivers from masses of ice, supports it by analogy ; and the phenomena of the spring and neap tides are accounted for, both by reasoning and by calculation. In the main of the ocean, for instance, it is proved that there are in general no tides. In the Caspian Sea, which is about 860 miles long, and in one part 260 miles broad, there are no tides, though there are strong currents. In the Baltic, there is no regular flux nor reflux. There is no tide in False Bay at the Cape of Good Hope, which has the aggregated masses of the Indian, Southern, and Atlantic Oceans. The same may be said of the Mediterranean, excepting in a few particularly situated spots, although in the Adriatic there is a flux and reflux. Why are the first of these considerable masses of the general body of the waters never raised, and the others always raised ? And why is it, as Addison says, and as I have before remarked that, in summer, the lake of Geneva should have something like an ebb and flow, which arises, as it should seem, says he, “ from the melting of the snow that falls into it more copiously at noon, than at other times of the day ? ”

‘ These striking deviations from, or rather contradictions to, the received theory of the tides, argue with me strongly, I confess, against the infallibility of the doctrine. I cannot but think we may have imposed upon ourselves, when we have abstractedly given the phenomena of tides, to the operating energy of causes arbitrarily imagined. However the phases of the moon may accord with the swellings of the water, may not both one and the other be looked upon as harmonious and co-ordinate effects of another distinct but powerful principle ? What is the augmented quantity, or rather the increased elevation of the main body of the ocean, at the moment of a spring tide ? Nothing, comparatively speaking. Does not the fact then seem to be, that it is not the mass of the ocean, which is diurnally raised, but, that it is the volume of the waters which is diurnally augmented ? An increase of a fluid, we know, occasions an uniform augmentation in every direction. But, before it gets to its general level, should opposing bodies intervene, those opposing bodies which would otherwise impede its progress, must experience a considerable change in appearance from its unusual elevation. The shores of the northern and southern hemispheres may be considered as opposing bodies of this nature. The shape of the shores, indeed, and the depth of the beds of the rivers, will determine the greater, or the lesser height of the waters at their influx. For instance, in the Severn, the tides do not rise higher than a few feet ; whereas in the Wye, whose tides are immediately derived from the

the Severn, they rise to the extraordinary height of sixty feet. Can this be occasioned by any thing else, than a difference in the planes of the beds of these rivers? In a word, to my apprehension it appears, the swelling of the ocean, by the joint attraction of the sun and the moon, is less physically intelligible, than the periodical effusions of the polar ices: and more especially, as we experimentally know, that the sun's attraction of a fluid occasions its *evaporation*, not its elevation; and that the influence of the moon, if it has any, is at best but problematical, and feeble in its operation.

It has, indeed, been said, that the lunar energy has been demonstrated, beyond the power of contradiction; and that besides its wondrous influence on the element of the waters, it can be further, and perhaps more clearly proved on the element of the air. This is going a great way. Give such energy, indeed, to the sun, and I am satisfied. But, if one be erroneous, the other must be erroneous. Or if one be true, the other must be true; for the ocean of the fluid air must be affected, as well as the ocean of the fluid water; and in a considerably greater degree, as it has eight hundred times its levity.

Upon the whole, then, the theory of the polar effusions seems to me, to have less difficulties attached to it, and to demand less implicit faith, than the theory of the solar and lunar attractions.

Under the general head of Earth, among other subjects, that of crystallization is particularly discussed, and various kinds of substances, produced by crystallization, are described. Treating of calcareous earths, Mr. S. returns to a subject which he seems to have studied with particular attention,—the formation of mountains,—and entertains his readers with many curious facts and ingenious observations, for which we must refer to the work.

[To be continued in the next Review.]

ART. II. *An Essay on the Materia Medica.* In which the Theories of the late Dr. Cullen are considered: Together with some Opinions of Mr. Hunter, and other celebrated Writers. By James Moore, Member of the Surgeons Company. 8vo. pp. 330. 5s. Boards. Cadell.

MANY sensible remarks are presented to us by the author of this essay. He follows Dr. Cullen regularly through his treatise on the *Materia Medica*; previously noticing the obscure and unsatisfactory doctrine of temperaments:—but on this subject we do not meet with much important matter.

Dr. Cullen divides his treatise into two parts: the first speaks of Aliments: the second, of Medicines. On the former of these heads, Mr. Moore's reasonings are judicious; and we were, in particular, pleased with his sentiments on a controverted question: namely, whether a degree of putrescency takes place in the blood, while circulating in the living vessels. He says:

‘ Having

‘ Having weighed the arguments on both sides with all the attention of which I am capable, I shall endeavour to state what is most material in the controversy, as clearly and as shortly as I can.

‘ During the putrefaction of dead animal matter, a quantity of saline substances is formed in it, and volatile alkali and fixed air are let loose from it, occasioning a peculiar fœtor.

‘ It is admitted, that the same alterations never entirely take place in the living body, although it is asserted by some, and denied by others, that a slight putrefaction does occur even in good health, and a much greater putrefaction in some diseases.

‘ Let us consider to what this difference of opinion is owing.

‘ When the serum of the blood is examined by chemical analysis, it is found to contain a certain quantity of ammoniacal salts, particularly common sal ammoniac, phosphoric, and fixed ammoniac.

‘ Urine and the perspirable fluid likewise contain the same salts in a much larger proportion.

‘ But none of those salts being found by analysis in the usual aliments of men, it is allowed on both sides, that they must be generated in the body. And as they are in greatest abundance in the excretions, it is natural to conclude that they are of a noxious quality.

‘ Thus far all parties are agreed; what then is the dispute? Merely that the one party calls this conversion of animal substance into ammoniacal salts, a slight degree of putrefaction, notwithstanding that the other marks of this formation do not occur; and that the other party refuse it this name, because the production of volatile alkali, fixed air, and other circumstances, in their opinion essential to the nature of putrefaction, do not take place.

‘ Like many other violent controversies, therefore, the whole of this contest concerning putrescency seems a mere dispute about words.

‘ Let the disputants only agree in a clear definition of what they mean by putrefaction, then any man of plain sense, with a moderate knowledge of chemistry, will decide in a moment, whether the circulating mass undergoes any degree of putrefaction or not.

‘ But while the one party persists in denominating certain changes which the fluids undergo in the living body by putrefaction, and the other uses this term only to such changes as occur after death, there can be no end to the dispute; for this plain reason, that the same word is taken in different senses. All agree that changes do take place in the fluids, both in health and disease. Those which occur after death were originally called putrefaction. If this term were confined to those only, and if physiologists would invent another for those changes which take place in the living body, the dispute would be at an end.’

In that part of the treatise which speaks of medicines, astringents are first noticed;—and noticed only to be discarded from their rank; there being, ‘ properly speaking, no such things as astringent medicines.’ Possibly, they who recollect the action of alum, or a decoction of oak bark, when kept for a short time in the mouth, will not subscribe to this opinion; and we suspect that the debate, if prosecuted, would prove, like

like that concerning putrefaction in living blood, a dispute about words.

The observations on tonics are good: so likewise are those on diluents. Respecting the action of those medicines of this class, which are supposed to act by sheathing acrimony in the fluids, it is observed that Dr. Cullen

‘ Takes notice of an argument in favour of the demulcent quality of oil, namely, “ That when an acrimony, in consequence of certain diseases, prevails in the mass of blood, an absorption of the oil, which has been formerly laid up in the adipose membrane, takes place; and it is with great probability supposed, that in this, Nature intends that the absorbed oil should cover the prevailing acrimony.” ’

‘ Dr. Cullen thinks this reasoning probable, but he doubts if exhibiting oil would have the same effect. I own that I cannot think the argument a good one; for it seems to me much more natural to suppose, that the fat is absorbed, in order to furnish a supply to the blood, impoverished by a weakening disease, than that it is intended to sheath any acrid or acrimonious particles; especially as the same absorption of fat takes place in the rheumatism, dropsy, and several other diseases, where no one ever suspected the existence of any acrimony; besides this, it is not the fat alone which is absorbed, but the muscles and flesh of every kind, which are certainly not capable of sheathing acrimony, or possessing any demulcent quality.

‘ There is not then good reason for believing, that those Medicines called Demulcents have any power of sheathing acrimony in the blood; but Dr. Cullen thinks, that the relief which they give in coughs, is owing to their sheathing acrimony out of the blood. His words are †, “ As coughing is ordinarily excited by a halitus, or vapour, of some acrimony arising from the lungs, and irritating the very sensible parts of the glottis and its neighbourhood, so, by besmearing these parts with a demulcent matter, we may often avoid the irritation we speak of, and therefore the frequency of coughing.” ’

‘ It is a fact acknowledged by almost every one that has had a cough, that swallowing sweet, oily, and mucilaginous substances, often lessens the frequency of the fits of coughing: but there are strong objections to Dr. Cullen’s explanation of this matter. For there is little reason to suspect that there is any acrid halitus, or vapour, which excites the cough, as the phlegm or mucus of the lungs appears to be equally bland and free from acrimony, with the Demulcents.

‘ Any extravasated substance in the lungs, however mild it may be, causes coughing; mucus, pus, or blood have all this effect, and indeed, if a small portion of any of the fluids which are named Demulcents should by accident get into the trachea, a very violent fit of coughing would immediately take place.

‘ The lungs are fabricated for the admission of air only, and are endowed with so much sensibility, that they are irritated by the contact of any other substance; even the mucus which is secreted by the bronchial vessels and cells has this effect, when a larger quantity is formed than is necessary to keep their internal surfaces moist.

† Cullen’s *Mat. Med.* p. ii. p. 411.

† lb. p. 412.

But

But it is very curious, that when any substance irritates the lungs, the sensation is always felt in the glottis, even though the irritating substance should be situated in the most remote cells of the bronchia. There are several other instances in the animal œconomy, where the sensation is perceived in a different part from that where the impression is made.

The tickling which is felt in the glottis before coughing, is not therefore owing to any acrid halitus irritating that part, but to some extraneous substance irritating the lungs, whose nerves are so arranged, or constituted, that the sensation is referred to the glottis, instead of being referred to the part where the irritation is made.

If these opinions are well founded, and if coughing is not produced by any acrid halitus arising from the lungs, it is then clear that Demulcents cannot act by sheathing the glottis, and defending it from acrid vapour.

Demulcents seem to me to relieve coughing, from a well known principle in the animal œconomy; namely, that exciting one sensation lessens or removes another. When a man swallows slowly some saccharine or mucilaginous substance, his attention is so much taken up by its taste, that he does not feel a slight irritation in the trachea. If, however, the irritation in the trachea increases, a cough is at last excited. For these substances have not the power of entirely stopping the cough, but only that of diminishing its frequency. Neither do they possess this power in a greater degree than salt, or any substance equally sapid. But saccharine substances, being both more agreeable to the taste and more wholesome, are generally preferred.

In confirmation of this, I have frequently observed, that persons that are afflicted with very severe coughs, are seldom much troubled while they are eating or drinking.

In fine, there is no proof that there are any medicines which have the virtues of sheathing acrimony, or in other words, there are no Demulcents.

Speaking of the class *Sialagoga*, Mr. Moore enters largely into the theory of Syphilis, and of the action of Mercury; the medicine by which it is counteracted. His remarks are ingenious; and his review of the opinions of the late Mr. Hunter is liberal.

On the whole, Mr. Moore's essay proves him to be a man of sense and observation; and we recommend it as an useful companion to the student who is engaged with the valuable publication of Dr. Cullen on the same subject.

ART. III. *Letters on a Tour through various Parts of Scotland*, in the Year 1792. By James Lettice, B. D. 8vo. pp. 536. 6s. 6d. Boards. Cadell. 1794.

SCOTLAND seems, of late years, to have been viewed with somewhat of the same kind of curiosity with which we regard those countries that are first discovered, or that have never been explored.

explored. Travellers from the southern division of our island generally set out for the northern parts of it with the same romantic ideas as if their visits were intended for New South Wales, or Otaheite, or the recesses of Abyssinia; and they return with a similar kind of admiration of what they have seen, and of what they have achieved.—Mr. Lettice, who has surveyed the wonders of HERCULANEUM, meets with matters of astonishment in the HIGHLANDS OF SCOTLAND;—as various other travellers have done before him, and as others will continue to do, till the present object of fashionable tour-making experiences that mutability to which all fashions are subjected.

His route was by Carlisle, Gretna Green, Annandale, Glasgow, Paisley, Greenock, Isle of Bute, Dunbarton, Inverary, Glenorchy, Glenco, the chain of Forts, (William, Augustus, and George,) Inverness, along the north coast to Elgin and Castle-Gordon; by Huntley, to Aberdeen, Dundee, Perth, Kinross, Stirling, Mr. Bruce's of Kinnaird (and Abyssinia), Linlithgow, and Edinburgh; where he concludes (somewhat abruptly, but with well-judged eclat,) his tour in Scotland.

Mr. L. set out from Carlisle on the 24th of August, and reached Edinburgh on the 25th of September. The companions of the tour, and the style of travelling, appear to have been the author, a friend, or two, and a servant, with a single horse chaise, and saddle horses. The line of road was far from the best, and the inns were not the most commodious: nevertheless, the inns of Scotland are contrasted with those of England, and lose nothing by the comparison: which, it should however be observed, was made at Inverness, where there is one, at least, of the most comfortable inns that the united kingdom affords; and experience tells us that the judgment is frequently warped by *last* impressions.

The author's motive for undertaking the tour of Scotland appears to have been similar to that of his most classical predecessor,—“to see wild men in a wild country!” Like him, too, he has courted adventure and caught at incident, and has, on the whole, been amply successful.

In the preface, he makes large professions of ‘carrying the reader with him into every scene he describes, and making the whole face of the country, as it were, visible to the imagination.’ Perhaps it would have been as well not to have wound up the reader's expectations to so high a pitch: but, altogether, though the description be a mere sketch, it is far from unpleasing.

We proceed now to bring forward a passage or two, which, we think, will do justice and credit to the author; and, beside giving

giving our readers a general idea of the merits of the performance, may afford them some prompt amusement.

Mr. Lettice's description of the dance called the *Highland Reel*, as he saw it performed at Rothsay in the Isle of Bute, is in his best manner.

Night was now coming on, and we retired to our inn; which we had left, two hours before, in perfect order and tranquillity. But we had scarcely re-entered, and sat down to an early supper, meaning to retire soon to bed; when suddenly we heard a great deal of running up and down; the voices of men and women, in all the adjoining rooms; some talking; others singing and whistling. Presently, struck up a merry strain of music, in a room directly beneath us: dancing succeeded: the whole house shook: our table, our seats, our very plates and spoons, responsively partook the general movement; as we ourselves did, a few minutes afterwards. For, as soon as we found that all thoughts of sleep must be deferred for a season, we descended, in haste, in order to see the company, and the ball. Having squeezed, with some effort, through the crowd of the passage, and door-way, many a bonny lad and lassie did we see; who, having finished their day at the cotton-works, were, very nimbly, and not ungracefully, performing the lively evolutions of the Scottish reel. The dance and the music were national, and merited the attention of strangers. To give you, however, any precise ideas of the nature of the steps, with all the crossing, shuffling, springing, and frisking of the dancers; or to describe their setting-to, their figuring in and out, and turning about; their clapping of hands, and snapping of fingers, would be impossible. There was something of all this, and more in the dance: every man had his partner, and the number of couples in each reel seemed indefinite. The music, and the dance, began very temperately, in a kind of *adagio* movement. Each couple glided gently along, for two, or three rounds; the motion increased by degrees, till it became brisker and more lively; at length wonderfully rapid; and concluded like the German waltz, by each pair joining hands, and whirling round with a velocity continually accelerated,

— *Quo non altius velocius ullum,*

Mobilitate wiget, viresque acquirit eundo. Virg. iv. 174.

All the parties, growing giddy, began to reel and ended the dance, but when unable either to move, or even to stand any longer. I should not have omitted to mention, that a certain rapturous *yelp*, which every now and then escapes the male dancers in the height of their glee, seems to give new spirits to their movements. Considerable credit was due to that address and circumspection of the swains, by which they avoided trampling upon the naked feet of the nymphs, whilst most vigorously footing it very near them in shoes of a very massive sole. After a short pause the dance was renewed, and an agreeable young woman invited us to partake in it. As it was impossible not to have sympathized in the animation of the scene, I know not that any thing but our ignorance of the steps and the figure, prevented our accepting the challenge. Our excuse allowed us, however, to remain spectators, which we did till the assembly broke up, and departed,

parted, according to their custom, about eleven o'clock. Such is the manner in which the cotton workers, and young tars returned from their sea-faring expeditions, amuse themselves on Saturday evenings, and particular holidays.'

Of anecdotes, the volume before us is sufficiently replete: but they are not always new. We do not recollect, however, to have seen the following in print:

'Before I quit the Manse of Glenorchay, I must mention an anecdote, connected with its church, which I had from Dr. Mac Intire.

'At the revolution, when presbytery was established by act of parliament in Scotland, Mr. Dugald Lindsay was the episcopal minister of Glenorchay. He had succeeded his father, and both were deservedly respected and beloved by the people. Mr. Lindsay would not conform. Lord Breadalbane, the noble proprietor of the country, was, with reluctance, forced to write a letter of invitation to a presbyterian licentiate, in the shire of Perth, to be minister of Glenorchay. He accepted the offer, and came, on the close of the week, to the parish; but, contrary as the circumstance was to their known character of hospitality, and of reverence for the clergy, he could find no house to receive him, or a person to make him welcome. In his distress he was driven to the house of the man whom he came to supplant, and was received with a hospitality and kindness becoming a minister of the gospel of peace. Over the whole parish there was a strong ferment. The old and young, from all quarters, assembled on the sabbath in the church-yard long before the usual hour of worship. At the appearance of the stranger, accompanied by their own pastor, there was a general murmur of indignation. Twelve armed men, with drawn swords, surrounded the astonished intruder. Two bagpipes sounded the march of death. Unmoved by the tears and remonstrances of Mr. Lindsay, they proceeded with their prisoner to the boundary of the parish and of the country. There he solemnly, on his bended knees, engaged never more to enter the parish, or attempt to give trouble to any person concerned in the occurrences of the day. He departed in peace, and kept his promise. The synod of Argyle were much incensed. Time cooled their ardour; the proprietor of the parish was indulgent; the minister deserving, and endeared to the parish. Mr. Lindsay continued in the undisturbed possession of his benefice till the year of his death, 1729.'

The author's style in delineating natural scenery, and his feelings on viewing the Fall of Fyres, appear in the following account; which, though not quite accurate in the minutiae of description, is sufficiently so in the outline, to give the reader an adequate idea of that grand natural spectacle:

'After much descending and mounting, we found ourselves on elevated ground, parted into different eminences, and covered with birch-trees, grey mossy crags shooting rudely among them; a strange and romantic scene. The hollow way, through which the road is carried among these cliffs, is called Glenneagh, famous for its wild and rugged scenery. As we were winding laboriously up the last acclivities,

ties, the roaring of unseen waters suddenly disturbed the silence which had prevailed around us. The sounds, as we proceeded, increased upon the ear; and were, at length, decidedly those of some tremendous cataract tumbling from a lofty precipice. A few minutes brought us within sight of it, not far from the head of the cliff over which it poured. It was the celebrated Fall of Fyres; the greatest cascade in the Highlands. Whilst we were surveying it from above, a woman, who saw us at her cottage-door near the road, stepped forward, and offered to guide us to the bottom; where only, she acquainted us, we could see the whole.

It was the most precipitous descent, down which we had yet ventured, and, but for catching now and then at the stump of a tree, a root of heath, or branch of some straggling birch; creeping, sliding, and balancing our bodies in every sort of attitude, it had been impossible to reach the bottom of this perilous declivity, unless by falling down it, and meeting instant destruction. I confess, that whilst my feet were groping for unseen hold, as I hung by my hands, with my face downwards, at the root of a tree, a situation more than once repeated in the descent, I felt a degree of palpitation very discouraging to my progress into this infernal region. Our guide had, from the force of habit, pretty composedly gone all the lengths that became a prudent woman, and was contented to stop, where the foot-steps of former adventurers had been so rare as to have left no visible traces: but she assured us, she had seen some few, whose curiosity had led them down to a small green hillock at the foot of the rocks, the only spot for a full view of the scene. What had been done, was certainly not impossible; and it seemed disgraceful to retreat. After another venture or two, and fresh resolution, we arrived at the last ledge of rocks, from whence we sprung with a doubtful leap, and found ourselves stationed on the said green hillock, at least five hundred feet below the summit of the hill. We now beheld this grand cataract in front, pouring down from a height very little less than that just mentioned; but broken in its progress through the different stages of the rocks. At the last stage but one, where the freedom of its passage was arrested by a narrow channel in a cleft of the precipice, it grew furious and foaming from the obstruction, till, at length delivered, it issued forth on a broad surface of rock just below, and, in one vast and voluminous sheet, tumbled into the profound gulph with a momentum that shook the Glen, and filled the circumambient space with a continual spray.

“ Now rolling down the steep again

Headlong, impetuous, see it pour!

The rocks and nodding groves rebellow to the roar.”

When we had re-ascended our lofty hill, which from the bottom appeared all but perpendicular, we were led into a vast subterranean, beneath a neighbouring eminence, called the Giant's Cave; but, for want of light, we could not explore it sufficiently to reward our curiosity. We were much more interested by the Little Fall of Fyres, which we saw from a bridge at no great distance from the great cataract. This has the character of a torrent, but owes its principal consequence to the huge uncouth masses of rock which form its bed, and project

above

above and on either side of it with a sort of chaotic confusion and savage magnificence bordering upon the horrid.

After viewing this scene, under the mingled emotions of surprise, comfortless discouragement, and cold shuddering, which it peculiarly occasioned, we were agreeably relieved by a green pastoral meadow at the bottom of the hill, which the eye caught, in sudden transition, just as we were moving from the bridge. The water of the great fall, after a circuitous course in the valley, had spent all its rage, and we now beheld it gliding placidly along beneath the wooded cliffs which surrounded this peaceful spot, sequestered from intrusion, and solely occupied by shepherds and their flocks. Its smooth level verdure, under mingled shade and sunshine, the stillness and serenity of every thing immediately around it, were well calculated to bring our ruffled feelings to a calm and pleasurable state. Long could we have loitered on its confines; but it was time to quit them.

Mr. Lettice's visit to Mr. Bruce, at Kinnaird, is too interesting to be passed without notice: but the extract would too much exceed the limits to which we must necessarily confine the present article.—We here, therefore, take leave of this entertaining publication:—but we cannot close the volume without expressing our real concern for the accident which has, very lately, deprived the world of the celebrated traveller whose name we have just transcribed. It appears, from the account in the news-papers, that Mr. Bruce lost his life by a fall down the stairs, at his seat at Kinnaird above-mentioned.—Mr. Lettice speaks highly in praise of the politeness and hospitality with which that gentleman constantly received his visitors, and of his readiness to oblige them with a sight of his curious collection of rarities from the East.

We could point out many inaccuracies, and some misconceptions, in this work: but let it suffice to say that such things are; and it may be truly asserted that, on the whole, the volume seems much superior, in point of *entertainment*, to any other recent account of Scotland.—For an Englishman to be ignorant of the Erse language is no way censurable: but, when he deviates from the accustomed spelling, (which might have been easily had from maps and journals,) without regard to etymology or pronunciation, he is culpable. We mention this the rather as Mr. L. intimates his intention of giving us a dissertation on the Gaelic; and we think it right to caution him against undertaking it without mature deliberation.

ART. IV. *Dr. Plowden's Short History of the British Empire, &c.*

[Article concluded from p. 38.]

IN his fourth chapter, Dr. P. takes notice of the manifestos published by the courts of Vienna and Berlin, but makes no remarks on the contents. The assertions advanced in public

REV. JUNE, 1794.

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declarations

declarations announcing war are always worthy of an historian's attention. Had the present writer taken as much trouble to oppose to each other the declarations of France and of the above-mentioned courts, on that occasion, as he did to set down side by side, in the same page, his own principles and those of Mr. Burke; his readers would have a better opportunity of comparing them, and of weighing the arguments used on both sides. He says, the Emperor complained that the French had sent an army of 130,000 men to the borders of the Austrian Netherlands, while Austria had not even 10,000 men to defend them. He might have told us that France complained, on the other hand, that the Emperor had increased his military establishment in the Netherlands to 65,000 men; a force so greatly superior to what could be deemed sufficient for the defence and police of the country, that it must necessarily have been collected with a view to offensive operations against France. These contrary assertions are very material; and a judicious historian would not have failed to lay before his readers such documents as might enable them to judge on which side truth was to be found.

In the 5th chapter, the author makes some judicious remarks on the treaty of Pilnitz. He wishes, for the honour of the reigning sovereigns, that it may 'be presumed, that no principles against the encrease or stability of civil freedom formed the basis of that confederacy.' Yet he cannot help remarking that the Czarina and the King of Prussia were parties to it; and that they joined in destroying the free constitution of Poland, and punished the virtuous Polish sovereign and the people by a dismemberment of their country, for the sole crime of having dared to establish a government founded on liberty.

'Though this country (says he, meaning England,) has as yet taken no public step either to prevent or ensure their subjugation to a foreign yoke. The liberality of Britons towards their distant brethren struggling in this glorious cause of civil freedom bespeaks a zeal for liberty, which ought to be cherished and encouraged as the very nucleus of the British constitution. The views of the conventioners at Pilnitz probably extended to all Europe, though they have hitherto been mysteriously kept behind the curtain. The actual destruction of the Polish constitution, and the powerful efforts to crush that of France, too strongly bespeak an intention or a wish to weaken and destroy every constitution which might enjoy a larger portion of freedom, than these federated sovereigns were disposed to measure out to the multitude.'

Our court does not appear to be a party to the treaty of Pilnitz: but it is remarkable that we are on terms of strict intimacy with most of those who are: let us hope that, from such company, it will not catch the contagious enmity to freedom which

which seems to direct the measures of Russia, Austria, and Prussia.

We pass over the dethronement of Louis XVI. the massacres of Paris, with the progress and retreat of the Duke of Brunswick, as subjects already well known, in order to take notice of what has been much mentioned, but little understood, the oath proposed to the French clergy by the legislature of their country; their refusal to take which has dispersed the bulk of that body of men over the face of Europe, and has caused the murder of many others of them. Our author, being himself a Roman Catholic, is better able to explain the grounds on which the clergy of France considered this oath as sinful; and he has done it in a manner very much to our satisfaction in his 6th chapter: the reader may particularly consult what is said, from p. 139 to p. 143.

In page 147 he resumes the thread of his history of the affairs of the catholics of Ireland. He states the resolutions of the catholics claiming the restitution of at least some of their civil rights, and the counter-resolutions of the grand juries and corporations of towns to resist the claim with their lives and fortunes, and to maintain to themselves the monopoly of the blessings of the constitution; in which they were countenanced by the Lord Chancellor.

The three succeeding chapters contain nothing remarkable, if we except one observation connected with the preceding subject, which the author makes in the following words; and which we strongly recommend to the perusal of the gentlemen of the *associations*, who are endeavouring, vainly, we trust, to shut the door against all improvement of the constitution:

'In Ireland, the Roman catholics concluded from the successful energy of the French revolutionists in giving laws to their own nation, that an united people could by no laws be excluded from the constitution and government of their own state: and the dissenters and other friends of liberty connected the destruction of one abusive government in France with the necessary abolition of every other government that was connected by any sort of abuse whatever. These are the feelings of natural sympathy: the actual existence of the fore creates the sensation: and the unskilfulness of the physician drives the desponding patient to his own imaginary modes of relief.'

In his 10th chapter, the author very successfully contrasts the conduct of the same government in England and in Ireland. In the former, he says, multifarious clubs are established, under the sanction of ministry, to preserve us against the horrid attempts of daring and seditious men; who, under the specious pretence of reformation, wish to subvert the constitution:—while, in the latter, a regular delegation of three fourths of the

people met, deliberated, and drew up a petition to their sovereign, praying for a share in that constitution which was their birth-right, but from the blessings of which they were excluded by oppressive statutes. This meeting and this petition were so far from being considered by the king as seditious, that he received it in the most gracious manner, and recommended it to his Irish parliament to take into most serious consideration the case of his Roman catholic subjects of that kingdom. In England, a motion for a reform is negatived by a great majority in parliament, while the house of commons of Ireland agrees to resolve itself into a committee to examine into the state of the representation. To Ministers we will leave the task of reconciling these apparently contradictory systems.

In his 13th chapter, the author shews what the catholics of Ireland gained, and what was still with-holden from them on a principle not easily to be understood; for, when Mr. Secretary (now Lord) Hobart moved his limited bill, he said he was sure that, were he to move for the total and unqualified emancipation of the catholics, the liberality of the legislature would go hand in hand with him. The author thus expresses himself on the subject of the bill that was brought in and passed:-

“The paternal recommendation of the Catholics’ case from the throne operated instantaneously in their favour. The general good and happiness of the kingdom conquered in the breasts of most the bias of early prejudices. Intolerance and oppression after a faint struggle ceded the palm to liberality, reason and justice. The inveteracy however of some was not to be overcome even in the agony of their despair: whatever could be saved to them from this wreck of their monopoly, they secured by exceptions from the broad and liberal relief which the first form of the bill held out. Some of these exceptions were admitted, others were rejected. It is curious to observe to what a degree of sublimation, the boon of the granting clause is refined by being thrown into the alembic of exceptions, introduced to rectify the spirit of the bill. This enacted, “that it shall and may be lawful for papists or persons professing the Popish or Roman Catholic religion to hold, exercise and enjoy all civil and military offices and places of trust or profit under his Majesty, his heirs and successors in this kingdom.” However liberally the capacity of enjoyment is conceded to the catholics, very singular caution has been taken to cramp the liberality of his Majesty in dealing out the favours. For it is particularly enacted that nothing in the act shall extend to enable any Roman Catholic to sit or vote in either House of Parliament, nor to be Lord Lieutenant, Lord Deputy or other chief governor of the kingdom, Lord Chancellor, Keeper or Commissioner of the Great Seal of the kingdom, nor to enjoy a seat on any of the benches of the three Courts of Record, nor to be a Judge of the High Court of Admiralty, nor Master or Keeper of the Rolls, nor Secretary of State, Keeper of the Privy Seal, Vice Treasurer or Deputy Vice Treasurer, Teller and Cashier of the Exchequer, nor Auditor

Auditor General, Lieutenant or Governor or Custos Rotulorum of counties, Secretary to the Lord Lieutenant, Lord Deputy or other Chief Governor of the kingdom, nor member of the Privy Council, nor Prime Serjeant, Attorney General, Solicitor General, Second and Third Serjeants at Law, nor King's Counsel, nor Masters in Chancery, nor Provost or Fellow of Trinity College, nor Post-Master General, nor Master and Lieutenant General of the Ordnance, nor commander in chief of his Majesty's forces, nor a General on the Staff, nor Sheriff nor Sub-Sheriff of any county; nor to hold any office or employment of trust or confidence that can be established by the Lord Lieutenant and Council under the 17th and 18th of Charles II. Notwithstanding this tantalizing exclusion from the encouraging rewards of every profession and calling which were now opened to them, the Roman Catholics were gratefully sensible of the inestimable blessing they were admitted to in the *elective franchise* and *fair trial by jury*.

Chap. 14. includes a topic of the greatest importance, not only to Ireland, but to the British empire. By the laws of England, no man can serve either in the army or the navy, who is not liable to take such oaths as catholics cannot take without renouncing their religion. If this law were enforced, it would destroy the British navy; as at least one half of the men borne and mustered on board the king's ships are Irish catholics, as appears from the registers of the navy-office. In Ireland, the law was the same, till the act passed in the last sessions for qualifying catholics to serve in the army: but, as this act does not extend beyond the limits of Ireland, the soldier, who by the Irish law was qualified to bear arms, would find himself exposed to the disabilities of the English penal code as soon as he was employed out of Ireland in his majesty's service. On this subject, Dr. P. makes some very able and judicious observations; for which we must refer to the book.

Though we have already quoted much from this work, we cannot resist the temptation of giving the author's remarks, chap. 16, on the bill brought into the Irish parliament for "preventing the election or appointment of unlawful assemblies, under pretence of preparing or presenting public petitions or other addresses to his Majesty or the parliament." Though this bill, which has since passed into a law, affects only the kingdom of Ireland, yet, as *our* king gave his royal assent to it, and as, of course, he did so by the advice of his *English* council, the *principle* of the bill becomes of importance to the people of *Great Britain*; for the measure which Ministers recommended for one kingdom, it might be apprehended, they may be very well disposed to adopt in the other—

Tua res agitur, paries cum proximus ardet.

The author's remarks on this subject are as follow:

' This most extraordinary act recites, that the election or appointment of assemblies purporting to represent the people or any *description or number* of the people, under pretence of preparing or presenting petitions, complaints, remonstrances and declarations and other addresses to the king, or to both or either of the houses of parliament, for alteration of matters established by law or redress of alleged grievances in church and state, may be made use of to serve the ends of factious and seditious persons, to the violation of the public peace and the great and manifest encouragement of riot, tumult and disorder: and it enacts that all such assemblies, committees or other bodies of persons elected or otherwise constituted or appointed are unlawful assemblies: and that all persons giving or publishing notice of the election to be made of such persons or delegates, or attending or voting or acting therein by any means, are guilty of a high misdemeanor. The act ends with a declaration that nothing in it shall be construed to prevent or impede the *undoubted right* of his majesty's subjects to petition the king or parliament for redress of any public or private grievance.

' It behoves every man to abstain from irreverent observations upon a public act of any legislature to which his majesty has given his royal consent. This act of the Irish parliament is expressly founded upon *the possibility* of those actions being abused, which are thereby rendered unlawful, and which were therefore lawful before its passing. A British subject to whom they are still lawful may be allowed to throw out some few remarks upon the nature of that liberty which Englishmen enjoy of petitioning against grievances, and the rights which that liberty necessarily bestows. The example of a sister kingdom may possibly render some preventative reflections upon the subject not wholly nugatory.

' It always was the undoubted right of Englishmen to petition the king or both or either of the houses of parliament against any public or private grievance: this right is founded in the very essence of the constitution; it cannot therefore be extinguished without a grievous violation of the constitution. If on any occasion it has been found necessary by the legislature to impose certain conditions upon the exercise of it, they were only calculated to preserve the right itself in greater security. Thus we see after the restoration of Charles II. that the parliament were of opinion that *tumultuous and other disorderly* soliciting and procuring hands by private persons to such petitions had been made use of to serve the ends of factious persons, and had been a great means of the late unhappy wars, confusion and calamities in the nation. It therefore provided that no person should procure above twenty names to any one petition without the consent of three justices or of the major part of the grand jury; and that no petition should be actually presented by a larger number than ten under the penalty of one hundred pounds and nine months imprisonment. Even these checks upon the exercise of this right were so jealously viewed by the nation, that it was declared by the bill of rights at the revolution, *that it is the right of the subjects to petition the king, and all commitments and prosecutions for such petitioning are illegal.*

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'Where the end is lawful, all necessary means of attaining it are also lawful. The subjects of England who by this act of 1 William and Mary have a general unqualified right to petition the crown, cannot know the nature of a public grievance but by communication with each other upon the subject: nor can this be had without assembling or meeting: if therefore the meeting of any number of subjects for this purpose were to be declared an *unlawful meeting*, and the persons so meeting or promoting such meeting were to be arrested and become guilty of a high misdemeanor, Englishmen would be then liable to commitments and prosecutions for petitioning the king, against the express provision of the bill of rights. The drawing up and signing of the petition is evidently included in *the right of petitioning*. To render the inchoate act unlawful, is to make the completion of it criminal.'

We pass over the 17th and 18th chapters, in order to make one quotation more. In the 19th chapter, speaking of the fate of the late unfortunate Queen of France, the author gives Mr. Burke a hit which that gentleman must certainly feel, as a Christian who believes in an hereafter, and considers suicide as a crime:

'The height of popular irritation was the moment in which the inhuman Jacobins perpetrated their deeds of blood and horror. It was on one and the same day, that their army routed seventy thousand veteran troops headed by the best generals of Europe, before Maubeuge, and their convention butchered the respectful relict of their murdered sovereign. If any thing could add to the inhuman and unjust treatment of this unfortunate and respectable princess, it was the insulting mockery of a trial, and the bringing her own infants as witnesses against her for crimes even out of physical possibility. The heroic and christian fortitude with which this *venerable** queen underwent the long trial of humiliation and suffering that preceded her execution, revives in these days of infidelity the animating examples of primitive christianity, when the pride of the heathen was overcome, and the mild spirit of the gospel propagated in the blood of the humble and constant martyr. It is but justice to this much beloved and much respected victim to licentious fury, to rescue her injured character from the impious aspersions of her pretended encomiast Mr. Burke. Could that man, who tells us, that a *† true humility, the basis of the christian system, is the low, but deep and firm foundation of real virtue*, be so forgetful of his heroine and of himself, as to make her vanity survive all her virtues; and the heathenish vice of suicide extinguish in her last moments the grace of christian consolation: *‡ in the last extremity she will save herself from the last disgrace, and if she must fall, she will fall by no ignoble hand*. Could the man, who glories in the christian religion as his boast and comfort, plant the sharp antidote against disgrace concealed in the bosom of a christian princess, who added

* This word seems strangely applied to Marie Antoinette.

† Letter to a Member, p. 93.

‡ Reflections, p. 112.

titles of veneration to those of enthusiastic, distant and respectful love? Classical, fabulous or heathenish as may be the occasional wanderings of this sublime writer, it was not tolerable in the awful view of our transit to the great tribunal to substitute the false pride of an Ethnic matron for the christian dignity of submitting to a death of ignominy after the example of our divine Master. The only insult at which his most Christian Majesty and his royal consort felt indignant during their captivity, was the suspicion of this very crime of *suicide** with which Mr. Burke, to his own shame and to the scandal of the christian cause, has crowned the virtues of his *delightful vision*.'

The word *respectful*, joined to the words 'relict of their murdered sovereign,' is here used in a sense in which it is not English: but perhaps it is a mistake of the press.

The last three chapters, 20, 21, 22, contain nothing of sufficient importance to warrant us in making extracts from them: We shall therefore put an end to our review of this work by observing that its author has a strong mind, and a strong manner of expressing his opinions; that, on the subject of liberty, he reasons in general like a citizen of the world; and that he speaks on religion, not with the narrow bigotry of a sectary, but with the liberality of a gentleman and the charity of a christian. Were he to attend less to himself and more to his subject; were he to leave it to others to discover his merits as an author; there is no doubt that he would be read with much greater pleasure by the public, and with more advantage to his reputation; for nothing can better set off great abilities in a candidate for fame, than modesty.

ART. V. *An Essay on the Disease produced by the Bite of a mad Dog, or other rabid Animal.* By James Mease, M. D. of Philadelphia. With a Preface and Appendix, by J. C. Lettsom, M. D. F. R. S. &c. 8vo. pp. 179. 3s. sewed. Dilly. 1793.

THE author of this work introduces it by an accurate and sensible history of the disease termed hydrophobia, with the symptoms by which it is attended; and then proceeds to treat of the remote cause of the complaint in man. He confines his observations to three modes by which the poison is said to be received into the system: '1. By absorption. 2. By the breath drawn into the lungs. 3. By contact with the Saliva.'

* When Valazé one of the Brissotine party was condemned, he chose to follow the recommendation of Mr. Burke, and stabbed himself with a poniard; which circumstance produced an immediate decree of the convention, that all persons under accusation should be deprived of the means of preventing the justice of their country by the crime of *suicide*.'

va.'—He rejects the idea of an actual absorption of the virus taking place, because

'We should uniformly find that it would stop at the first lymphatic gland, which was situated between the place of absorption and the common receptacle of the thoracic duct, and there cause a swelling and inflammation, similar to what is constantly observed to take place in the absorption of the poison producing the small-pox, venereal disease, or of pus of any kind. No such appearance, however, has ever been noticed by the writers of any of the cases on record.'

This reasoning, however, may not be just: since, in by far the greater number of patients inoculated with small-pox matter, there occurs no swelling of the lymphatic glands: yet, in inoculation, the primary suppuration or affection is considerable; whereas, in hydrophobia, it is trivial.

It is, nevertheless, again urged that,

'Granting that the virus is absorbed and carried into the circulation, yet still a difficulty remains in accounting for the symptoms of the disease: for if, like the contagion of the small-pox and venereal disease, the canine virus enters the circulation, it would affect the arterial system, and produce an inflammatory state of the whole body. The pulse would then become full and hard, the heat increased, and these symptoms would be accompanied by others, which are well known to occur in inflammatory diseases. None of these symptoms, however, are observed to appear in the present disease; and the histories of numerous cases inform us, that the pulse is weak, quick, and intermitting, and that a fever seldom or ever [never] occurs. The blood also, when drawn from persons labouring under the small-pox, or any other inflammatory disease, seldom fails to be covered with a buffy coat or *fine*; but this has never appeared in any case of the present disease: for repeated observation has shewn, that it is no ways different from that drawn from a person in health.'

It may here be asked, why should every disease, that is produced by absorption, be inflammatory? The reasoning only shews that hydrophobia is not small-pox.

We shall pass over the other two modes in which the system has been supposed to be infected, in order to give a view of Dr. Mease's theory of the introduction of the poison, and of its action. This we shall do in his own words:

'In the first place, I deem a wound absolutely necessary for its operation. From a consideration of the symptoms and nature of the disease, I am disposed to embrace the idea of the operation of the poison on the nerves, and think it can be better supported, than that of any other theory hitherto offered.

'The poison, as existing in the saliva, when inserted by a wound into a part of the body, lies dormant for some time; and at length, in various periods in different persons, begins to shew its effects on the system at large. This opinion of the action of the poison on the nerves, is supported by the striking analogy subsisting between the present and other nervous diseases, particularly tetanus.

‘ 1. In both tetanus and the disease consequent on the action of the canine virus, we may observe, that the same affection of the throat takes place, and the same morbid sensibility over the whole body.

‘ 2. The pain at the pit of the stomach, and the rigidity of the muscles of the *abdomen*, which are such constant symptoms in tetanus, likewise occur in the present disease.

‘ 3. In both these complaints we may observe the same affection of the urinary organs, the same freedom from disease of the arterial system, and, lastly, the same tendency to putrefaction in the bodies of those who die of the disease. Morgagni and Sauvage make this remark on those who die from the bite of a rabid animal: and Dr. Rush mentioned in his lectures, a case communicated to him by Dr. Hahnbaum, of South Carolina, of a negro boy, who died of a tetanus, becoming so putrid, that it was thought unsafe to open him a few hours after his death.

‘ But the paralytic affections and numbness which have seized the bitten limbs, and the dimness of sight, and sometimes total blindness, without any visible fault in the eyes, which are well-known symptoms of nervous diseases, admit not the least room or suspicion for doubt, as to the action of the canine virus on the nerves.

‘ It was asserted, that the poison remained long dormant in the part where it was first inserted, and afterwards brought the whole system into sympathy. This, I apprehend, can clearly be proved. We see the same thing every day in other cases where topical affections of nervous and other parts remain long without affecting the whole system, until the application of some cause renders them manifest.

‘ Dr. Percival relates the case of “a lady, who had received a bruise on the *os sacrum*, by a fall when she was young: she soon recovered from its effects; but eighteen years afterwards the rheumatism fixed on the part, was attended with unusually excruciating pain, and long resisted the remedies commonly employed, with much more speedy success, in that disorder.” In a case of obstinate head-ach, on which Dr. Rush was consulted, it came on eighteen months after the stroke which caused it had been received; and my kinsman, Dr. Andrew Mease, observed when the influenza prevailed in the place of his residence, “that affections of the abdominal viscera, which had long lain dormant, were resuscitated by the disease.” Cases of a similar nature, are frequently met with in practice, and in which there subsists a morbid local affection of certain parts, which are afterwards rendered manifest on the application of particular causes.

‘ That the virus in the present disease, remains local in the part where it was first inserted, until the symptoms are produced, is confirmed by this fact, that persons have undergone general diseases, and the operation of general remedies subsequent to the bite; and yet the virus has afterwards shewn its effects on the system. Thus, there are repeated instances of persons having taken mercury as a preventative of the disease, and notwithstanding they had their systems fully impregnated with that mineral, have afterwards been seized with the disease. Mr. Nourse also informs us, that he cut a boy for the stone, several months after receiving a bite, and never saw a wound more disposed to heal than in that case: the boy was abroad in five weeks after the operation,

operation, and yet was afterwards affected by the disease. Van Swieten also takes notice of the local nature of the virus, and says, "it seems very surprising, that the most considerable changes that can be made in our humours, should be so often neither able to expel the infection, nor yet move it into action." Those, also, who have the misfortune to be bitten, perform all their functions equally well, as when in the most perfect health; until the poison comes into action: there can, therefore, be no doubt but that it remains in the part where it was originally inserted, until the application of some cause favours its producing the disease.

The following is the *preventive* method of treatment which the author recommends, in case the bitten part is healed:

'After applying a caustic to the wound, it ought to be prevented from healing; whereby the poison will be evacuated; for until the time of its action, there is great reason to suppose that it lies in the part where it was originally inserted. The use of bark ought then to be begun, and continued, until the common period has passed, at which the symptoms generally commence. Preparations of iron, and particularly the prepared steel, may be advantageously joined to the bark. By the use of these medicines, such a degree of vigour will be given to the system, as will prevent the action of the virus from taking place; or, if this should actually come on, it must be evident that they will be slight, and consequently greater hopes may be entertained, that the disease will be overcome, than if the system was not under the operation of so powerful a tonic.'

Dr. Mease next proceeds to the consideration of the means necessary 'to counteract or overcome the effects of the poison, when they have begun to be exerted on the system.' In course, he opposes bleeding: — '*Death and destruction* have followed as *surely and invariably* in every case where it was employed, as from a stab in the heart with a small sword.' The warm bath is likewise judged to be hurtful.—Speaking of the mode of treatment which he would adopt, he observes

'I dwell on the *similarity* of the *present* disease with *tetanus*; and the analogy then mentioned is further strengthened by the fact, that *both* are prevented by the *same* remedies.

'When a puncture from a nail, or a wound in a nervous part, is received, a *locked jaw* and a general irritation of the nerves are prevented from taking place, by the *local irritation* of the nerves of the wounded part, and the tone given to them by stimulating applications. In the case of the bite of a mad animal, the *same local* applications also prevent the *general* effects of the *canine virus*, by inducing its discharge from the system. In both these cases, therefore, we see that the same remedies eventually obviate the occurrence of the *same proximate* cause, though on different principles with regard to the *remote*.

'Our views, then, in the cure of the constitutional disease, should be,

- '1. To diminish the morbid sensibility of the system; and,
- '2. To restore that degree of vigour which it had lost in consequence of the action of the poison on it.'

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To answer the first of these indications, he chiefly depends on large doses of opium: 'frictions, also, of the body with oil appear to promise much benefit;' and the cold bath might be used with advantage.—Respecting the second indication, he recommends bark to be given in as great a quantity as the stomach will bear; and it should be mixed with hot wine:

'After the bark and wine have ceased to operate, they may be alternated with other powerful medicines of the same class. A constant state of excitement may by these means be kept up, and the bad effects arising from the system's sinking, from the omission of any, be avoided. In this manner, therefore, the whole class of stimulants or tonics should be gone through, and after the use of all of them, the first that was exhibited may again be given with equal benefit as at first.'

Musk, 'in doses not less than a drachm every hour,' and æther, should be given as auxiliaries; and much advantage will be derived from mercurial ointment rubbed on the throat and neck.

Such are the remedies pointed out by Dr. Mease: he adds that he cannot 'adduce cases of their success in the cure, as he has never had an opportunity of trying them.'

In the preface, Dr. Lettsom recommends the external and internal use of sweet oil. The appendix consists chiefly of cases which, having been published in other works, have already passed under our review.

Art. VI. *The Discovery, Settlement, and present State of Kentucky, and an Introduction to the Topography and Natural History of that rich and important Country; also Colonel Daniel Boone's Narrative of the Wars of Kentucky; with an Account of the Indian Nations within the Limits of the United States, &c.* By John Filson. Illustrated with a large Whole Sheet Map of Kentucky from actual Surveys. 8vo. pp. 67. 2s. Stockdale. 1793.

THE country of Kentucky has lately been formed into an additional province of the United States of America. Though hitherto so little known to the Europeans as to have been neglected, or erroneously described, by geographers, it promises to make an important part of the American republic. The account here given of this province bears every mark of authenticity. It is drawn up from personal notice, or immediate information, and is attested by the signatures of three respectable inhabitants of the country. The pamphlet was first printed at Wilmington in 1784, and is now re-published with considerable additions. An abstract of this account will perhaps be acceptable to our readers.

The fertile country of Kentucky was visited by James M'Bride in 1754; and again, in 1767, by John Finley, when trading

trading with the Indians : but it was not till after the year 1775 that it became, by purchase from the Indians, an appendage to the province of Virginia :

' KENTUCKY is situated in its central part near the latitude of $38\frac{1}{2}^{\circ}$ north, and 85° west longitude, and lying within the fifth climate, its longest day is 14 hours and 40 minutes. It is bounded on the north by Great Sandy creek, north-west by the river Ohio, west by Cumberland river, south by North Carolina, east by Sandy river, and a line drawn due south from its source, till it strikes the northern boundary of North Carolina, being upwards of 250 miles in length, and 200 in breadth, and contains 5000 square miles.

' Kentucky was originally divided into three counties, Lincoln, Fayette, and Jefferson. It has since been subdivided into nine, which follow :

Counties.	No. Inhabitants.	Chief Towns.	No. Inhabitants.
Jefferson,	— 4,565	Louisville	— 200
Fayette	— 17,576	Lexington	— 834
Bourbon	— 7,837		
Mercer	— 6,941	Danville	— 150
Nelson	— 11,099	Beards town	— 216
Madison	— 5,772		
Lincoln	— 6,548		
Woodford	— 9,210		
Mason	— 2,267	Washington	— 462

Total 71,815, of whom 12,430 are slaves.

' There were in 1784, eight towns laid off, and building, and more were proposed.'—

' The beautiful river Ohio bounds the north-western side of Kentucky in its whole length, being a mile and sometimes less in breadth, and is sufficient to carry boats of great burthen ; its general course is south 60 degrees west, and in its course it receives numbers of large and small rivers, which pay tribute to its glory. The only disadvantage this fine river has, is a rapid, one mile and a half long, and one mile and a quarter broad, called the Falls of Ohio. In this place the river runs over a rocky bottom, and the descent is so gradual, that the fall does not probably in the whole exceed twenty feet : in some places we may observe it to fall a few feet.'

Beside this, Kentucky is watered by eight small rivers, and by many large and small creeks :

' These rivers are navigable for boats almost to their sources, without rapids, for the greatest part of the year. This country is generally level, and abounding with limestone, which usually lies about six feet deep, except in hollows where streams run, where we find the rock in the bottom of the channel.

' The springs and streams lessen in June, and continue low, hindering navigation until November, when the autumnal rains soon prepare the rivers for boats, and replenish the whole country with water ; but although the streams decrease, yet there is always sufficient for domestic uses : there are many fine springs that never fail, every farmer

farmer has a good one at least, and excellent wells may easily be dug.

'Mills that may be supplied with water eight months in a year, may be erected in a thousand different places. Wind-mills and horse-mills may supply the other four months.'

There are in this province five noted salt springs :

'The country in some parts is nearly level, in others not so much so, in others again hilly, but moderately, and in such places there is most water. The levels are not like a carpet, but interspersed with small risings and declivities, which form a beautiful prospect. A great part of this soil is amazingly fertile, some not so good, and some poor : the inhabitants distinguish its quality by first, second, and third rate lands ; and scarcely any such thing as a marsh or swamp is to be found. There is a ridge where Kentucky rises, nearly of the size of a mountain.'—

'The country is more temperate and healthy than the other settled parts of America. In summer it wants the sandy heats which Virginia and Carolina experience, and receives a fine air from its rivers. In winter, which at most only lasts three months, commonly two, and is but seldom severe, the people are safe in bad houses ; and the beasts have a good supply without fodder. The winter begins about Christmas, and ends about the first of March, at farthest does not exceed the middle of that month. Snow seldom falls deep or lies long. The west wind often brings storms, and the east winds clear the sky ; but there is no steady rule of weather in that respect as in the northern states. The west winds are sometimes cold and nitrous. The Ohio running in that direction, and there being mountains on that quarter, the westerly winds by sweeping along their tops, in the cold regions of the air, and over a long tract of frozen water, collect cold in their course, and convey it over the Kentucky country ; but the weather is not so intensely severe as these winds bring with them in Pennsylvania. The air and seasons depend very much on the winds, as to heat and cold, dryness and moisture.

'The soil of Kentucky is of a loose, deep, black mould, without sand, in the first rate lands about two or three feet deep, and exceeding luxurious in all its productions. In some places the mould inclines to brown. In some the wood, as the natural consequence of too rich a soil, is of little value, appearing like dead timber and large stumps in a field lately cleared. These parts are not considerable. The country in general may be considered as well timbered, producing large trees of many kinds, and to be exceeded by no country in variety. Those which are peculiar to Kentucky are the sugar-tree, which grows in all parts in great plenty, and furnishes every family with plenty of excellent sugar. The honey-locust is curiously surrounded with large thorny spikes, bearing broad and long pods in form of peas, has a sweet taste, and makes excellent beer.'

Here is great plenty of fine cane, on which the cattle feed and grow fat ; also wild rye, clover, buffalo grass, and wild herbage not common in other parts.

'In common, the land will produce about thirty bushels of wheat, and rye, upon a moderate computation, per acre ; and this is the general

general opinion of the inhabitants. The soil is very favourable to barley, oats, flax, and hemp, turnips, potatoes, and cotton, which grow in abundance; and the second, third, and fourth rate lands, are as proper for small grain. These accounts of such amazing fertility may, to some, appear incredible, but are certainly true. Every husbandman may have a good garden, or meadow, without water or manure, where he pleases. The soil, which is not of a thirsty nature, is commonly well supplied with plentiful showers.'

Iron ore, lead, fish, fowl, and, among other animals, particularly the buffalo, are found in abundance. The latter weigh from five to ten hundred weight, and afford excellent meat and good leather.

'Lexington, which stands on the head waters of Elkhorn river, is reckoned the capital of Kentucky. Here the courts are held, and business regularly conducted. In 1786, it contained about one hundred houses, and several stores, with a good assortment of dry goods. It has greatly increased since, and contains about nine hundred inhabitants.'

Several religious societies are formed, of the presbyterian persuasion.

'By the constitution of this state, formed and adopted in 1792, the powers of government are divided into three distinct departments, legislative, executive, and judiciary. The legislative power is vested in a general assembly, consisting of a senate and house of representatives; the supreme executive in a governor; the judiciary in the supreme court of appeals, and such inferior courts as the legislature may establish. The representatives are chosen annually by the people; the senators and governor are chosen for four years, by electors appointed for that purpose; the judges are appointed during good behaviour by the governor, with advice of the senate.'

'The legislature of Virginia, while Kentucky belonged to that state, made provision for a college in it, and endowed it with very considerable landed funds. The Rev. John Todd gave a very handsome library for its use. Schools are established in the several towns, and are, in general, regularly and handsomely supported: they have a printing office, and publish a weekly gazette: they have erected a paper mill, an oil mill, fulling mills, saw mills, and a great number of valuable grist mills. Their salt works are more than sufficient to supply all their inhabitants at a low price. They make considerable quantities of sugar from the sugar trees. Labourers, particularly tradesmen, are exceedingly wanted here.'

For other particulars respecting the natural curiosities of the country, the method of obtaining patents for land, and of carrying on commerce; as well as for the narrative of Daniel Boone's adventures, and the account of the present condition and the manners of the Indians; we must refer to the pamphlet. The author confirms the account, commonly thought romantic,

romantic, of a Welsh colony settled in this country, by Madoc, in the year 1170.

This publication may very properly be considered as a supplement to Morse's American Geography. See Review, Vol. V. New Series, p. 382.

ART. VII. *Memoirs of Sir Roger de Clarendon*, the natural Son of Edward Prince of Wales, commonly called the Black Prince; with Anecdotes of many other eminent Persons of the fourteenth Century. By Clara Reeve. 12mo. 3 Vols. 9s. sewed. Hookham and Co. 1793.

THE feudal system, though liable to many objections when viewed in a political light, was unquestionably favourable to the exertion of manly and heroic qualities. It was founded on generosity and gratitude, supported by valour, embellished by courtesy, and refined by that delicate and disinterested attachment subsisting between the sexes, which alone deserves the name of love.—It is therefore reasonable to suppose that the representation of the manners of such a period in society must be highly pleasing to a well informed mind.—The chaste and amiable pictures of female virtue, the glorious achievements of heroes, with those sudden changes of fortune which the times of chivalry afforded, cannot but sensibly affect the heart, and call forth our noblest affections. Hence may be deduced the principal reason for which Romances were so much read in the last century: but, as learning became every day more and more diffused, and the principles of criticism began to be studied, and were in a certain degree understood by all but the lowest ranks of people, it was at length discovered that, in every page of these admired romances, probability was violated, and common sense insulted; that they contained a representation of characters and manners which could not exist; and that their tendency was to inflame the imagination, and to weaken the judgment. Their reputation, therefore, rapidly declined: but, as a taste for reading increased, it seemed expedient to provide books for those of the community who read chiefly for amusement; and that representation of real life, which novels are supposed to contain, was considered as a good substitute for the fictitious adventures of valorous knights and beauteous ladies: it was thought, also, that the heart would feel itself more deeply interested in the contemplation of those distresses which almost every day exhibits, than in the misfortunes of Beings whose qualities and situations are purely imaginary.

It cannot be denied that a well written novel, in which we have a faithful delineation of character, accompanied with
moral

moral instruction, is a work of real utility : but every author is not equal to the task of producing such a work ; and it is very certain that, among the multitude of novels which are published every year, there are very few that we can seriously recommend. Some are insipid ; many are absurd and improbable ; and not a few of them are justly chargeable with a tendency to pervert the mind, if not to corrupt the heart. Shocked at the ill effects of writings of this sort on the young and thoughtless, and perhaps disgusted with the frivolous pursuits and artificial manners of the present age,—the consequences of luxury and refinement,—many serious persons have thought that the taste of our ancestors for romances was less pernicious than the present rage for novels ; and that the heroic virtues of the middle ages, if exhibited in their true colours, and stripped of those extravagant embellishments with which they have hitherto been accompanied, might prove an incitement to the acquisition of those manly virtues which, for many ages, ennobled our national character, and which the comparative effeminacy of modern manners cannot wholly extinguish.

That the fair writer of the work before us was animated by sentiments of this kind, and that she was fully satisfied of the dignity and importance of her employment, seems very probable, from the commencement of her preface with quotations from the son of Sirach, and from Plutarch ; and it must be confessed that she discovers a laudable zeal for the interests of virtue, and a just abhorrence of vice. We are, however, sorry to observe that the subject and detail of her history are tedious, that the manners are for the most part insipid, and that the characters are generally uninteresting.

The first volume opens with an inflated encomium on Edward the Third and his son the Black Prince ; together with a brief view of the reign of Richard the Second. We are then introduced to Lady Calverly's family, consisting of her ladyship, her son Sir John Calverly, and his three sisters. We are also entertained with an account of their style of living in the country, together with their amusements and occupations, which are such as could not induce the most enthusiastic admirer of ancient manners to wish for the revival of them.

At length, in one of their walks, the young ladies discover a wounded knight ; and, according to the hospitality of the times, he is received into the house, and is entertained with great kindness. This he returns (the old story !) by falling in love with Miss Mabel, Lady Calverly's youngest daughter. For a long time the knight carefully conceals his name and history : but, as the reader may possibly anticipate, he proves to be Sir Roger de Clarendon, the hero of the novel. Miss Mabel does

not appear to have been possessed of that disdainful pride which characterised the ladies of the fourteenth century, in regard to their treatment of their lovers; for she makes a very decent elopement with Sir Roger, and consents to a private marriage. The mother, though at first angry, when informed of the quality and character of her son-in-law, is easily reconciled.

Every thing relating to Sir Roger seems now to wear a pleasing aspect; he is caressed at court, and acknowledged by Richard II. as his brother; and, in this prosperous state of his fortune, he is persuaded to relate the history of his life. He begins with the siege of Calais by K. Edward III. (which took place several years prior to his birth,) of which we have a description, together with many of the exploits of that great Prince and his son. The manner in which the Black Prince first meets with Adela, the mother of our hero, is rather wild and improbable:—however, he falls in love with her, and continues to treat her with great affection till her death. The fruit of the union of these two illustrious characters is the hero of these volumes; who, according to the custom of the times, receives a military education, and distinguishes himself by several acts of heroism: but the narrative of his life is interspersed with many historical anecdotes, some of them probably taken from Froissart, and (we suspect,) embellished by fiction. On the whole, the style of the fair authoress appears to be little suited to the dignity of history; and it may be added that her observations are often either trite or frivolous.

Sir Roger at length finishes his long history; after which, we have an account of the numberless errors in government which marked the reign of Richard the Second, with his *deposition* and death.

We now come to the accession of Henry IV.—Sir Roger had the singular good fortune to escape all the snares that were laid for him, by his enemies, during Richard the Second's life; but, which is somewhat extraordinary, although he took no active part in the troubles during the reign of Henry the Fourth, we are told that Sir Roger, on a charge of being concerned in a conspiracy, ended his days at Tyburn: for this catastrophe we can assign no better reason than that it might be necessary to accomplish the dream of his wife! To speak the truth, Mrs. Clara Reeve appears, in this novel, to be particularly fond of dreams, and not a little superstitious on subjects of that sort.—She closes her work by displaying her historical knowledge in a short account of the sovereign princes who have come to an untimely end. The unfortunate Lewis the Sixteenth is the last name mentioned in this dismal catalogue, and her reflections on his tragical end are the echo of what we hear every day. Her
conclusion

conclusion is such as we heartily wish some writers of perhaps superior talents could conscientiously subscribe. We will give her own words; and at the same time express our concern that we cannot unreservedly applaud a work written by a lady who appears to be actuated by the best motives; and whose productions we have frequently commended:

‘The present times afford sufficient matter for reflection, to all orders and degrees of people; writers will mix their opinions with the subjects they treat of; but how cautious ought they to be of what they convey to the public, lest poison should be mixed with the food that is offered. Every one is answerable for the effects of his works. The author of this has been careful to avoid any noxious ingredient in the present undertaking; any thing that can deceive or mislead the reader, or that can give pain to herself in the awful hour of her dissolution, when worldly praise or censure will be to her as nothing.’

ART. VIII. *On the Determination of the Orbits of Comets*, according to the Methods of Father Boscovich and M. De la Place. With new and complete Tables; and Examples of the Calculation by both Methods. By Sir Henry Englefield, Bart. F.R.S. and F.A.S. 4to. pp. 264. 15s. Boards. Elmsley. 1793.

THE theory of comets was not only discovered, but, as far as relates to its essential principles, was brought to absolute perfection by Sir Isaac Newton. That illustrious author proved that comets pass in all directions through the regions of space, and that they approach much nearer to the Sun than any of the planets. He also shewed how the real path of a comet might be investigated from its apparent places, observed on the earth. This arduous problem he completely solved; demonstrating also that comets move round the sun in very excentric ellipses; and that they obey, in every respect, those laws which, as he had before manifested, guide the planets of the solar system.

Dr. Halley,—whose ingenious and assiduous labours, not only in astronomy but in every branch of mathematical learning, will ever be objects of admiration,—notwithstanding the great length and labour of the Newtonian process, applied it to twenty-four comets, every one of which afforded a complete proof of the truth of Newton’s theory:—but, though the precision of this method left nothing to be desired on that head, its extreme length and difficulty induced subsequent mathematicians to seek for modes of shortening and simplifying this laborious process. Almost every academy has proposed some branch of the theory of comets as a subject for their prize dissertations; and the genius of nearly every eminent geometri-
cian on the continent has been exercised on this curious and

interesting subject. In Italy, Fathers Boscovich and Frisi; in Germany, Lambert and Tempelhoff; in Holland, Struykh; in France, among many others, Clairaut, D'Alembert, Du Séjour, De la Grange, and De la Place; in Russia, the great Euler, and Lexell; have contributed largely to elucidate and to extend our knowledge in this branch of science. Their writings, however, in general, forming part of voluminous academical collections, were accessible to few persons; or, being printed in small tracts, were in danger of being lost, till M. Pingrè collected their scattered rays into one focus, in his great work called *Cometographie*; in which his deep research and critical skill as an historian, and his abilities as a geometer, are fully apparent.

This country, however, in which the foundation was first laid, has unaccountably neglected the astronomy of comets; and, since the death of Dr. Halley, has produced nothing on the subject worthy of notice, except an "Account of the Discoveries concerning Comets, with the Way to find their Orbits, and some Improvements in constructing and calculating their Places," published in 1757, by Mr. Barker of Lyndon in Rutlandshire. This excellent little tract contains not only a very accurate and plain account of the Newtonian method of computation, but also a table of the parabola; which, in extent, accuracy, and convenience, is equal to any extent; and, till the publication of M. Pingrè's great table of the parabola, in his *Cometographie*, was far superior to any.

Notwithstanding that M. Pingrè's work must be acknowledged to be very complete, yet its size, being too large volumes in quarto, necessarily renders it very expensive; and, being written in a foreign language, it cannot be so generally known in this country as it deserves to be: we were therefore still without a book in our own tongue, which, in a moderate compass, and at a moderate price, explained the modern methods of cometary calculations. To supply this deficiency is the worthy and ingenious Baronet's design in the work before us, which contains a full detail of the two methods that have been given by Father Boscovich and M. De la Place. The former is an easy and expeditious way of approximating to the elements of a comet's orbit from the observations of a few days only; which is so exact as to enable the observer to find the comet again after any interval of bad weather, strong moonlight, or proximity to the sun: the latter is not only useful as a first approximation, but will also, finally, determine the elements as exactly as the observations themselves will allow.

Sir Henry informs us that M. Boscovich's method is given from his *Opuscula*, printed at Bassano, in 1783, but a few years

years before his death, in which the learned author had made several improvements on the account of it which he gave formerly, 'in the seventh volume of the *Mémoires des Sçavans Etrangers*. The valuable method of M. De la Place was given by him in the *Mémoires de l'Academie des Sciences* for the year 1780, where it consists of two parts: the first contains the principles on which his method is founded, and the second includes the practical part of it, which is all that is given in the work before us:—but our author does not content himself with a mere translation of this part of M. De la Place's *Memoire*, for he gives many useful observations and explanations of it, and has added an example of the whole process by both methods of calculation, in which every part of the computation is given at full length.

The tables contained in the work are,

1. A table for converting time into decimal parts of a day.
2. A table for reducing decimal parts of a day into hours, minutes, and seconds.

3. A table of the motion of comets in a parabolic orbit. The first table of this kind was published by Dr. Halley in 1705 in his "Synopsis of the Astronomy of Comets;" and it has been amplified, or put into a different form, by various authors since that time. M. Pingrè re-computed and extended it, so as to make it much more complete than any which had been published before: but the table given in the work before us was entirely re-computed by M. De Lambre, to a decimal part of a second: he also enlarged it considerably; and very liberally communicated it to Sir Henry for insertion. It is calculated to every fourth part of a day from the time of the comet's passage by the perihelion, for the first 200 days; to every half day for the next 200 days; to every day for the next 300; to every two days and a half from 700 to 1200 days; for every fifth day from 1200 to 1800; for every tenth day from 1800 to 3000; for every twelve days and a half from 3000 to 4000; for every twenty-fifth day from 4000 to 7000; to every fiftieth day from 7000 to 12,000; to every one hundredth day from 12,000 to 24,000; for every two hundredth day from 24,000 to 40,000; to every two hundred and fiftieth day from 40,000 to 48,000; to every five hundredth day from 48,000 to 100,000; and for every one thousandth day from 100,000 days to 200,000: that is, to more than 540 years!

4. Mr. Barker's excellent table of the parabola, first published in his ingenious tract above mentioned. Here we must take the liberty of adding one to the errata which the author has collected with so much industry and care;—not that the error is of moment, being only Tab. 3. instead of Tab. 4.

(p. 199.): but it may serve to shew how liable our best-founded hopes are to be frustrated *, and that we have perused the book with some attention.

5. A table of abscissæ and ordinates, for describing parabolas.

The explanation of the tables is added, with examples of their use.

ART. IX. *The History, Civil and Commercial, of the British Colonies in the West Indies.* By Bryan Edwards, Esq. of the Island of Jamaica. 4to. 2 Vols. 2l. 2s. Boards. Stockdale. 1793.

TO the philosophic and contemplative mind, which takes an extensive survey of past eras, and marks the gradations by which mankind have risen from a state of barbarity to that eminence in the arts and sciences to which they have attained in the present age, a history of the islands that so abundantly contribute, by their rich, and we had almost said invaluable, produce, to our national grandeur and opulence, must be a subject highly interesting to almost every class of readers. When that subject is rendered still more worthy of our attention by the manner in which it is discussed, by dignity of style and splendor of talents in the historian, the critic enters on his task with pleasure proportionably increased; while the reader, together with the utmost gratification, fails not to partake of the most important *instruction*. Such a task now awaits us; and such will be the reward of him who peruses the publication before us. The author investigates the various topics that successively rise for examination, with the spirit of a philosopher and the enlarged ideas of a true patriot; occasionally displaying the blended knowledge of the naturalist, the politician, and the merchant. Mr. Edwards has undertaken this work with the great advantage of having personally resided during many years in the countries which he describes, and of having thoroughly considered, as he informs us in his preface, the disposition, temper, and genius of the inhabitants. Without rejecting, therefore, the useful labours of his predecessors in the historical line, he promises his readers a more original work than has been yet published; a work founded on *fact*, and not on *theory*; on *experience*, not on *speculation*.

The History of the West Indies is divided into six books, subdivided into numerous chapters. The three books, of which the first volume consists, will alone engage our more immediate

* Sir Henry, after mentioning in his preface the great pains which he had taken, in the first place to avoid errors, and in the second to detect them, adds, 'It is hoped that no error is left undetected.'

attention; and possibly, because treating of subjects more important than the others, a greater portion of that attention than the remainder. At the commencement of the first book, the geography and natural history of the West Indies are the subjects of the author's inquiry: in discussing the former of which he displays considerable erudition respecting that line of science; and he has illustrated his description with a very large and valuable chart of the islands; relating, also, the history of their gradual population and culture. In investigating the latter subject, Mr. Edwards evinces depth of research, as well as a great extent of observation; while, with a masterly pencil, he paints those romantic scenes which the face of nature exhibits in tropical regions; where the mountains rise with bolder elevation, where the storm rages with tenfold terror, and where the rains descend with overwhelming violence! We catch, as we read, the enthusiasm of the writer in depicting these objects of uncommon magnificence: we ascend with him the loftiest hills, and see the clouds roll beneath us; and we now wander, delighted, in the deep shade of those noble groves of cedar and palm, the widely expanding branches of which were intended by Providence to shelter the inhabitants from the blaze of a meridian sun in a fiery climate. Of the author's powers and style of description, we present the reader with the following specimens, in the first of which the beauties of a nocturnal sky, as surveyed nearly beneath the line, are displayed with the genius of a Claude:

'The nights at this season are transcendently beautiful. The clearness of the heavens, the serenity of the air, and the soft tranquillity in which Nature reposes, contribute to harmonize the mind, and produce the most calm and delightful sensations. The moon too in these climates displays far greater radiance than in Europe: the smallest print is legible by her light; and in the moon's absence her function is not ill supplied by the brightness of the milky-way, and by that glorious planet Venus, which appears here like a little moon, and glitters with so resplendent a beam as to cast a shade from trees, buildings, and other objects, making full amends for the short stay and abrupt departure of the crepusculum or twilight.'

Not less picturesque and lively is his account of the great natural alcoves formed by the Ceiba, the Palmetts, and the Ficus Indica, or great Banian tree of India, which is likewise a native of this region; together with the numerous tribes of animals which sport in their branches, and resort to their shade. Of the trees growing in the West Indies, he observes that,

'The Papaw and the Palmeto* are, without doubt, the most graceful

* * The species here meant (for there are several) is the palmeto-royal, or mountain-cabbage. Ligon mentions some, at the first settle-

graceful of all the vegetable creation. Others continue to bud, blossom, and bear fruit throughout the year. Nor is it undeserving notice, that the great Father of mankind has displayed his goodness even in the structure and formation of the trees themselves; for, the foliage of the most part springing only from the summit of the trunk, and thence expanding into wide-spreading branches, closely but elegantly arranged, every grove is an assemblage of majestic columns, supporting a verdant canopy, and excluding the sun, without impeding the circulation of the air. Thus the shade, at all times impervious to the blaze, and refreshed by the diurnal breeze, affords, not merely a refuge from occasional inconvenience, but a most wholesome and delightful retreat and habitation.

* Such were these orchards of the sun, and woods of perennial verdure; of a growth unknown to the frigid clime and less vigorous soil of Europe; for what is the oak compared to the cedar or mahogany, of each of which the trunk frequently measures from eighty to ninety feet from the base to the limbs? What European forest has ever given birth to a stem equal to that of the ceiba*, which alone, simply rendered concave, has been known to produce a boat capable of containing one hundred persons? or the still greater fig, the sovereign of the vegetable creation,—itself a forest?†

‡ The majestic scenery of these tropical groves was at the same time enlivened by the singular forms of some, and the surprising beauty of others of the inferior animals which possessed and peopled them. Although these will be more fully described in the sequel, a few observations which at present occur to me, will, I hope, be forgiven. If it be true, that in most of the regions of the torrid zone the heat of the sun is, as it were, reflected in the untameable fierceness of their wild beasts, and in the exalted rage and venom of the numerous serpents

ment of Barbadoes, about 200 feet in height; but Mr. Hughes observes, that the highest in his time, in that island, was 134 feet. I am inclined to believe, that I have seen them in Jamaica upwards of 150 feet in height; but it is impossible to speak with certainty without an actual measurement.

* The wild cotton tree.

† This monarch of the woods, whose empire extends over Asia and Africa, as well as the tropical parts of America, is described by our divine Poet with great exactness:

‘The fig-tree, not that kind for fruit renown’d,
But such as at this day to Indians known
In Malabar and Decan, spreads her arms,
Branching so broad and long, that in the ground
The bearded twigs take root, and daughters grow
Above the mother tree, a pillar’d shade,
High over-arch’d, and echoing walks between!’ Par. Lost, B. IX.

It is called in the East Indies the *banyan-tree*. Mr. Marsden gives the following account of the dimensions of one, near Manjee, twenty miles west of Patna in Bengal: Diameter, 363 to 375 feet; circumference of the shadow at noon, 1116 feet; circumference of the several stems, in number fifty or sixty, 921 feet. Hist. Sumatra, p. 131.

with

with which they are infested, the Sovereign Disposer of all things has regarded the islands of the West Indies with peculiar favour; inasmuch as their serpents are wholly destitute of poison, and they possess no animal of prey, to desolate their vallies. The crocodile, or alligator, is indeed sometimes discovered on the banks of their rivers; but notwithstanding all that has been said of its fierce and savage disposition, I pronounce it, from my own knowledge, a cautious and timid creature, avoiding, with the utmost precipitation, the approach of man. The rest of the lizard kind are perfectly innocent and inoffensive. Some of them are even fond of human society. They embellish our walks by their beauty, and court our attention by gentleness and frolic; but their kindness, I know not why, is returned by aversion and disgust. Anciently the woods of almost all the equatorial parts of America abounded with various tribes of the smaller monkey; a sportive and sagacious little creature, which the people of Europe seem likewise to have regarded with unmerited detestation; for they hunted them down with such barbarous assiduity, that in several of the islands every species of them has been long since exterminated. Of the feathered race too, many tribes have now nearly deserted those shores where polished man delights in spreading universal and capricious destruction. Among these, one of the most remarkable was the flamingo, an elegant and princely bird, as large as the swan, and arrayed in plumage of the brightest scarlet. Numerous, however, are the feathered kinds, deservedly distinguished by their splendour and beauty, that still animate these sylvan recesses. The parrot, and its various affinities from the maccaw to the perroquet, some of them not larger than a sparrow, are too well known to require description. These are as plentiful in the larger islands of the West Indies as the rook is in Europe. But the boast of American groves is doubtless the colibry, or humming bird; of the brilliance of whose plumage no combination of words, nor tints of the pencil, can convey an adequate idea. The consummate green of the emerald, the rich purple of the amethyst, and the vivid flame of the ruby, all happily blended and enveloped beneath a transparent veil of waving gold, are distinguishable in every species, but differently arranged and apportioned in each. Nor is the minuteness of its form less the object of admiration, than the lustre of its plumage; the smallest species not exceeding the size of a beetle, and appearing the link which connects the bird and insect creation.

These specimens, we think, fully prove the truth of our preceding assertions in respect to the style, talents, and science, displayed in this work: we pass on, therefore, to the second chapter, in which the history itself commences with an account of the *Caribees*, or *Charaibes*, the antient possessors of these islands, and the people from whom they derived their name. We must here remark that Dr. Robertson, in his History of America, had already greatly smoothed the way for an historian of the West Indies. That elegant writer places the first discovery of the Caribee or Windward Islands, by Columbus, in 1493, and in his second voyage to explore the newly-found world,

world. He paints the natives as of a ferocious and predatory disposition, and as delighting in the guilty banquet of human blood. In their habitations, Columbus actually found "relics of those horrid feasts which they had made upon the bodies of their enemies, taken in war *." Rochefort, in his account of the Antilles, conjectures these Caribees to have been originally a nation of Florida, in North America; and describes them as a colony of Apalachian Indians driven from the continent to the Windward Islands. Mr. Edwards conceives them rather to be descendants of a South American colony; a circumstance which their own traditions confirm. Nor does he think Hornius totally undeserving of credit, when he assigns to them an oriental ancestry, (p. 28.) This chapter concludes with an highly interesting description of these savages, their national manners, habits, education, and such political and religious institutions as savages could fabricate; of all which we present our readers with the following concise epitome.

Every trait in the character of a *Charaibe* marks him for a foreigner. The antipathy which this fierce race bears to the unoffending and more cultivated natives of the larger islands of Hispaniola, Cuba, and Jamaica; his robust and muscular form; his towering independent spirit, disdainful of restraint, and impatient under calamity; his dreadful feast on human flesh; and the incisions which he makes on his scarified body, painted alternately with *black* and *crimson*, to render him terrific to his enemies in battle; all conspire to proclaim him an *exotic*, transplanted either by design or accident from some distant clime, and bearing with him to his new abode the interminable impressions of his primitive *cast*; (p. 35.) A *Charaibe* youth is educated amid accumulated toils and sufferings. One of the earliest maxims inculcated on his tender mind was to bear exquisite pain without murmuring:—like the Spartan youth at the altar of Diana, he was scourged until agonizing nature was nearly exhausted: but no sigh was heard, no tear was seen to fall; for, if the severities which he sustained occasioned the least sign of weakness or sensibility, he was disgraced for ever. Public honours and national rewards crowned the fortitude that never shrunk from inflicted torture: above all things, he was taught to cherish an inexorable hatred, and an insatiable thirst of revenge, against his natural enemy the *Arrowauks*, the inhabitants of Hispaniola, Cuba, and Jamaica. When more mature years called the *Charaibe* to the field, stripes, burning, and suffocation, constituted the test of him who was to lead the national troops to action. His heart thus hardened, and

* See History of America, vol. i. p. 165, Olt. edit, 1788.

his nerves thus steel'd, he beheld the unbounded carnage of his foes without the least remorse, nor checked his savage squadrons in the mid career of their sanguinary vengeance. Of their political maxims, one very prominent but disgusting feature is displayed in that abject vassalage in which the Charaibes keep their women. They are mere household drudges through life, and are denied even the privilege of *sitting* in the presence of the tyrant husband. Mr. Edwards, on this subject, very justly observes that 'the first visible proof that a people are emerging from savage manners is a display of tenderness towards the female sex.'—Few arts and manufactures can be supposed to flourish among savages; yet they ingeniously manufacture a substantial kind of cotton cloth, which they stain with various colours, and of which they make hammocks, or hanging beds; they also fabricate ornamental vessels of baked clay; they work very elegant baskets of the fibres of the palmeto leaf; and their bows and arrows are finished with singular skill and neatness. In respect to their theology, the life of the Charaibe is not passed without acts of devotion paid to the universal Father. In every cottage is erected a rustic altar, composed of banana leaves and rushes; on which they offer to the Deity the earliest of their fruits, and the choicest of their provisions. His religion, in fact, however, is a religion of terror; in part, perhaps, the result of the tremendous irregularities of the climate. They mark an avenging Deity amid the madness of the hurricane, and amid the convulsions occasioned by frequent earthquakes. In the loud thunder of the tropic, the voice of the incensed Deity is heard, while his arm in imagined vengeance launches the lightning which fires the standing fields of ripening corn, and annihilates the promising harvest.

In the third chapter of this book we are introduced to a very different race, the mild and peaceable inhabitants of Hispaniola, Cuba, Jamaica, and Porto Rico; who are considered by their implacable enemies, the Charaibes, as direct descendants of the Arrowauks, a people of Guiana. Mr. Edwards is inclined to give credit to this traditional history of their origin; and he inveighs with honest indignation against the atrocities committed by the Spaniards at their first settlement on these islands; under whose destructive swords three millions of their fellow-creatures (for such, at a moderate calculation, was the number of the natives whom they found in them,) have been nearly exterminated. These were in person no less robust than the Charaibe, in stature taller, and more graceful in the proportion of their limbs; their complexion was a clear brown, their hair black, but not curled, the face broad, the nose flat, and their eyes beamed with good nature, and were the happy index of a com-
passionate

passionate and benevolent heart. Unlike the savage Charaibe, who despised and oppressed the female sex, the natives of these islands were a race who delighted in the soft intercourse of love. Full of vivacity and mutual affection, they continued the airy dance, in which they were so well formed to excel, from evening until dawn; keeping time by the respective motion of their hands, feet, and bodies, and singing all the while historical songs in honour of deceased heroes, or chaunting holy hymns in praise of the Deity. When the Spaniards first visited Hispaniola, the whole island was divided into five great kingdoms. The sovereigns of these kingdoms were called *Caciques*; their power over the subject was absolute; and they were regarded with almost idolatrous veneration. The people seem to have admitted the *divine right* of kings; for, says our author, 'opposition to the supreme authority was considered as *impious*.' They were not less slaves to superstition than their enemies the Charaibes: they admitted a plurality of inferior deities, but acknowledged one supreme presiding *Numen*; concerning whom, however, they entertained the most extravagant, discordant, and even puerile conceptions. A haughty priesthood and a despotic monarchy seem to have immemorially holden in chains this unoffending race.—In respect to arts and sciences, the last subject of general consideration in this chapter, they excelled in agriculture and the manufacture of cotton cloth: they were not unskilled in the fabrication of various species of elegant pottery; and they constructed sailing vessels of uncommon magnitude and great convenience. The author concludes this part with a just and animated invective against those writers, not excepting even Dr. Robertson, who have attempted to palliate and gloss over the horrible enormities of the Spaniards on their conquest of the newly discovered world.

The fourth and final chapter of the first book discusses the natural history of the animals and vegetables peculiar to these islands; and to amateurs in that line of science the perusal will not fail to afford great variety of matter, at once novel and interesting; but we have too wide a field before us to enter into any very extensive details on this head. The animals are of eight sorts, the names of which are enumerated by Mr. Edwards: but, as those names vary according to the different dialects prevailing in these islands, we decline inserting them. They are at present for the most part exterminated, but, our author asserts, were evidently the same with those that are to be found in Guiana. This circumstance Mr. Edwards mentions as an additional proof that the Windward Islands were in reality peopled from South and not from North America. The iguana, (a species of lizard,) and the mountain crab, are the most remarkable

able among them ; and the history of the latter is given at some length, in professed extracts from the writings of others. These latter animals live in the mountains in a kind of orderly society, and, at certain periods of the year, fall forth from their lurking holes in the clefts of rocks and the stumps of hollow trees, commencing a long and tedious journey to the sea-shore, where they deposit their spawn. They march in a body of some millions together, and direct their progress in a right line to the spot of their destination. No geometrician could observe a more even course ; and, should a house intervene, they attempt to scale the walls ' to keep the unbroken tenor of their way.' Both the iguana and the mountain-crab are delicious food, and are among the highest dainties of a West Indian table. The regions of the water and the air in the West India islands are still more abundant in uncommon productions. Innumerable birds and insects of the most beautiful plumage and the sweetest note tenant the latter ; the sea and the rivers produce an infinite store of fish, exceedingly well tasted, and of wonderful variety ; the woods and marshes abound with wild fowl exquisite in flavour, among which the delicate ortolan, a native of the West Indies, takes the lead. Nature has stocked these happy islands with every luxury that an epicure can desire : but she has principally exerted her power in the vegetable world, where the most luscious fruits spontaneously spring up, the juicy pulp of which at once delights and regales the parched inhabitant of the tropic.

To this book is subjoined an appendix, in which Mr. Edwards attempts to prove that the Charaibe, according to his former surmise, is of oriental extraction. On this subject, having ourselves read Hornius concerning the origin of the Americans, with attention, we are able to bear testimony to the fidelity of Mr. E.'s representation of that author's sentiments ; and we approve *many* of the arguments which he has adduced to maintain his position. The argument, however, is of a very extensive nature, and requires for its support much stronger evidence, and far greater toil of historical research, than can be displayed in an appendix of a few pages. We could wish Mr. Edwards to resume the investigation of this curious subject ; to travel once more over the chain of islands which are now known to exist between the north of Asia and America ; and to contemplate a race wonderfully resembling his Charaibe cannibals. He will comprehend our meaning when we refer him to Herodotus, the historian whom he so much admires, and who informs us that there were Asiatic as well as African *Ethiopians* ; (probably colonies from those parts of *Æthiopia* which border on the Arabian gulph, and which are expressly said to have been inhabited

inhabited by *Anthropophagi*, or man-eaters; that they were armed with bows made of the *palm-tree*; and he adds, which is very remarkable, that, when they went to battle, they also painted their bodies of a red colour; staining themselves with *guano*, vermillion*.

In the second book, we pass from general description to particular history, commencing with that of Jamaica. This fine island was discovered by Columbus in his second voyage to the new world, but was not extensively explored by that navigator until his fourth and last voyage, when the island, which he had discovered nine years before, afforded him shelter from shipwreck. During a century and a half, little important occurs in the Spanish history of this settlement. It would have been a fortunate circumstance for the credit of the Spanish nation, had their early transactions in the other settlements of the new world been directed by the same humane principles which influenced the conduct of Don Juan de Esquivel in his government of this island. Esquivel, however, continued but a few years in his government; and there is too much reason to believe that the work of blood began almost immediately after his death. The wretched inhabitants, to the amount of 60,000, on the most moderate estimate, were cut off; and not a single descendant of the antient aboriginal families remained on this island when the English took possession of it in 1655.

In the second chapter of this book, Mr. E. defends the vigorous proceedings of the protector Cromwell toward the Spaniards at that era, against the reproaches of Mr. Hume; and he strengthens his defence by long and pertinent quotations from the state-papers of Secretary Thurloe. With the following account of the state of the island, when it was taken by the English, this second chapter terminates; and we not only heartily join in the concluding sentiment expressed in it, but, could our feeble voice reach the thrones of kings, we would recommend a due consideration of the important moral contained in it to the potentates who have been so iniquitously engaged in partitioning out the distracted kingdom of Poland:

‘ Upon the whole, although the Spaniards had possessed the island a century and a half, not one hundredth part of the plantable land was in cultivation when the English made themselves masters of it. Yet the Spanish settlers had no sooner exterminated, in the manner we have seen, the original proprietors, than they had recourse, with their neighbours of Hispaniola, to the introduction of slaves from Africa. We are told that the number of negroes in the island, at the time of its capture, nearly equalled that of the Whites. It is not easy to discover to what useful purpose the labour of these Blacks was ap-

* See Herodotus, lib. 7. p. 465. Edit. Steph. 1692.

plied. The sloth and penury of the Spanish planters, when the English landed, were extreme. Of the many valuable commodities which Jamaica has since produced in so great abundance, some were altogether unknown, and of the rest the inhabitants cultivated no more than were sufficient for their own expenditure. Their principal export, besides cacao, consisted of hogs-lard and hides. The sale of these articles, and supplying the few ships that touched at their ports with provisions, in barter for European manufactures, constituted the whole of their commerce; a commerce which the savages of Madagascar conduct with equal ability and success. They possessed nothing of the elegancies of life, nor were they acquainted even with many of those gratifications which, in civilized states, are considered as necessary to the comfort and convenience of it. They were neither polished by social intercourse, nor improved by education; but passed their days in gloomy languor, enfeebled by sloth and depressed by poverty. Having at the same time but little or no connection with Europe, nor the means of sending their children thither for education (a circumstance that might have introduced among them, from time to time, some portion of civility and science) they had been for many years in a state of progressive degeneracy, and would probably, in a short time, have expiated the guilt of their ancestors, by falling victims themselves to the vengeance of their slaves. Time indeed had wrought a wonderful change in the manners and dispositions of all the Spanish Americans. It must however be acknowledged, that if they possessed not the abilities of their forefathers, they were unstained with their crimes. If we find among them no traces of that enterprising genius, that unconquerable perseverance, that contempt of toil, danger, and death, which so wonderfully distinguished the great adventurers, who first explored and added a new hemisphere to the Spanish dominion; we must own at the same time that they were happily free from their guilty ambition, their remorseless fanaticism, and frantic cruelty. But, whatever was their character, it is impossible to justify the hard terms imposed by the English commanders on the poor settlers in Jamaica, in requiring them to deliver up their slaves and effects, and quit the country altogether. They pleaded that they were born in the island, and had neither relations, friends, nor country elsewhere, and they declared that they were resolved to perish in the woods rather than beg their bread in a foreign soil. This was their final answer to the propositions of Venables, the English General, nor could they be brought again to enter into any treaty. The resistance they afterwards made against the efforts of our troops to expel them from the island may furnish this important lesson to conquerors—that even victory has its limits, and that injustice and tyranny frequently defeat their own purposes.

The third chapter continues the civil history of this settlement to the close of the year 1728, and here Mr. Edwards has shewn his judgment by dwelling only on the great and interesting objects of national inquiry, without entering into tedious and disgusting minutiae. What was necessary to be detailed in this way is thrown into ample notes, and into a very extensive appendix

St. Vincent, with its dependencies, and Dominica, form the next object of these historical researches. In these islands, the Charaibes long maintained their independence;—an independence founded on the security which they derived from the mutual jealousies and avarice of the invaders who subjected their brethren in the neighbouring islands. At length the contending parties, France and England, consented to divide the spoil; and, by the treaty of Paris in 1763, the three islands of St. Vincent, Dominica, and Tobago, were assigned to Great Britain, and St. Lucia to France, in full and perpetual sovereignty, without any more mention of the Charaibes than if no such people ever existed. St. Vincent was captured by the French in 1779, but was restored to England at the general pacification in 1783. The Charaibes that remain, the miserable relic of a mighty nation, are distinguished into two classes, the *black* and the *yellow*. The black, however, are not properly Charaibes: they are negroes, who were cast on this shore from the wreck of a Guineaman about a century ago, and who formed themselves into a settlement in the mountains; becoming, by degrees, formidable both to the Aborigines and the French invaders. The African settlers, in frequent conflicts with the natives, have almost destroyed them; and the race of genuine Charaibes is likely, from the continuance of these wars, to be speedily and utterly extinct. The report, inserted in p. 396, of Captain Braithwaite's attempt, about forty years back, by mild and benevolent measures, to gain an establishment on this island, deserves notice, because it is almost an *unique* of the kind; being totally adverse to the general European method of colonizing the islands of the West Indies. Dominica was discovered by Columbus on the Lord's day; and from that circumstance it derived its name: but neither does the history of this island, nor that of the Leeward Charaibbean Islands, St. Christopher's, Nevis, Antigua, and Montserrat, afterward discussed by Mr. Edwards, offer any thing sufficiently attractive to induce us to enlarge our observations on the volume before us; except to inform the botanical reader that, in an appendix to it, is contained a catalogue of the exotic plants flourishing in the garden of the late Hinton East, Esq. of Jamaica; an accumulation of such rare and costly plants, the produce of every region in the world, as does honour to the memory of the indefatigable collector; and the method of the arrangement of the plants enumerated in it is not less judicious than the catalogue itself is valuable.

[To be continued.]

ART. X. *Biographia Britannica*: or, the Lives of the most eminent Persons who have flourished in Great Britain and Ireland, from the earliest Ages, to the present Times: collected from the best Authorities, printed and manuscript, and digested in the Manner of Mr. Bayle's Historical and Critical Dictionary. The Second Edition, with Corrections, Enlargements, and the Addition of new Lives: By Andrew Kippis, D. D. F. R. S. and S. A. with the Assistance of the Rev. Joseph Towers, LL.D. and other Gentlemen. Vol. V. Folio. pp. 716. 1l. 11s. 6d. in Sheets. Longman, &c. 1793.

W^E congratulate the public on the appearance of the present volume, which the labours of Dr. Kippis and his associates in this great undertaking have enriched equally with any of the preceding; though we were led to apprehend, from his preface to the fourth volume, wherein he declares that he then relinquished all future responsibility respecting this work, that the contrary would have been the case.—That our readers may be made acquainted with the contents of this volume, and with the names of those persons to whom the editors are indebted for many valuable communications, we shall insert the preface:

Although, from the extensive nature of the present work, I have declined being answerable to the public for the specific times in which the successive parts of it shall appear, it may not be amiss to observe, that this fifth volume would undoubtedly have been given to the world at least six months sooner, had not peculiar and temporary circumstances made such demands upon the printer, and, indeed, upon printers in general, that undertakings of a permanent kind were obliged to submit to a considerable degree of interruption. One advantage, however, arises even from delay, which is, that, in consequence of new publications, such a continual accession is afforded to the treasures of Biography as contributes to render our Repository more instructive and valuable.

This volume presents an additional set of friends, to whom, for their assistance, my thanks are particularly due. The articles of Mr. Day, Mrs. Delany, Mr. Orton under Dr. Doddridge, Archbishop Dolben, Professor Duncan, Mr. William and Mr. John Duncombe, Dr. John Edwards, and Dr. Thomas Edwards, of Coventry, will shew how much I am indebted to the communications of the late Mrs. Day and William Lowndes, Esq.; George Keate and Court Dewes, Esqrs.; the Rev. Mr. Stedman, Vicar of St. Chad's, Shrewsbury; John English Dolben, Esq.; Mrs. Duncombe, of Canterbury, and Anthony Highmore, Esq.; Dr. Gerrard, Professor of Divinity in King's College, Aberdeen; an anonymous Benefactor, whom I have reason to believe to be a person of very high rank in the church; and Dr. Edwards, of Cambridge, and the Rev. Peter Emans.

To Mr. Park, of Piccadilly, I must pay my grateful acknowledgements, not only for his information relative to Drummond of Hawthornden, but for a series of Addenda to various articles in the preceding volumes. These I have thought proper to insert separately, at the end of my own Addenda.

• The obligations I have received have extended not solely to occasional assistance, but, in several cases, to the gratuitous communication of entire articles. To Dr. Disney I owe the account of the Rev. John Disney. The Life of Humphrey Ditton was sent me by Mr. Newton, of New Ormond Street. For the article of Dr. Daniel Duncan, and the curious narrative of the Duncan Family, I am obliged to the Rev. Dr. John Duncan, rector of South-Warmborough, Hants. The account of Sir Richard Fanshawe has been composed, at my particular request, by Edmund Turnor, jun. Esq. of Panton, in Lincolnshire, who is descended from a branch of the family. All these articles will, I doubt not, be judged to be valuable parts of the present volume.

• The curious Life of Sir John Fastolf, which was elaborately, but awkwardly, written by Mr. Oldys, Richard Gough, Esq. has condescended to new-model. In doing this, Mr. Gough has not only made use of Mr. Oldys's materials, but has enriched the account with much additional information, arising from his superior and eminent knowledge in whatever relates to Antiquarian Literature.

• One gentleman is yet remaining, to whom my acknowledgments are especially due. The gentleman I mean is the Rev. Francis Henry Egerton, rector of Whitechurch, in Shropshire, and prebendary of Durham, who has favoured me with the accurate and elaborate life of his great ancestor, the Lord Chancellor Egerton. This is, in every respect, so much superior to the article concerning his Lordship in the former edition, that it will justly be regarded as an important accession to the *Biographia*.

• There is one article, from the length of which I am apprehensive of being charged with some degree of partiality, arising from my particular profession and connections. It is the life of Dr. Philip Doddridge. What I have to say, by way of apology, is as follows: First, Having been requested to write a life of that eminent divine, to be prefixed to the seventh edition of his *Family Expositor*, and this being (though with considerable accessions of new matter), in a great measure, an abridgement of Mr. Orton's *Memoirs*, I found that to abridge my own account still farther would render it less interesting than in its present form. Secondly, The narrative contains much information relative to the Protestant Dissenters during the period in which Dr. Doddridge flourished; and the history of sects constitutes a part of the general ecclesiastical and literary history of any country. Thirdly, The Doctor is a divine who is held in such great reputation by the Clergy and Laity of the Church of England, that there is reason to believe, that a copious account of him will be as acceptable to them as to those of his own denomination. Fourthly, There are interspersed, through the narrative, various anecdotes respecting several of the most dignified and distinguished ornaments of the established religion. Fifthly, Nothing will be found in the article which can give just cause of offence to any party of Christians. And, sixthly, Having been a pupil of Dr. Doddridge, and highly favoured by him; and regarding his memory with the utmost gratitude, reverence, and affection, as my benefactor, friend, and father; if these circumstances have led me astray, it can only be said, that the feelings of the heart have been superior

superior to the dictates of the understanding. Should these considerations not be deemed of sufficient force to constitute my vindication, I shall patiently, and even cheerfully, submit to any censures that may be passed upon me.

It is with some degree of confidence that I offer to public inspection a volume which contains fifty new lives, and additions (several of them very large) to almost forty old articles. In so complicated a work, there will undoubtedly occur various errors and defects; and diversities of judgment will be formed concerning different objects. But if, on the whole, it shall appear that there is not any diminution of diligence or candour in the present volume, and that it contains no small store of Historical, Biographical, Miscellaneous, and Literary Information, the Editor has no doubt of receiving that approbation with which the labours of himself and his co-adjustors have hitherto been indulged.

This volume begins with the life of John Davis, a celebrated navigator in the sixteenth century, and concludes with that of Sir John Fastolf. We were happy to find, in the life of Richard Dawes, the author of the *Miscellanea Critica*, some account of Mr. Anthony Blackwall, to whom the world was obliged for many learned publications, and, among the rest, for the *Defence and Illustration of the Sacred Classics*. We always thought that his name deserved a place in the *Biographia Britannica*, and we are glad to observe that what we before considered as an omission is now so ably supplied.

We understand that the sixth volume of this extensive undertaking is in great forwardness.

ART. XI. *Two Letters on the Savage State*, addressed to the late Lord Kaimes. By David Doig, LL.D. F.R.S.E. Master of the Grammar School, Stirling. Crown 8vo. pp. 157. 2s. 6d. sewed. Robinsons.

THE intention of the present letters is to contest the theory of the late Lord Kaimes, as delivered in his *Sketches of Man*; and Dr. Doig addresses his Lordship in a candid, calm, and philanthropic temper and style. Though published in 1792, the first of these letters was written in December 1774, and the second in March 1775. The author appears to be a sincere inquirer after truth; and, whatever his success may be, his intentions are evidently pure. His cause of opposition to Lord Kaimes is thus stated in the preface:

‘The most important point, about which he [the author] differed in opinion from his Lordship, is the universality of the *Savage State* in the earliest ages of the world; a doctrine which the author of the *Sketches* has not only assumed as true, but which he has made the basis of his philosophy of human nature.

It is needless to observe that he, who believes mankind to have raised themselves from the state of absolute savagism to that of civilization, must entertain ideas of the powers of the human mind very different from those entertained by him, who believes the race to have been originally civilized. This last-mentioned opinion had been long the author's; and of course the theory of human nature, which he had framed to himself, was in many respects the reverse of that which had so recently been detailed in the Sketches.

We cannot give a more satisfactory summary of the arguments adduced by Dr. Doig, in support of his own opinion, than he has himself delivered, at the conclusion of the work. This summary, therefore, we shall quote, and content ourselves with offering a few queries.

1st, The more popular and extensive kingdoms and societies were civilized at a period prior to the records of history: the presumption therefore is, that these were civilized from the beginning.

2d, No people who were once in a cultivated state, and, in process of time, degenerated into the savage or barbarous state, have ever recovered their pristine condition, without foreign aid. This furnishes a presumptive argument, that man, once a savage, would never have raised himself from that hopeless state.

3d, None of the nations which were savages or barbarians, at the period of their first appearance in history, have ever been known to move one step forward toward a civilized state, till impelled by some external circumstance; a phenomenon which does not seem to favour the progressive motion of the human species towards a state of civilization.

4th, There appears in savages a natural and rooted aversion to a civilized state. This furnishes a strong presumption, that, by the efforts of their natural genius alone, they never would have raised themselves above their original character.

5th, The most judicious and the most enlightened sages of antiquity entertained the most exalted notions of the piety, virtue, wisdom, and justice of the primitive men. These great men neither wanted inclination, nor means of information, nor indeed abilities to distinguish truth from falsehood. If we can depend upon their opinion, there must always have existed, in some region of the globe, a society of civilized people.

6th, The idea of a state of universal savagism seems to have sprung from the chimerical cosmogonies of *Mochus*, *Democritus*, *Epicurus*, &c. These cosmogonies, nor the consequences of them, were never admitted by the wise and sober sects of philosophers.

7th, The notion of a Golden Age, which, at one time, universally prevailed, is inconsistent with the universal extent of the empire of savagism.

8th, There seems to be in human nature, an innate propensity towards degeneracy, even in a state of the highest improvement. The consequence is obvious.

9th, The period immediately succeeding the deluge, if such an event actually took place, must have been remarkable for piety. The
sense

sense of duty and a divine providence must have been deeply impressed upon the minds of men, and that impression must, for some ages, have prevented the patriarchs from falling into the savage state.

'10th, Civilization and improvements of every kind have always been carried to the highest pitch of perfection in large and populous societies. In savages, the social appetite never reaches beyond their own sept, or horde, and, consequently, is too weak and too confined to dispose them to unite into large communities, and, of course, had all mankind been once in the savage state, they never could have arrived at any considerable degree of civilization.

'In the earliest ages all over the globe, we meet with names of persons, places, offices, dignities, alluding to, or formed from, names, epithets, attributes, of the Deity, or, at least, from objects of religious worship. This appearance indicates a devout turn of mind, and consequently a state of things greatly superior to that which is contended for by the gentlemen of your Lordship's party.

'The religious enthusiasm of the ages of heroism was certainly derived from the devotional character of the primitive men, which is a proof almost démonstrative, that savagism was not the original state of mankind.'

Without entering into any defence of the system of Lord Kaimes, we think that Dr. Doig assumes various propositions, many or most of which are exceedingly doubtful. His opponents would certainly put the following questions, among numerous others:

The art of writing history indicates a considerable degree of civilization. How, therefore, is it presumable that the more extensive kingdoms and societies were civilized from the beginning, because they were civilized prior to the records of history?

Is it not an assertion, in support of which no good proof can be given, that no cultivated people; who have degenerated into a savage or barbarous state, have ever recovered their pristine condition, without foreign aid? Have any such cultivated people ever degenerated into a savage state? What limits does the author mean to prescribe to the word barbarous, or to the phrase, foreign aid? Is not so loose a statement apt to lead us astray, and to perplex rather than to elucidate the question?

How much is meant by the assertion that savages and barbarians have never been known to move one step toward a civilized state, till impelled by some external circumstance? Is not man, whether civilized or savage, continually under the impulse of external circumstances? Though progression should be so slow as to be imperceptible, are we therefore to infer that no progress whatever has been made? Can any thing discoverable in the physical or intellectual world be pronounced stationary? Do not all things change?—and does the savage rise from the

hunting state to the agricultural; or descend from the agricultural to the hunting?

In all states, civilized or savage, man is tepacious of old habits:—but what is meant by the *natural* aversion of savages to a civilized state? Do not all savages cherish the intelligent and civilized man, who happens to wander among them, the moment they discover his superior wisdom? Ought not philosophers to inquire how much or how little they mean, when they talk of occult qualities? such as *natural aversion*; *natural genius*; and (of which, under the eighth head, Dr. Doig speaks,) *an innate propensity* toward degeneracy?

How is it proved that the sages of antiquity did not want the means of information, nor the abilities, to distinguish truth from falsehood? Were these sages omniscient? Were they never guilty of mistake?

Is not the notion of a golden age a foresight rather of a high stage of future than a description of former perfection?

Speaking of the Deluge, the candour of the author obliges him to premise, *if such an event took place*. Whatever may be the merit of faith in holy writ, is it not advisable for the philosopher, who is arguing from facts within his knowledge or comprehension, never to assume either doubtful or disputable data? *

Were it even granted that septa or hordes of savages are never disposed to unite into large communities, is it therefore certain that septa or hordes might not individually increase and become populous?

Such queries might indeed be endless: but those which we have stated seem to shew that the ground has by no means been sufficiently cleared, by Dr. Doig, to prove that the opinion, which he has espoused, is true beyond all farther doubt:—but there is one feature in his book which we must again mention, because of its beauty; and that is the calm benevolence with which he pursues discussion. Let men inquire; let them speak all that they think, however wise or however foolish; for by the publication of error only can error be detected. Let them differ as widely as they will in opinion; but let them never be angry with each other. Anger, and, its first born, punishment, may produce hypocrisy, but never can impart conviction.

* It is not here intended to question the Mosaic account of the Deluge. We speak only in reference to the general principles of philosophic investigation.

ART. XII. *Dernier Tableau de Paris; ou, Récit Historique de la Révolution du 10 Août, &c. &c.* Par J. Peltier. 8vo. 2 Vols. pp. 464 and 589. 1l. 1s. Boards. Owen.

ART. XIII. *The late Picture of Paris; or, a faithful Narrative of the Revolution of the 10th of August; of the Causes which produced, the Events which preceded, and the Crimes which followed it.* By J. Peltier. 8vo. 2 Vols. pp. 512 and 618. 14s. Boards. Owen.

THE facts, of which a history is attempted in these volumes, are of such a nature that future ages will certainly be desirous of obtaining a just account of them: but it may be matter of doubt whether the mind of any writer be now sufficiently calm and dispassionate to draw up that narrative of them which will be completely satisfactory to posterity. Both the actions and the characters of men, who render themselves conspicuous in very interesting periods, and during the shock and ebullition of great and singular revolutions, are weighed by contemporary writers in balances with arms of unequal length; so that they sink down or *kick the beam*, not in exact proportion to their true merit or demerit, but as the prejudice or partiality of the historian has placed them in this or that scale. For this reason, we must not yet expect an impartial history of the French Revolution. It is a circumstance of such vast moment, involving such important and extensive consequences, and so violently exciting either the hopes or the fears, the pride or the passions, of all descriptions of persons, that we may almost despair of finding a *neutral* mind to philosophise on it among those who are accustomed to speculate on the events of the world.

If, however, we offer this sentiment with some hesitation, we do not hesitate in saying that the author of this *late Picture of Paris* is not that calm and dispassionate exhibiter of political characters and transactions, who will please all parties. He may gratify some whose pride has been wounded, whose prejudices have been shocked, whose feelings have been irritated, and whose property has been invaded: but he will be less applauded by those who prefer plain facts to high-flown panegyric on the one hand, or virulent invective on the other. M. Peltier, to recommend his narrative, and to excite attention, may introduce some things with a *quæque ipse miserrima vidi*; and may talk, when relating others, of his authentic information: but he has so blended what he has seen, and what he has heard, either with his love or his hatred; he has so gilded and varnished one party and bespattered and blackened the other; that scarcely any thing appears as it ought in a candid narrative. All are angels, or all are devils. Alas! this is not history; nor that

that picture of man which may supersede the necessity of the dearly bought wisdom of experience!

M. Peltier undertakes, in these two volumes, to relate the events of *forty days*; or of that period from the tenth of August 1792, in which the palace was taken by the national troops and royalty was suspended, till the opening of the National Convention on the 20th of September.

* The only accounts of them (he says) which have hitherto appeared, were written under the influence of the ruling faction. Almost all the persons capable of throwing light on those works of darkness and horror, and of laying before the public important truths, have been butchered or executed!—their property destroyed!—their wives and children seized upon!—the few, who escaped, owe their precarious existence to concealment in their own country, or are doomed to wander in some foreign land.

* As for those, who might have had courage enough to undertake the defence of the pitiable victims that have already perished, and of the illustrious personages still threatened with the dagger of the assassin, they were reduced to silence, and had no opportunity of making their voices heard. The secrecy of the post-office, the freedom of the press, personal security, the faculty of thinking and speaking, in short, all the rights and privileges, which constitute the very essence of civilized society, have been refused to them with menaces, and prohibited with outrage.

* Thus history still waits for materials; public opinion wants some solid basis to rest upon; and the groans of tortured innocence call loudly for a defender.

* Having been for the last three years engaged in supporting the cause of honour, of order, and of monarchy, I was the first to sound the alarm against the regicides, by publishing, immediately after the proceedings of the fifth of October, the "*Domine, salvum fac regem.*" The intrigues and ignorance of the *constitution-manufacturers* supplied me, for two years, with ample materials for eleven volumes of ridicule and satire, known under the name of the "*Acts of the Apostles.*" But when the late legislative assembly came to apply the consequences of the principles decreed by their predecessors, the smile of pleasantry was suppressed by the enormity of crimes. The only thing I could then do was to foretell our present calamities, and to send forth the cry of *affliction* in the numbers of the "*Political Correspondence,*" which I continued to publish from the beginning of the present year.

* If the guardian care of Providence preserved me so long unhurt in the midst of enmity, and of personal resentments: if, through the same divine interposition, I have survived the Abbé Royou, Suleau, and Deroisy, and escaped to the shores of truth and liberty; I am destined undoubtedly to paint, to expose in all their horror, the dreadful scenes which have just passed before my eyes. Heaven, in permitting me to be a witness, but not a victim of such barbarities, manifests its will that I should record them; and I undertake the task.

In writing the history of the tenth of August, he does not fail to notice the previous steps of the French Revolution; and

and the light in which he places them may be seen from the very titles of the first and second chapters—'Sketch of the plan and means adopted by the republican faction for the abolition of royalty.'—'Conduct of the court and ministry in opposition to the republican plan of the faction, and for the support of the constitution.'

From so loyal a writer as the author of these volumes, we may have expected the ascription of *every virtue under heaven* to the unfortunate Louis XVI.:—his pen went in unison with his heart, when he speaks of his late royal master's 'life as spent in the practice of every civil and religious duty:'—such praise, though certainly exaggerated, we mean not with over-rigid scrutiny to question: but we apprehend that he will be generally condemned as exceeding all due bounds, when he describes the King, Vol. II. p. 13. as 'offering up his blood in atonement for their [his people's] faults.'

Yet this morally perfect king*, this immaculate character, is acknowledged to have employed, at the commencement of the revolution, the common arts of corruption to arrest its progress.

'The expedient of purchasing the influence of some of those committee-men, was a sacrifice which the king made to general venality, in order to improve his own situation, and to obtain the means of convincing the people by degrees, and without any ferment, of the weakness of the new system, and the impossibility of reducing it to practice, even with the sincerest intention of adhering to it: he hoped that time, experience, and reason would bring them back to the true principles of sound policy: and as he could no longer work upon the secondary agents of administration, either by lucrative employments which he had been deprived of, or by honorary distinctions which had been abolished, the only instrument left him was money. This was a necessary consequence of the very spirit and frame of the constitution; and men were found shameless enough to exact bribes from his ministers, and indiscreet enough afterwards to reveal their own corruption and infamy.'

By this extract, it seems that the king was not blame-worthy in offering bribes; the whole guilt is attached to those who took them. The king did not diminish his stock of civil virtue by exerting corrupt influence; he only made a *sacrifice to general venality!*

M. Peltier thus speaks of the arrival of the Marseillais at Paris:

'The anniversary of the *confederation*, and the necessity of augmenting the army, afforded the Jacobins a pretence for ordering to

* M. Peltier does not contend for the King's *perfect wisdom*, for he charges him with 'the guilt of some indiscretion in giving liberty to America.'

Paris

Paris a national force, to be entirely at their disposal, and which might strike a terror into the Parisian guards. All the environs of Paris sent to the confederation volunteers, who did not exactly answer the end in view. Their simplicity was directed to the camp at Soissons: the most wicked amongst them staid to wait for the brave confederates of Marseilles, who arrived at length with arms and accoutrements, after having been driven out of Lyons, Tournus, and Melun; but disregarding these local insults, in order to devote their whole thoughts to their high destination.

'They arrive; and the most affectionate fraternity is entered into between them and the outcasts of the suburbs. 250 desperados take their stand at Paris—they are joined, as if by inspiration, by 1500 banditti;—and they already make six hundred thousand men tremble. The municipality finds them quarters: the assembly defrays the expence; and Sergent supplies them with powder and ball. On their arrival, the first tribute of their homage and respect is paid to the virtuous Petion. What a glorious sight for that god-like patriot! His full-moon face expands with rapture, and in a tone of candid silliness, and of that cool cruelty which is the only prominent feature in his ambiguous aspect, he advises them *to stick together*. After this exhortation they withdraw, and are conducted by Santerre to a tavern in the *Champs Elisées*, where they found at a very peaceable and friendly dinner about a hundred young men, soldiers raised by the nunneries of St. Thomas and of Petits Peres; children of the constitution, all disposed to fight against Coblenz, but ready to fly before Marseilles. This small party, attached as well from interest as affection to the king, whom they defended on the 20th of June, and trained under La Fayette, could not bear the insults of the *sans culottes*. A childish dispute first gave rise to a quarrel: some bits of dirt thrown by the mob caused the sword to be drawn: this was soon followed by the discharge of some pistols: a stock-broker was shot, and four or five others were wounded: but the gentlemen in the laced uniform could not long sustain the onset of the dusty adventurers.

'Here was a fine specimen of the audaciousness of the *Marseillais*, and of the weakness of Paris. No person could entertain any doubt upon this head, when it was seen that two hundred *Marseillais* led their prisoners in triumph to their barracks, and through the very district where four thousand men were posted under arms, and with cannon, in consequence of the defeat of their comrades. These 4000 men contented themselves with idly parading every evening before the Italian play-house; but dared not budge to rescue their companions out of the hands of the *brothers and friends from Marseilles*.'

Violently reprobating the French constitution, M. Peltier, in perfect consistency with himself, condemns every measure by which it was effected, and speaks with contempt and ridicule of every democratic agent. Of *Brissot*, he says that 'he dreamed of nothing, spoke of nothing, wrote of nothing, but the grand word *National Convention*, which he dug up in grubbing the woods of Pennsylvania.' We would exhibit other specimens of his mode of depicting the democrats and republicans,

licans, were this at all requisite. It may be more amusing to our readers to peruse his remarks on the king's flight from Paris:

'The sacrifices made by Lewis the Sixteenth to the despotism of the assembly, to the rage of the factious, and to the daring attempts of the people, left the revolution without any resource, and the constitution without any hope. La Fayette one day gives him leave to take an airing as far as St. Cloud; but the captive king perceives by the unruly and insulting resistance of the people, and even of the national guards, that his tyrant has no power but that of oppressing him. His majesty then resolves to hinder his people from committing new crimes: he wishes at last to put an end to a tragedy already too long, and too painful to all Europe: his dejected eye turns of itself towards the scattered fragments of the monarchy: he feels that the salvation of France is no longer within herself; but some remains of heat and life may perhaps be found in the extremities of the empire: he sets out.

'This was a thunder-slap to the metropolis: no more parties—no more factions—monarchy-men, republicans, nobility, citizens, plunderers, all are huddled together—all confounded—danger melts them into a common mass—fear has but one complexion, despair but one voice. La Fayette in particular astonishes his own satellites; fear excepted, the passions had never produced in him any change of countenance. Now pale, shuddering, distracted, he runs, he flies in search of his lost prey, and remains himself the prey of a suspicious, savage, and numberless mob, who surround him: his officers are ill used; his own life threatened; and it is that threatened life which he pledges, and by which he swears to bring back his royal prisoner. Couriers are dispatched from Paris at his command; and all France is covered with scouts.—It is the severe will of Heaven that the victim should be brought back.

'I shall here make but one reflection; how necessary a king is to France. Whether an object of hatred, or of love, of respect, or of outrage, still we must have one. Behold Lewis XVI. In a revolution of to republican a nature, he seems an obstacle to every thing. Yet, if he disappears, all is lost. Thus blasphemies, and acts of worship, equally attest the existence of a God.'

It is to be lamented that the majority of M. Peltier's countrymen do not perceive the necessity of which he has so warm a conviction.

Several writers, in their relation of the bloody scene at the Tuilleries on the tenth of August, have asserted that the *first* fire came from the Swiss guards; this our author utterly denies, affirming that the first fire came from the people in the courtyard. Of the bloody conflict which ensued, Mr. P. gives a circumstantial and animated description; for which we refer to his narrative, p. 221, Vol. I.

The author reckons the whole number of persons who fell on the 10th of August at about 4500 men: viz. 700 soldiers and 20 officers

officers of the Swiss; 20 royalists of the national guards; 500 *federates*, or *Marseillais*; 5 of the gentry; 3 commanding officers of the national troops; 40 *gendarmes*; above 100 persons of the king's household; 200 men killed for robbery; 9 citizens butchered at the *Feuillans*; M. de Clermont Tonnerre; and about 3000 of the mob who were killed in the *Carrousel*, the *Thuileries-Gardens*, and *Lewis the Fifteenth's Place*.

We must refer to the work itself those who are desirous of perusing the author's narrative of the king's retreat to the national assembly, of the proceedings of the assembly, and of the subsequent situation of the royal family, &c.

The horrors of the second of September, which evidently arose from those of the 10th of August, and from the invasion of France by the Austrians and Prussians under (as M. Peltier styles him, Vol. I. p. 405,) the *philanthropic* Duke of Brunswick, are the affecting subject of the second volume of this work. Here, without attempting to develope and explain, with the calm investigation of the historian, the real causes of these bloody transactions, he chiefly fills his pages with declamatory praise of the unhappy victims; the truth or justice of which we are by no means disposed to question. On the contrary, we are equally sorry with Mr. P. for their miserable fate.

The number of persons massacred in the different prisons at Paris, from Sunday the 2nd till Friday the 7th of September, 1792, our author reckons at 1005. To these, he says, should be added the poor creatures who were put to death in the hospital of Bicetre, and in the yards at la Salpetriere; those who were drowned at the Hotel de la Force; and all those who were dragged out of the dungeons of the Conciergerie and the Châtelet, to be butchered on the *Pont-au-Change*; 'the number of whom it will ever be impossible precisely to ascertain, but which may, without exaggeration, be computed at 8000 individuals.'

From the little which the author has said of himself, (p. 502. Vol. II.) it is to be presumed that this work was written in England; which will account for his eulogium on this nation. Our benevolence toward his emigrant countrymen prompts him to say that he has seen the miracle of 'the loaves and fishes renewed before his face: the gratitude of the sentiment will apologize for the rapture of the expression.

The translation, from which we have made the extracts given in this article, does not contain all that is to be found in the French edition. Some notes and lists of names, not in the least amusing nor interesting to the English reader, are very properly omitted, together with some French patriotic hymns or songs: but we think that the Plan, in the first volume of the French

French edition, explanatory of the attack on the palace, ought to have been given with the translation; as well as the list of those members of the convention who voted the condemnation and death of the king. The translation is faithful, and is executed in the spirit of the original.

To the narrative of the *forty days* is added an historical sketch of the revolution of the 31st of May 1793: the Downfall of the Girondins and Brissotites, &c. and, by way of supplement, is given M. St. Meard's work, intitled '*My agony for thirty-eight hours; or a narrative of what I suffered, what I saw and heard, during my confinement in the Abbey Prison of St. Germain, from the 22d of August till the 4th of September.*' This is a very affecting relation.

We cannot conclude without remarking that a great mass of important information is preserved in these volumes, for which future historians will be much indebted to this author; for whose zealous attachment to the cause of royalty they will make due allowances.—The style of M. Peltier's work is highly animated; and he certainly possesses great command of language.

A work intitled *Tableau de Paris*, in two vols. 8vo. was published in 1781 by M. Mercier. See M. Rev. vol. lxx. p. 227.

ART. XIV. *Select Views of the Antiquities and Harbours of the South of France*: with Topographical and Historical Descriptions. By the Author of the *Rhætian Alps*, &c. &c. Folio. 21st Boards. 5l. 5s. coloured. Faden. 1794.

THE traveller who explores countries with the pencil in his hand, as well as the pen, has an evident advantage over the relator who is obliged to confine himself to verbal description. How often, in our little excursions, when any thing singularly beautiful in nature or in art has caught our admiration, have we found the impotence of words to convey our ideas and sensations to our correspondents! We have wished for the artist's power to make the scene our own, and to bring it away with us. Words, though superior to painting in conveying to the mind the *progress* of an action, are incompetent to the delineation of any particular landscape: yet they are often employed for this purpose; and rocks, woods, hills, rivers, houses, and fields, are thrown together on the descriptive page: but, though they may give an idea of something picturesque and beautiful, they can never perfectly realize to the imagination the spot which was to be described. Pencil views alone can do this; and travellers, therefore, should learn the art of designing. We would not, however, have them incessantly employed in sketching, for this would unnecessarily

necessarily retard their progress, and cram their portfolios; but, when any thing peculiarly beautiful and interesting presents itself, they should make a stand to examine, to describe, and faithfully to delineate.

The author of the present work is a traveller much to our mind. Guided by judgment and taste, he uses his pencil to exhibit only such objects as are worthy of delineation; a facsimile of which the man of genius and literature must be desirous of inspecting. By these select views, he has taken us into a classical and celebrated region; and, for the pleasure which he has afforded us, the least that we can do in return is to make our due acknowledgments. Those who have seen his *Travels over the Rhætian Alps**, and his other works†, will not doubt the elegance of the execution of the plates now before us, which are 15 in number, containing the following views and plans:

Plate 1. A view of the harbour of Antibes, taken from a height northwest of the city. 2. A plan of the town and harbour of Antibes. 3. A view of Toulon, taken from an eminence which lies between Fort Pharon and Fort Rouge, or St. Antoine, north-west of the city. 4. A plan of the roads, harbour, &c. of Toulon. 5. A triumphal arch near the town of St. Remi. 6. View of the harbour and city of Marseilles, taken from the extremity of the island of Rotoneau, south-west of the city. 7. The entrance of the canal of Orgon. 8. View up the bay of Toulon, taken from one of the batteries at the foot of the mountain of La Croix des Signaux. (N. B. This ought to have followed plate 3.) 9. The temple of Caius Lucius Cæsar, or Maison Carrée. 10. The Colosseum or amphitheatre at Nîmes. 11. Sketches of fragments of bas-reliefs, &c. 12. View of Turris Magna, or Tourmagne, on a hill near Nîmes. 13. View of Pont du Gard, taken on the north-west. 14. The Triumphal Arch at Orange; and 15. A Pyramid near Vienne, in Dauphiny.

The views of Toulon, together with the plan, have assisted those who are desirous of understanding the *Gazettes* which record our late military operations in that quarter, and will serve to convince every person, who inspects them, of the impossibility of our keeping possession of Toulon, while the surrounding heights were occupied by the enemy.

* See Rev. vol. xii. p. 303. *New Series.*

† Mr. Beaumont complains that a translation of his *Historical and Picturesque Travels to the Maritime Alps* has been published in this country, without his knowledge or consent. This alludes to the work noticed as an original in our Review for March 1793, p. 308.

The descriptions accompanying the plates are amusing and instructive. In Mr. Beaumont's account of the magnificent remains of the amphitheatre of Nîmes, he explains his mode (which is a very simple one,) of calculating the number of persons whom it would contain, which he makes to be sixteen thousand five hundred and ninety-nine, allowing 21 inches for each spectator. His mention of the spacious avenues or passages, called *vomitoria*, to this place of public exhibition, affords him an opportunity of reflecting on the injudicious structure of most modern theatres. 'The ancients (he says,) were surely more judicious in the disposal of their buildings, as they prevented, by the width and multitude of their entrances, those shocking accidents which so frequently happen by the few vile narrow passages through which spectators crowd in and out of our places of amusement.'

It will be said that the exhibitions in the ancient theatres and amphitheatres were *gratis*; and that modern theatres, at which money is taken at the door, cannot be constructed on the same plan. Not precisely, we will admit: but a hint should be taken from them to make the entrances as many and as spacious as possible; and it would not be amiss to have some *extra vomitoria* to be opened in case of fire, or other alarm, by which the theatre might be instantly emptied. The new and exquisitely beautiful theatre of Drury-lane has the peculiar contrivance of an *iron-curtain* to secure the audience from all danger, in case of fire on the stage. Miss Farren, in the occasional epilogue, delivered on opening this new theatre, pleasantly informs the spectators that, should flames burst out in the part appropriated to the representation, they may comfort themselves with thinking that nothing can be burnt but *the scenery and the actors*. Though, however, we must approve this provision, and the supply of water, we take this opportunity of urging it as our opinion that still farther attention ought to be paid to the security of the people. The audience-part of this and of every theatre is of wood; fire may break out here; and the consternation arising from an accident of this kind would occasion such a press to get out as might be fatal to many: to prevent which, the *vomitoria* should be numerous, and the doors should open outwardly; and we think that, to a licencer of plays, there should be added an inspector of theatres, whose report of their perfect safety as to the structure of their various parts, especially in the metropolis, and in populous cities, should be necessary to their being opened as places of dramatic representation.

To Mr. B.'s remarks on the antiquities of Nîmes, he subjoins some observations on the state of society. Differences in

matters of religion have in most places operated very unpleasantly. An acquiescence in the same general principles is not sufficient to christian fellowship. The trifles, on which mankind disagree, produce antipathies which the consideration of the important doctrines maintained by them in common, is insufficient to eradicate, or even to diminish. Indeed, when a religious antipathy is excited, it gathers strength by time; and any word will serve as the Shibboleth of a party to keep up the irritation. A case in point is here recorded; and, though it be not altogether singular, it may be acceptable to many of our readers. After having informed us that Nîmes, previous to the revolution, contained about 48,000 persons, two thirds of whom were papists, and one third at least protestants; and that to the application and industry of the latter the city was in a great measure indebted for its prosperity, many of them being at the head of extensive manufactories in silk and cotton; Mr. B. thus proceeds:

“The difference in matters of religion had at all times produced a shyness between the individuals of the two sects into which the inhabitants are divided: it did not, however, occasion any material dissensions between them for upwards of twenty years, those of each party keeping by themselves, being as it were strangers to the other, and distinguishing one another only, by way of derision, as the people of the *toi* and the *vous*, or of the *thou* and the *you*, alluding to the manner in which they repeated the Lord's prayer; one saying, “*Nôtre Pere qui êtes aux Cieux, que votre nom soit sanctifié, &c.*” and the other “*Nôtre Pere qui es au Ciel, que ton nom soit sanctifié, &c.*” The protestants, being proscribed the regular worship according to their form of religion, were under the necessity of concealing themselves, as well as their ministers, from their fellow citizens, when they performed and attended divine worship.

“*Their meetings were held in the open air, the service being usually performed in the valley called the Desert, a mile or two from the town.*

“The author had the satisfaction, in 1787, of attending one of these meetings, and never will the sentiments of admiration and respect with which he was inspired by the sight of this truly patriarchal devotion, aided by the awful and majestic silence of the auditors, be effaced from his memory.

“Let the reader figure to himself the delightful and interesting scene of upwards of fifteen thousand individuals, proscribed as before mentioned, on account of their religious principles, assembled in the most devout and peaceable manner, to chaunt the praises of the Almighty, and intercede for those who oppressed them: add to this glorious sight, the presence of a prince of the illustrious House of Brunswick, with his family promiscuously mingled with the people, combining their prayers with those of the multitude with unaffected devotion and fervor, and he will agree with the author that it is impossible,

sight, by any verbal description, to do justice to so sublime a spectacle.'

This must certainly have been a very grand and enchanting sight. The prince, who joined in this field devotion, we apprehend, was the Duke of Gloucester.

We have noticed some little errors of the press, or oversights, which may be corrected in a subsequent edition; such as *Trophæa Augusti* for *Trophæa*, and *Aqueductus Ælius Adrianus*, for *Ælii Adriani*.

Books of this kind are necessarily expensive, and will therefore only find their way into the libraries of persons of fortune. Such collectors will know how to appreciate works of taste, and will not deem this elegant publication too dear.

The author assures us that these views are given with fidelity, and he throws out a hint by which we are encouraged to hope for farther gratification from his pencil.

ART. XV. *A Short Account of the Malignant Fever, lately prevalent in Philadelphia*; with a Statement of the Proceedings that took place on the Subject in different Parts of the United States. By Matthew Carey. 3d Edition, improved. 8vo. 138. Pages. Philadelphia. 1793. (This enlarged Edit. has not yet been reprinted here.)

THIS account of a calamity which excited much attention in Europe is rather calculated for ordinary than for professional readers. Though Mr. C. does not pass over in total silence either the origin, the nature, or the treatment of the disease, yet his narrative is principally confined to external circumstances. Of these, many will interest the inhabitants of this distant part of the globe. During the prevalence of the plague in the different countries of Europe, human nature has appeared at once sunken to the lowest depth of depravity, and elevated to its highest summit of generosity. Such scenes have been often depicted. Deep despair, gross debauchery, desperate villainy, and sights of disgusting horror, form the dark shades: but these shades are always relieved by the most vivid light of humanity. The picture of the malignant fever of Philadelphia answers too much to this description: but, while human nature is seen as highly exalted, it will not appear so debased, as on former equally calamitous occasions.

Previously to the appearance of the malignant fever at Philadelphia, the prosperity of that city was such as, by the introduction of luxury, could not but seriously alarm those who considered 'how far the virtue, the liberty, and the happiness of a nation depend on its temperance and sober manners;' and although it were presumption, adds the author, 'to attempt to scan the decrees of heaven, yet few, I believe, will pretend to deny

deny that something was wanting to humble the pride of a city, which was running on in full career, to the goal of prodigality and dissipation.*

How low this prodigal and luxurious city was bowed in the autumn of 1793, may be gathered from the subjoined statement:

* Most people who could by any means make it convenient, fled from the city. Of those who remained, many shut themselves up in their houses, and were afraid to walk the streets. The smoke of tobacco being regarded as a preventative, many persons, even women and small boys, had segars constantly in their mouths. Others placing full confidence in garlic, chewed it almost the whole day; some kept it in their shoes. Many were afraid to allow the barbers or hair-dressers to come near them, as instances had occurred of some of them having shaved the dead—and many of them had engaged as bleeders. Some who carried their caution pretty far, bought lancets for themselves, not daring to be bled with the lancets of the bleeders. Some houses were hardly a moment in the day free from the smell of gunpowder, burned tobacco, nitre, sprinkled vinegar, &c. Many of the churches were almost deserted, and some wholly closed. The coffee-house was shut up, as was the city library, and most of the public offices—three out of the four daily papers were dropped, as were some of the other papers.—Many were almost incessantly purifying, scouring, and whitewashing their rooms. Those who ventured abroad, had handkerchiefs or sponges impregnated with vinegar or camphor at their noses, or else smelling-bottles with the thieves' vinegar. Others carried pieces of tarred rope in their hands or pockets, or camphor bags tied round their necks. The corpses of the most respectable citizens, even those who did not die of the epidemic, were carried to the grave, on the shafts of a chair, the horse driven by a negro, unattended by a friend or relation, and without any sort of ceremony. People hastily shifted their course at the sight of a hearse coming towards them. Many never walked on the foot path, but went into the middle of the streets, to avoid being infected in passing by houses wherein people had died. Acquaintances and friends avoided each other in the streets, and only signified their regard by a cold nod. The old custom of shaking hands fell into such general disuse, that many were affronted even at the offer of the hand. A person with a crape, or any appearance of mourning, was shunned like a viper. And many valued themselves highly on the skill and address with which they got to windward of every person they met. Indeed it is not probable that London, at the last stage of the plague, exhibited stronger marks of terror, than were to be seen in Philadelphia, from the 25th or 26th of August till pretty late in September. When people summoned up resolution to walk abroad, and take the air, the sick-cart conveying patients to the hospital, or the hearse carrying the dead to the grave, which were travelling almost the whole day, soon damped their spirits, and plunged them again into despondency.

How

How entirely society was dissolved, and all the charities and accommodations of life suspended, the following circumstances will shew :

‘ With the poor, the case was, as might be expected, infinitely worse than with the rich. Many of these have perished, without a human being to hand them a drink of water, to administer medicines, or to perform any charitable office for them. Various instances have occurred, of dead bodies found lying in the streets, of persons who had no house or habitation, and could procure no shelter.

‘ A man and his wife, once in affluent circumstances, were found lying dead in bed, and between them was their child, a little infant, who was sucking its mother’s breasts. How long they had lain thus was uncertain.

‘ A woman, whose husband had just died of the fever, was seized with the pains of labour, and had nobody to assist her, as the women in the neighbourhood were afraid to go into the house. She lay for a considerable time in a degree of anguish that will not bear description. At length, she struggled to reach the window, and cried out for assistance. Two men, passing by, went up stairs; but they came at too late a stage.—She was striving with death—and actually in a few minutes expired in their arms.

‘ Another woman, whose husband and two children lay dead in the room with her, was in the same situation as the former, without a midwife, or any other person to aid her. Her cries at the window brought up one of the carters employed by the committee for the relief of the sick. With his assistance she was delivered of a child, which died in a few minutes, as did the mother, who was utterly exhausted by her labour, by the disorder, and by the dreadful spectacle before her. And thus lay in one room, no less than five dead bodies, an entire family, carried off in an hour or two. Many instances have occurred, of respectable women, who, in their lying-in, have been obliged to depend on their maid servants, for assistance—and some have had none but from their husbands. Some of the midwives were dead—and others had left the city.

‘ A servant girl, belonging to a family in this city, in which the fever had prevailed, was apprehensive of danger, and resolved to remove to a relation’s house, in the country. She was, however, taken sick on the road, and returned to town, where she could find no person to receive her. One of the guardians of the poor provided a cart, and took her to the alms-house, into which she was refused admittance. She was brought back, and the guardian offered five dollars to procure her a single night’s lodging, but in vain. And in fine, after every effort made to provide her shelter, she absolutely expired in the cart.

‘ To relate all the frightful cases of this nature that occurred, would fill a volume.’

The public distress was considerably increased by the absence of the president, and of most, if not all of, the other federal officers: the governor too, and almost all the officers of state, were absent.

sent or had retired : except the mayor, and one other magistrate, the municipal officers likewise were away : so that, when the city most needed counsellors, she was most destitute of counsel. The first victim, as far as is known, was seized by the disorder on the 26th or 27th of July, and died on the 6th or 7th of August. The disease spread during August ; and the alarm increased to such a degree that on the 10th of September the Mayor called a meeting of the citizens, at which very few attended, though ten citizens offered themselves as assistants to the guardians of the poor. On the 14th, a committee was appointed to transact the whole of the business relative to the sick, to procure physicians, nurses, and attendants. It consisted of 26 persons : but, by the death of 4, and by the desertion of 4 others, it was reduced to 18. These 18, men chiefly in the middle walks of life, from the day of their appointment till the cessation of the fever, watched over the sick, the poor, the widow, and the orphan, with such vigilance as to check the progress of destruction, eminently to relieve the distressed, and to restore confidence to the terrified inhabitants of Philadelphia.

Of the operations of this committee, an instructive account is given by our author. They consisted principally in measures for the burial of the dead, in the removal of the sick to the hospital at Bush-hill, and in borrowing money from the bank of North America to relieve the distressed ; of whom there occurred weekly twelve hundred people, many of them having families of 4, 5, and 6 persons. The numerous deaths of heads of families left a very large body of children for whom it was necessary to provide ; and hence the committee found themselves obliged to establish an orphan house : nor were their labours closed till they had provided for the cleansing and purification of the houses in which the fever had prevailed. It was not till the 14th of November that they finally addressed their fellow-citizens, informing them of the restoration of the city to as great a degree of health as usually had prevailed at the same season.

In this part of the work, we meet with a most encouraging instance of the happy effects of energetic philanthropy : we particularly recommend to the notice of our readers the account of the magnanimous offer of Stephen Gérard, a wealthy merchant, and a native of France, to superintend the hospital at Bush-hill ; of the wretched state in which he and his voluntary associate found it ; and of the admirable order which they soon introduced. In this hospital, before September 16th, 'a profligate, abandoned set of nurses and attendants (hardly any of good character could at that time be procured,) rioted on the

the provisions and comforts, prepared for the sick, who (unless at the hours when the doctors attended) were left almost entirely destitute of every assistance. The dying and dead were indiscriminately mingled together. The evacuations of the sick were allowed to remain in the most offensive state imaginable. Not the smallest appearance of order or regularity existed. It was, in fact, a great human slaughter-house, where numerous victims were immolated at the altar of riot and intemperance. No wonder, then, that a general dread of the place prevailed through the city, and that a removal to it was considered as the seal of death. In consequence, there were various instances of sick persons locking their rooms, and resisting every attempt to carry them away. At length, the poor were so much afraid of being sent to Bush-hill, that they would not acknowledge their illness, until it was no longer possible to conceal it.

Such, however, was the regularity introduced by the managers, and such were the care and tenderness with which they treated the patients, and which they obliged the attendants to observe, that, in a week or two, the application for admission became importunate; and it was necessary, by requiring a certificate from a physician, specifying that the bearer laboured under the fever, to guard against improper objects. Of the number of patients received, about 500 died, (one third of the whole,) within two days after their admission.

At the end of his account of the Bush-hill hospital, the author adds the following observation concerning its active and beneficent managers :

‘ Before I conclude this chapter, let me add, that the perseverance of the managers of that hospital has been equally meritorious with their original beneficence. During the whole calamity to this time they have attended uninterruptedly, for six, seven, or eight hours a day, renouncing almost every care of private affairs. They have had a laborious tour of duty to perform—to encourage and comfort the sick—to hand them necessaries and medicines—to wipe the sweat off their brows—and to perform many disgusting offices of kindness for them, which nothing could render tolerable, but the exalted motives that impelled them to this heroic conduct.’

This disease proved particularly fatal to physicians and to the clergy—in consequence of its contagious nature. Of the profligate, and of the corpulent, few are said to have recovered. The French, who were settled in Philadelphia, escaped its ravage in a remarkable manner. The negroes did not *totally* escape, though not *many* were seized with the fever; and in these it is said to have yielded more easily to medicine than in the whites.—An opinion prevailed that cold and rain extinguished the disorder, but this is shewn by the present writer, from a

statement of the weather, to have been erroneous. A similar error concerning the plague and other contagious diseases has been current in most countries, among the vulgar.

Among the *defultory facts and reflections*, some appear worthy of the notice of European readers. The late dreadful sufferings—the loss of 4000 lives—the terror and uncomfortable state of the rest—the injury sustained by the commercial interest of the state—might all have been prevented, if the magistrates had been invested with authority to interpose in time, and if they had exerted that authority properly.

For a whole month, the disease lurked in one street, and was confined to a few houses in that street. Who can doubt that it might easily have been stifled in its birth?—but then is Mr. C. certain that the physicians and magistrates were apprized of the deleterious nature of the contagion? It might probably, for some time, have been confounded with an ordinary epidemic; and statesmen have not yet condescended to frame regulations for checking the ravages that common contagious fevers produce; though the design is important, and, as we believe, practicable.—The assertion (p. 85) ‘that half or a third of those who died (1400 or 2000 persons) perished for want of the necessary care and attention, owing to the extraordinary panic,’ must fill every breast, in which common sympathy for human sufferings resides, with indignant grief, and many at Philadelphia with the most lively regret. The ties of blood and of affection appear indeed to have been torn asunder by fear, with a degree of violence which is inconceivable to a spectator of the usual aspect of social life.

The following occurs (p. 107) among the detached observations :

‘Shall I be pardoned for passing a censure on those, whose mistaken zeal led them, during the most dreadful stages of the calamity, to crowd some of our churches, and aid this frightful enemy in his work of destruction? who, fearful lest their prayers and adoration at home would not find acceptance before the Deity, resorted to churches filled with bodies of contagious air, where, with every breath, they inhaled noxious miasmata? To this single cause I am bold in ascribing a large proportion of the mortality—And it is remarkable that those congregations, whose places of worship were most crowded, have suffered the most dreadfully? Will men never acquire wisdom? Are we yet to learn, that the Almighty Architect of the heavens and the earth does not require “temples made with men’s hands?” that going to a place of worship, against the great law of self-preservation, implanted in indelible characters by his divine hand, on the breast of every one of his creatures, constitutes no part of the adoration due to the Maker and Preserver of mankind? That a “meek and humble heart” is the temple wherein he delights to be worshipped? I hope not—I hope the awful lesson some of our congregations

gregations hold forth on this subject, by a mortality out of all proportion to their numbers, will serve as a memento at all future times, in the like critical emergencies !'

We do not dwell on the scanty medical information here given, because we hope that the medical practitioners of Philadelphia will communicate their observations to the world.—Mr. Carey enumerates the places in which harsh resolutions were framed against the fugitives from Philadelphia; and those (much fewer in number,) in which they were received with kindness. These details, we suppose, can only be locally interesting.—To the account are annexed, 1. A list of the burials in the city and liberties of Philadelphia, from August 1st to November 9th, 1793, according to the feets to which the persons buried belonged; 2. Meteorological tables for the same period; and 3. an alphabetical list of the burials.

Thus Mr. Carey has presented his fellow citizens with a collection of facts and observations well calculated for the satisfaction of their anxious curiosity. The friends of mankind, every where, will be gratified by it; and though, perhaps, they may not conceive the very highest opinion of his philosophical discernment, and of his literary powers, they will scarcely fail to respect him as a worthy and humane member of society.

ART. XVI. *A Tour through the Isle of Man:* To which is subjoined a Review of the Manks History. By David Robertson, Esq. Large 8vo. pp. 235. 1l. 1s. in Boards. Payne, &c. 1794.

THE Isle of Man, (the *Mona* of Cæsar,) is deserving of more attention, on several accounts, than it has hitherto received, or than, from its small extent, it might seem entitled to claim. Its diversified surface affords romantic scenery to gratify the lover of picturesque beauty; it contains many venerable vestiges of former times; and in its civil history, and the peculiar customs and manners of its inhabitants, it suggests important subjects of reflection to the philosophic mind. Our accounts of this island have hitherto been so exceedingly imperfect, that, to pronounce the work now before us the best description which has hitherto appeared is to give the author but a small share of the praise which seems to us to be his due. Excepting the walk of natural history, and the dark recesses of antiquity, which the present traveller does not appear to have visited, every object that may be supposed to interest the generality of readers in works of this kind has its share of attention. Mr. Robertson evidently made his tour through the island accompanied by that indispensable requisite in a traveller, *a disposition to be pleased*: but, at the same time, he appears to have observed the objects which passed under his view with a discriminating

criminating eye. His descriptions of the country are lively; his remarks on the manners of the people are judicious, and have every appearance of impartiality; and his observations on the civil history and state of the island breathe a glowing spirit of freedom. The style is correct, and enlivened by many strokes of sentiment and fancy: the work is also handsomely printed, and adorned with several neat and pleasing *acqua tinta* views.

Mr. Robertson, in his account of Douglas, the chief town in the island, remarks, concerning the inhabitants, that a spirit of gaming prevails among them to a pernicious degree; and that, though the town is greatly indebted to the English for its improvement, the natives entertain unreasonable prejudices against them.

The natives, according to our traveller, are naturally indolent: but the example of several English farmers, who have settled in the island, has roused them from their lethargy:

‘ In the neighbourhood of Douglas, the marshy grounds are now drained; the waste lands enclosed, and nourished with lime, marle, and sea-weed; cultivation begins to throw a rich verdure over hill and vale; and the yellow harvests now wave luxuriant “ o’er the smiling land.” The value of the landed property, of course, is now considerably increased; the country enriched by the exportation of produce; and the markets at home abundantly stored with a variety of provisions. Eggs, butter, and poultry are here very plentiful. Beef seldom exceeds 2d. a pound; mutton is equally cheap, and perhaps the most delicious in the world. Pork is still cheaper. The pigs fed at home are reasonably large; and have sometimes a fishy flavour: but there are a small species, called Purs, which run wild on the mountains, and are esteemed a most admirable delicacy. Hares, partridges, and moor-game are plentiful: and of fish there is great variety.

‘ From this abundance of domestic comforts, and the plenitude of foreign luxuries, persons of small fortunes here enjoy life in its full flow: for here, the oppression of game-laws, land-taxation, and excise-establishment are utterly unknown*.’

The abbey of Rushen is particularly described; a tribute of veneration is paid to its antient inhabitants; and the account concludes with the following romantic piece of monastic history, which the narrator gives without any comment:

‘ * The only taxes in the island are 10s. 6d. on each publican per annum; 5s. 2d. on greyhounds and pointers; and 5d. on other dogs. These taxes, with a very moderate statute duty, are appropriated to the repairs of the public roads; which are, in general, equal to any in England, without being fettered at every turning with odious imposts: in the whole island there is not a single turnpike. The mercantile imposts I shall afterwards mention.’

‘ Only

* Only premising that there are still some vestiges of a subterraneous road leading from the abbey to the castle, that seem to confirm what tradition has preserved.

* In the thirteenth century, Ivar, a young and gallant knight, was enamoured of the beauteous Matilda. Her birth and fortune were inferior; but his generous mind disdained such distinctions. He loved, and was most ardently beloved. The sanction of the king was alone wanting to consummate their happiness. To obtain this, Ivar, in obedience to the custom of the Island, presented his bride to Reginald, a gay and amorous prince; who, struck with the beauty and innocence of Matilda, heightened by an air of modesty, immediately, for some pretended crimes, banished Ivar from his presence, and by violence detained the virgin. Grief and indignation alternately swelled her bosom, till from the excess of anguish she sunk into a state of insensibility. On awakening, her virtue was insulted by the approaches of the tyrant. She was however deaf to his insinuations; and only smiled at his menaces. Irritated at her contempt, and flattering himself that severity would subdue her truth and chastity, he imprisoned her in the most solitary apartment of the castle; where, for some months, she passed the tedious night and day in tears; far more solicitous for the fate of Ivar, than affected by her own misfortunes.

* In the mean time, Ivar, failing in an attempt to revenge his injuries, assumed the monastic habit, and retired into Rushen Abbey, Here he dedicated his life to piety; but his heart was still devoted to Matilda. For her he sighed; for her he wept; and to indulge his sorrows without restraint, would frequently withdraw into the gloomiest solitudes. In one of those solitary rambles he discovered a grotto, which had been long unfrequented. The gloom and silence of this retirement corresponding with the anguish of his mind, he sauntered onward, without reflecting where the subterraneous path might conduct him. His imagination was portraying the graces of Matilda, while his heart was bleeding for her sufferings. From this reverie of woe he was however soon awoke by the shriek of a female. Advancing eagerly, he heard in a voice nearly exhausted—"Mother of God! Save Matilda!" while through a chink in the barrier that now separated them, he saw the virgin, with dishevelled hair and throbbing bosom, about to be sacrificed to the lust and violence of Reginald. Rage and madness gave new energy to Ivar; who, forcing a passage through the barrier, rushed upon the tyrant; and, seizing his sword, which lay carelessly on the table, plunged it into its master's bosom.

* The tyrant died: and the lovers through this subterraneous communication escaped to the sea-side; where they fortunately met with a boat which conveyed them to Ireland: and in this kingdom the remainder of their years was devoted to the most exquisite of all human felicities; the raptures of a generous love, heightened by mutual admiration and gratitude.

* This is the substance of the tradition; but according to some of the Manks records, Reginald was slain by Ivar, not in the castle of Rushen, but in a neighbouring meadow. This variation of the scene however does not materially affect the credit of the tradition; as the

Manks

Manks historians impute Reginald's death, not so much to Ivar's ambition, as to his revenge of private injuries.'

In Castletown, is the antient and magnificent pile of Castle Rushen, built in 960 by Guttred, a prince of the Danish line. 'Here, (says the author,) before the subjugation of Man by the English, the Kings of the island resided in all the warlike pomp of those barbarous ages; supporting their splendour and dignity by oppressing, or destroying mankind.' After the decollation of James the 7th Earl of Derby for his attachment to Charles I. his lady, with her children, sought an asylum in this castle.—In passing through the island, Mr. R. met with several instances of superstitious credulity, which he relates; not without adding some judicious reflections on the natural alliance between ignorance and superstition. After having described the majestic ruins of Peel castle, and some other remains of antiquity, he gives the history of the bishopric, founded in 447, and an account of the manner in which the see of Sodor and Man has been filled. The following character of the good Bishop Willson, we trust, will be pleasing to most of our readers:

'Venerable in his aspect, meek in his deportment, his face illuminated with benignity, and his heart glowing with piety, like his divine Master, "he went about doing good." With the pride and avarice of prelacy he was totally unacquainted. His palace was a temple of charity. Hospitality stood at his gate, and invited the stranger and beggar to a plenteous repast. The day he devoted to benevolence, and the night to piety. His revenue was dedicated to the poor and needy. And not contented with relieving the wants, or mitigating the woes of mankind, he was solicitous, by his precept and example, to conduct his little flock to the kingdom of Heaven. He died in the ninety-second year of his age, justly revered and lamented by the whole Island: while his grave was watered with the tears of those, whom his bounty had supported; his benignity had gladdened; or his eloquent piety had "turned unto righteousness." Even to this day, many of the inhabitants of the island never hear his name mentioned, but the tear of gratitude insensibly swells into their eye, and their faltering tongue blesses the memory of their pious and venerable benefactor.'

A view is next taken by Mr. Robertson of the state of trade in the island, before and since the sale of the island to the Crown; whence it appears that, though, by putting a sudden stop to smuggling, the sale was in its immediate consequences injurious to the country, it has since been universally beneficial.

The work concludes with a general sketch of the character of the Manks; and with a brief review of their history, which exhibit a series of struggles for freedom, attended with various degrees of success.

ART. XVII. *Observations on the Duke of Richmond's extensive Plan of Fortification*, and the new Works he has been carrying on since these were set aside by the House of Commons in 1786. By the Author of the Short Essay. 8vo. pp. 252. 7s. Boards. Robinsons. 1794.

THESE Observations fill 100 pages; the next 60 contain a reply to the Answer to the Short Essay mentioned in the title; and the remaining 92 pages consist of an appendix to both: so that in this book we find three tracts, printed and bound together.

The subject of the Observations is not new to the public; it has already been discussed in a pamphlet published in 1785 under the title of "A Short Essay on the Modes of Defence, best adapted to the Situation and Circumstances of this Island;" an account of which will be found in the 72d volume of our Review, p. 310. The Short Essay did not pass unnoticed, for an answer to it was published in the same year, and we reviewed it at the same time with the former. This begat a reply, in the form of a letter to the Duke of Richmond, for our remarks on which we refer to the same volume, p. 312.

The author, in a short address to his readers, assigns his reason for again agitating a subject which, he flattered himself, had been for ever set at rest by the solemn rejection of the Duke of Richmond's plans by the House of Commons. It appeared to be the sense of that assembly that no *new* works should be erected for the defence of Portsmouth and Plymouth dock-yards, and that money should be granted only for improving and completing the *old* works in these two divisions: the House accordingly directed that an estimate should be made of the expense of such improvement and completion. Even to this measure, he says, he would have strongly objected, had he been in England when it was adopted. On reading the return made to the above order of the House of Commons, his astonishment was great indeed when, in an estimate for completing *old* works, he found sums were inserted for *new* erections; and that the House had inadvertently voted them, after having resolved, on a previous occasion, to set aside the Master General's system of new works altogether. A wish to place these matters in their true light, free from every species of political disguise or misrepresentation, induced the author to send the present publication into the world. He is aware that he may be thought to write with asperity, and to be personally severe on the Duke of Richmond; his excuse is, that he was provoked to it by the very illiberal expressions used by his Grace, in his answer to the Short Essay; for he imagines the Duke to be the author of that answer, though his name was not prefixed to it.

In our Review of this author's first publication, we said that he was well versed in the subject; the work now under consideration confirms that opinion. In him the Duke of Richmond finds a most formidable adversary; whose heavy artillery beats all his Grace's works to atoms, and proves them to be, in many respects, as little capable of resistance or annoyance, as were Uncle Toby's fortifications.

To the Duke's fortifying system, the Observer urges two objections,—the enormous expence, and the extent of the works. To complete them, on the scale originally proposed by his Grace, he thinks 2,336,271*l.* would be required; a sum, he says, 'greatly exceeding that which is sufficient for building the whole navy of England.' In the latter part of his calculation, he is, however, considerably mistaken; for a ship of 74 guns, before she is armed or equipped, costs at least 30,000*l.* Supposing, then, that there were no first, second, nor fourth rates in our navy, and that all our ships of the line carried 74 guns, the expence of building 100 such ships would amount to 3,000,000*l.*; to this let us add the sum necessary for building frigates, sloops, &c. making the number of vessels of war of all rates and sizes 443, which is the present number of the royal navy; it will then appear that our author must have calculated at random and greatly below the mark. We agree with him, however, that a navy is the best and natural defence of an insular state; and that the money laid out in erecting fortifications on shore might be employed with much more certainty of advantage, in increasing the maritime strength of the country.

We are aware that the Duke of R. professes that it is with a view to increase this very strength, that he is for raising works round our naval arsenals, and for putting it out of the power of an invader to destroy the seeds of our future navies by burning our naval stores, and demolishing our dock-yards:—but this brings us to the consideration of our author's second objection to the Duke's system,—the extent of the proposed works. To man them, he says, would require an army; and, if we had such an one to spare from other services, it could be employed with much more effect in the field; and, if we could not spare such a force, then those very works, which must soon be carried by a powerful invader, might be turned against ourselves, and might enable him to keep his ground in England, make him master of the British channel, and leave the trade of Great Britain at his mercy. Independently of the extent of the works, our author considers most of those which the Duke has erected, and is erecting, as inadequate to the end which his Grace himself had in view when he projected them.

On this subject, and on others on which he touches, he speaks like a man who is completely master of his profession, as well in practice as in theory, with whom the Duke of Richmond, perhaps, is not qualified to contend in the art of engineering. We know not from what motives this gentleman attacks the Master-general of the Ordnance; they may be purely patriotic; though, from the severity and personality of some of his observations, it would seem as if resentment had some share in the business: but, to whatever source his opposition to the Duke's plans may be traced, it must ultimately be attended with beneficial consequences to this country, as it directs the attention of the public, and of the parliament, to a subject of very great importance, and particularly calls on the House of Commons to consider whether it ought to suffer the spirit of that decision to be evaded, by which it was declared to be the sense of the Commons of England that no *new* fortifications should be erected for the defence of our dock-yards; and that, for the protection of our coast, we should look principally to naval exertions.

Our author considers the money laid out in raising fortifications in the West Indies as thrown away; because these works cannot protect more than a small spot on any given island, nor prevent the landing of an enemy in other parts, nor save the plantations of the inhabitants from destruction. The defence of those islands, he says, and says justly, must depend on a FLEET;—the power that commands the sea will always be able to command the West Indies.

In his appendix, the author draws a comparison between Vauban's or the customary method of constructing fortifications, and that of the Marquis de Montalembert, and shews the great superiority of the former over the latter; to which the Duke of Richmond appears to be so much attached. He treats this subject in a clear, able, and scientific manner.

Toward the end of the work, the writer takes notice of the new system of building barracks throughout the kingdom, and thus expresses himself on that head:

‘ Within works that are erected on necessary and permanent principles of security, barracks are certainly admissible as useful for keeping together the men employed in their defence. But quit such works, and the necessity for them, and consequently the propriety of having them vanishes at once. Out of such works, erections of this sort should never be permitted. Every recommendation of such a measure should not only be held by the people in abhorrence and detestation, but rejected by their representatives with marked disapprobation and contempt.’

Hence it would appear that the author is as constitutional a subject as the other parts of the publication shew him to be an able

able writer; a man of letters; and an officer deeply versed in the sciences connected with his particular branch of the military profession. From the last five lines of his work, we learn that he has not yet done with the Duke of Richmond, but means to attack some other favourite projects of his Grace. 'I will take an opportunity soon, (says he,) of delivering my sentiments at full length, respecting the corps of Royal Military Artificers, and the Horse Artillery, which are unquestionably great impositions on the public.' It is hard that he will not suffer the Duke to keep so much as one poor hobby in his stable. We will not anticipate what may be said on the announced subjects: but, to give his Grace a helping hand, we will just observe that the establishment of horse artillery has taken place in the French armies, and, by all accounts, has been found of the greatest utility to them, and of much annoyance to the allies.

Before we dismiss the work now under consideration, we must make our readers acquainted with the opinion of the author respecting a matter which may well be deemed of importance, as, very possibly, it may one day be the ground of a war between Great Britain and the United States of America. It is well known that there are certain parts in N. America occupied by English troops, which, the Americans contend, are within the limits of their territory, and ought therefore to be surrendered to them; while England on the other hand, after having once established those posts, appears determined to maintain them. Our author thus incidentally mentions them: 'This board has neither been at any expence on account of the posts at Presque Isle and the grand falls on the river St. John, that Brigadier General Carleton, with the approbation of his brother, Lord Dorchester, lately established, (which are generally supposed to be within the line of the United States as fixed by the treaty of Paris, and I am convinced will really be found to be so,) nor of the barracks erected at Fredericton in 1792.'

Should this gentleman be correct respecting the situation of those posts, (and the opinion of an able engineer must carry great weight on such a subject,) our government ought speedily to repair the injustice of building on another nation's ground, either by abandoning the posts, or by negotiating for a cession to us of the territory in which they stand: at all events, the fact ought to be fully ascertained whether they be within the British line or not. The assertion of this writer is an authority, which, instead of being slighted, ought to prompt those who are in power to make inquiry into the matter; for, before a nation resolves to resist the claim of a neighbour, it ought to be satisfied that such claim is not founded in justice.

ART. XVIII. *A Chronological History of the European States, with their Discoveries and Settlements, from the Treaty of Nimeguen in 1678, to the Close of 1792.* In which a particular Attention is paid to the Origin, Progress, and Termination of the Revolution which have taken place in different States. Also, Biographical Sketches of the Sovereigns who have reigned during that Period, and of those Persons who have been principally interested, as Statesmen, Warriors, Patriots, &c. in the Events and Transactions of it. Together with Tables, which have a Reference to different Parts of the Work. By Charles Mayo, LL. B. Rector of Beching Stoke and Hewith in the County of Wilts. Folio. pp. 226. 11. 5s. Boards. Robinsons. 1793.

EXCEPT the biographical part, this work consists merely of chronological tables, in which are set down short accounts of the events that have occurred in the period stated in the title; a single page contains the occurrences of a whole year; and the margin gives the arrangement of the contents, the names of the powers, and the heads to which they respectively relate. The articles in the table refer to the state or head set opposite to it in the margin, to which the reader must constantly recur, or he will be led into mistakes.

Mr. Mayo must have bestowed great pains in collecting, and has certainly shewn great ingenuity in arranging, such an immensity of materials in so small a compass: but still we cannot say that he has succeeded so far as to steer perfectly clear of confusion; on the contrary, the system which he has adopted leads to a variety of repetitions and statements of the same events in the same page. Thus, for instance, if a treaty be concluded to which four or five powers are parties, mention is made of it opposite to the name of each of these powers. The same thing happens when a battle is fought; as many accounts are given of it as there were belligerent states that had troops engaged in it. This is a circumstance which unnecessarily swells the work, and tires the reader, without adding to his stock of information. However, it must be allowed that Mr. Mayo has furnished the public with a work which will be found useful in every gentleman's library as a book of reference, and which will save him the trouble of turning over many volumes to ascertain the chronology, or other circumstance, of an event.

That such a work as this should be without fault, would be much more surprizing than that a few errors should have found their way into it; there are some, however, which we will notice, not for the purpose of censure, but for that of pointing out grounds of amendments, which Mr. Mayo will owe it both to himself and the public to make in the next edition of his work.

Speaking of the pretended popish plot in the reign of Charles II. he gives the innocent Lord Stafford, who was executed for it, the rank of *Earl*, though his real title was that of *Viscount*; and he calls Lord Petre, Lord *Peters*. Mentioning the birth of the Duke of Normandy, now the unfortunate heir of Louis XVI. he calls him *Charles*; this ill-fated young prince was christened Louis Charles.

In the biographical sketch of Herbert Earl of Pembroke, he makes mention of 'the present Earl of Portchester:' but there is no such title to be found in the roll of parliament; the person, who is thus erroneously described, is the *Earl of Caernarvon*, who is also a Baron by the title of Lord Portchester.

In the sketch of the late Earl Bathurst's life, Mr. Mayo styles the celebrated Lord Bolingbroke—*Earl of B.*;—he was no more than a *Viscount*.

Giving an account of the transactions of 1781, he calls the conqueror of Minorca the celebrated *Chr.* or Chevalier de Crillon: but, in the next page, he gives him his proper title, that of *Duke*, when he represents him as taking the chief command of the army besieging Gibraltar.

Under the head 1786, he has raised Lord Hawkesbury, who is only a *Baron*, to the rank of *Earl*.

In the life of James Fitz-James Duke of Berwick, he tells us that this nobleman had two sons and a daughter by his second wife Anne *Berkley*; he should have said Bulkley*; she was daughter of a brother of the then Lord Bulkley.

In the life of King James II. speaking of the illegitimate children of that monarch, he tells us that he had, by Mrs. Sedley, a daughter, created Countess of Dorchester, married to the Earl of Portmore; and a daughter married first to the Earl of Anglesea, and afterward to John Sheffield Duke of Buckingham. This is a gross error; James had but one daughter by Mrs. Sedley; she was styled Lady Catherine Darnley, from the title of her father's great grandfather Henry Stuart Lord Darnley, husband to Mary Queen of Scots, and father of James I. of England: this was the lady who first married Lord Anglesea, and afterward the Duke of Buckingham: by the Earl, she had a daughter, from whom the present Lord Mulgrave is descended. As to Mrs. Sedley, and the Countess of Dorchester, instead of being mother and daughter, they were one and the same person; James created his mistress, who was daughter of Sir Charles Sedley, a peeress by the title of Countess of Dorchester; and, after the connexion between her and her royal paramour was dissolved, she married the Earl of Port-

* This is possibly an error of the press.

more. Sir Charles was a member of the Convention Parliament which raised William and Mary to the throne, and said that he would out-do King James in generosity; that monarch had made his daughter a *countess*: but he would make the monarch's daughter a *queen*.

Mr. Mayo seems to have borrowed from the morning papers the impropriety of sinking the word *of* between the word *Earl*, and the title which the earl bears. Thus he says Earl Anglesea, Earl Portmore, instead of Earl of Anglesea, Earl of Portmore, and so of every other earl. Such an omission is proper when the title and the family name are the same, as Earl Harcourt, Earl Stanhope, Earl Spencer, &c.: but it is extremely wrong, though done for the sake of brevity, when the title is assumed from some place different from the family name, as Earl of Derby, Earl of Pembroke, &c.

In his account of the royal family of Denmark, Mr. Mayo names four children, whom he says the King of that country *has* by the late Caroline-Matilda, sister of his Britannic Majesty. This expression implies that, when this work was printed in 1793, there were living four children of that unfortunate princess, which certainly was not the case; if she ever had so many, there were only *two* alive in that year, viz. the Prince Royal, and his sister, who is married to the Prince of Augustinbourg.

In his account of some celebrated French lawyers, Mr. Mayo tells us that they filled the office of *Procureur General*, a horrid translation of the words "*Procureur Général*," which ought to be rendered, "*Attorney General*."

ART. XIX. *The Practice of Extempore Preaching recommended; and the Propriety and Advantage of that Mode of Public Instruction urged and supported by Arguments deduced from Scripture Authority, Primitive Example, Historic Facts, and the very Nature of the Office: By a Clergyman of the Church of England.* 8vo. pp. 126. 2s. Matthews.

WE entirely agree with the author of this tract in thinking that some improvement in the method of conducting public instruction is become highly necessary: but, whether substituting *extempore** *preaching*, in the room of the present method of delivering sermons from written compositions, would be any improvement, after all that is here advanced to recommend it, we own still remains with us extremely doubtful.

By *extempore* preaching, the author does not mean preaching from immediate conception without any premedita-

* So the author should have written; for *extempore* is an *adverb*, not an *adjective*.

tion, but delivering discourses of which the train of ideas alone has been previously digested, and perhaps minuted in brief hints, without committing the words, in which they are to be expressed, either to writing or to memory. The practice of the Jewish prophets, and of Jesus Christ and his apostles, is urged as decisive authority in favour of this mode of preaching:—but, if the extraordinary aids which they enjoyed, and the peculiar circumstances under which they addressed the multitude, be considered, it will be easily seen that little stress ought to be laid on this argument. With still less reason is the example of the first Christian fathers set forth as obligatory on succeeding teachers; since their situation was in many material respects different from that of modern preachers; and since they fell into too many errors, both in opinion and practice, to be entitled to implicit regard.

Equally nugatory is this writer's argument from the general practice both of protestants and papists in foreign countries: for the question is not, whether the practice of reading sermons be peculiar to this nation, but whether it be reasonable and beneficial? If the example of the church of England in this respect has been followed by the presbyterians in England, and in part by the church of Scotland; may it not, at least, as fairly be concluded that the practice has been found useful, as that it has been adopted, according to the author's assertion, 'because the life of religion is, in a great measure, lost among them?'

Ignorance and idleness, it is said, are encouraged among the clergy by the practice of writing sermons: but, we ask, are there not other causes, in the present mode of education, and in the manners of the times, to which these evils, as far as they in reality prevail, may be more properly ascribed? We ask, farther, is there no ignorance, no idleness, among extempore preachers?

Reading sermons, it is also urged, by tying the preacher down to a written task, 'puts an unjustifiable restraint on the sacred influences,' and 'takes the preacher out of the hands of God.' This is an argument which, if it means any thing, must prove all preparation for public service to proceed from a want of faith.—If a reading preacher has had the industry to write three hundred good sermons, where is the harm of preaching them over again? or what is there either profane or ridiculous, as this writer supposes, in such a preacher justifying himself by saying that every important truth of Christianity must be contained in that compass, and that, as he does not think he could make better, he shall be contented with what he has made? Or, if it be true that pulpit-readers sometimes preach borrowed or
even

even printed sermons, are the hearers less edified than they would be by an ill-digested and vulgar extemporaneous effusion? In short, if it be, as the author seems to think, a serious evil that the reading of sermons sometimes gives birth to ingenious discourses, written in a flowing, neat, or nervous style, sometimes a little above the comprehension of illiterate hearers, and even fit for publication, is this a greater evil than are those incoherent babblings which are sometimes poured forth by ignorant extemporary preachers?

Notwithstanding all the loose, and, we must add, enthusiastical declamation, which this writer has bestowed on the subject, we apprehend that the more judicious part of mankind will be still inclined to prefer that mode of preaching which has been productive of so many excellent and useful discourses, to a method which, as experience sufficiently shews, cannot be successfully followed without uncommon talents; and which, at the best, is more fitted to make a temporary impression on the passions, than to enlighten the understanding, and to convince the judgment, by rational instruction.

ART. XX. *Miscellaneous Antiquities*, in continuation of the Bibliotheca Topographica Britannica. 4to. No. 1. pp. 166. 10s. 6d. No. 2. pp. 24. 2s. Nichols.

AFTER a considerable lapse of time, we here meet again with our old acquaintance; who, under a title somewhat varied, proposes farther to amuse and inform the public, in the topographical line.—The first of these Nos. is entitled,

Manduestedum Romanorum, being the history and antiquities of the parish of Manceter, including the hamlets of Hartshill, Oldbury, and Atherstone, and also of the adjacent parish of Ansley, in the county of Warwick.

This account was drawn up by Benjamin Bartlett, Esq. F. A. S. who employed a considerable portion of his leisure, for many years, on the subject: but illness, terminating in death, prevented the completion of his design: it is now enlarged and corrected under the inspection of several gentlemen, resident on the spot.

Manceter, the first syllable of which name is probably British, *maen* signifying *stone* or *rock*, appears to have been a Roman station of note, in the forest of Arden, where they had other encampments and towns. When that people finally left this country, the Britons and *Romano*-Britons retained quiet possession for several years. The writer has here collected such portions of history as are to be gathered from records and other memorials found on the spot, relative to those periods, as also

to the Saxon and Norman, down to the present time ; and the whole produces some agreeable information and amusement for the reader.

Manceter, built by the Romans, and by one of our earliest writers numbered with the primary cities of Britain, is now a solitary village : but it still retains some pre-eminence, by being possessed of the mother-church, and giving name to the parish. In one of its hamlets, (Ardenhill, or Hareshull,) now *Hartshill*, Michael Drayton was born, A. D. 1563 ; who has not failed, among the various products of his muse, to celebrate the antient and extensive forest of Arden ; many writers have allowed him praise, but surely none more than a great modern critic, who says * that his "*Nymphidia* must be allowed a *perfect* pattern of pastoral elegance."—The present account is accompanied by the following prints :—Map of the Arden, accurately pointing out the Roman camps, stations, &c. Plan of the *Fosse-way* in its extent, from the famous High-cross, on the edge of Warwickshire, to Newark on the Trent. — Roman Miliary, discovered near Leicester, a description of which is to be seen in *Archæologia*, vol. vii. p. 89. and yet more fully in Nichols's collections for Leicestershire, p. 718.—Miscellaneous antiquities and natural history : among these is a kind of battle-axe, wrought from the hard blue stone of the country, and found in a small unnoticed tumulus on Hartshill—common by a cottager who had obtained leave to enlarge his little croft. It appears to be a curious British relic.—Map of the parish of Manceter on a copper-plate, and another of *Mandueffedum Romanum* on the *letter-press*.—Seal and arms of Poleisworth monastery ; south-west view of Oldbury, the mansion of Rowland Farmer Okeover, Esq. the fort at Oldbury ; ground plot of Hartshill castle, and Saxon door-way of Ansley church : a bird's-eye view taken from Mr. Bartlett's summer-house on Hartshill ; which hill, we are told, ' is one large and very deep rock, breaking when dug up into small and very irregular pieces, more fit for the repair of the highways than buildings, very great quantities being carried away for some years past for that purpose. The interstices of this stone are in many places filled with a reddish fluid, of the ferrugineous kind ; and though this rock in several places appears on the surface, yet the ground is very fruitful, gratefully repaying the industrious cultivator for his compost and labour. From this hilly plain is seen a most beautiful and fruitful landscape, interspersed with a great number of churches, more than forty of which may be seen

* Warton on the Genius and Writings of Pope, vol. i. p. 295. second edit.

with the unarmed eye.'—These churches, in number forty-five, with a few other objects, form the engraving above mentioned:—A cottage, on Hartshill-green, called the chapel; seals of Hardreshull; monument of John de Hardreshull in the church of Ashene, or Aston, Northamptonshire; seals of Bec, Robert Earl Ferrers, &c. Earl of Stafford's arms, from Maxtoke-castle gates; of this *Maxtoke* we do not observe any particular account, except it be that the gates, antiently plated with iron, are still remaining: seals of the Earls of Chester and Warwick, &c.; north elevation of Atherstone-chapel; the same, with a variation of the tower; Roman coins, Atherstone-school seal, and tradesmen's tokens; the coins corroborate the opinion that the forest of Arden had been distinguished by the Romans; an urn, full of them, was dug up in 1763, and another in 1766; from among which, one of Claudius Cæsar and one of Domitian are exhibited in the above plate:—a view of Hartshill castle; we conclude that this view presents the appearance which it *now* makes:—Atherston chapel, Ansley church, with figures taken from glass windows:—Manceter church, and seals; two closes are charged with the perpetual expence of finding ropes for the three largest bells of this church; this bequest was occasioned by the great danger in which one Isaac Cook, many years ago, found himself to have been, when wandering unknowingly at night near the banks of the river, the ground being covered with snow; the sound of the curfew directed him to Manceter, and the next day convinced him of his narrow escape; he immediately made the above appointment:—South-east view of Ansley-hall, a spacious antient mansion in the possession of John Ludford, Esq.—To the plates are added some long genealogical tables.

In the biographical line, we remark in this volume a long advantageous account of Obadiah Grew, D.D. born at Atherston, and ejected by the act of uniformity from the church of St. Michael's, Coventry. The character is chiefly taken from Dr. Calamy's book on this subject, and to it is added an account of Nehemiah Grew, M. D. son of the former Dr. Grew, who resided many years in London, and was well known both by his profession and by his writings. We distinctly notice these circumstances, because they manifest somewhat of that spirit of liberality and ingenuoufness which ought to be apparent in these publications, but is too often undiscernible.

The second number of this work is properly called '*A Sketch of the History and Antiquities of Hawkhurst, Kent.*' It is written on a plan suggested in the Gentleman's Magazine, for procuring parochial histories throughout England. We cannot insert much from this little performance: but we will give the

following etymological lines:—‘In Kent, the division, which in many counties was called a tithing, is termed a *borow*, from the Saxon word *Borh*, which signifies a pledge or surety, and the chief of the pledges a *borsholder*, or *borough's-ealder*, that is, the discreetest man in the borough, or tithing, as in cities he is called the *ealderman*, or *alderman*.’—Mr. Thomas Rettford is properly mentioned as a respectable inhabitant of this parish, who possessed a strong natural understanding, and acquired much knowledge, by dint of application: but he not unfrequently formed sentiments which an increased acquaintance with science and the world compelled him to alter. As a proof of this, ‘a disquisition on spiders *darting their webs*, is mentioned, in which, like many theorists, he maintained the impossibility of the fact, but experience convinced him of the fallacy of his principle.’ It is not to be imagined that a man so eminent as N. Lardner, D.D. could be forgotten in a description of the parish in which that learned, assiduous, and upright man drew his first and latest breath*.

This little tract is agreeably written, and is illustrated by two copper-plates; but we think it might have been enlarged and improved: the omission of births and burials, of the land-tax and poor's-rates, is a defect; as also, of the nature of the soil, agriculture, products, minerals, employments, &c. &c.—material topics in a work of this kind! although not to be diffusely treated.

MONTHLY CATALOGUE, For JUNE, 1794.

POLITICAL and COMMERCIAL.

Art. 21. *Considerations on the State of Parties, and the Means of effecting a Reconciliation between them.* By Thomas Bigge. 8vo. pp. 60. 1s. Robinsons, &c.

IN the course of our literary experience, we have remarked that mediocrity of talents in authors has been inseparably connected with assuming confidence; while modesty and diffidence were the invariable attendants on sterling merit. This remark, if it stood in need of confirmation, would find it in the work which we are now reviewing. Mr. B. laments that ‘he cannot do justice to his subject, or treat it with an ability in any degree proportionable to his zeal:’ but we will venture to say that not a single reader, who possesses even a moderate qualification for passing judgment on his performance, can discover in it any want of ability, nor attentively peruse it without being convinced that the writer has done ample justice to the cause which he

* Due respect is here paid to his memory, by the insertion of his well-written epitaph.

has undertaken to support; a cause which, in our opinion, derives not less strength from the solidity of his arguments, than from the temper, moderation, and urbanity, with which he enforces them.

His great object appears to be to unite all those, who are attached to the true spirit of our constitution, in a rational opposition to the principles of two descriptions of men, either of which, if prevalent, would completely overturn our present form of government. By these he means, on the one hand, the advocates for a republic; and, on the other, those persons who, to express their abhorrence of republican doctrines, fly into the opposite extreme, and, for the purpose of guarding against the influence of democratic opinions, are for arming the crown with powers which would convert our limited monarchy into absolute despotism. The author, who is convinced of the excellency of our constitution in theory, wishes to diminish, as much as possible, the number of its enemies, by a timely reform of the abuses that have crept into its administration; and thus to take away, from those who profess to be its admirers, all temptation to throw such an additional weight into the scale of the crown, as would no less effectually destroy the essence of our constitution, than if it were made to give way to the establishment of a republic.

The different parties, into which the people of this country are at present divided, are thus described with equal accuracy and brevity:

No one who reflects upon public affairs can be ignorant that three considerable parties are formed in the state, of unequal strength, and of different opinions. One determined, until all danger from republican doctrines shall be finally removed, to support at all hazards, and with all its influence, the usurped as well as constitutional privileges of the aristocracy and the crown. Another is formed of men who, eager in the cause of natural rights, and wearied of renewing fruitless petitions to the legislature for a moderate reformation of abuses, have at length pledged themselves solemnly to pursue with unremitting zeal the establishment of universal suffrage and annual parliaments, as essential and preliminary to every other reform. The third consists of those who wish to effect an immediate and temperate reform in the way of amicable compromise between the above parties, for the sake of national tranquillity, and for the extension and better security of our just rights, by those regular means which our impaired constitution is still said to afford. From this bare enumeration it is evident that the last-mentioned description of men differs much more from the first than from the second; and therefore, in the rapid progress of abuse, when the disorder, grown desperate, will not only justify but demand a more desperate remedy, when strong apprehensions for the very existence of liberty shall become nearly universal, it is not impossible that this party, despairing of the practicability of moderate plans in a highly agitated state of the public mind, and preferring acquiescence rather than opposition to the popular will, may in such deplorable circumstances be driven into a closer union with that which professes the most extensive system of reform. As these parties already unite in many points, and may hereafter in a conceivable crisis unite in more; so the two first never can unite in the sentiments which either of them maintain; one side being determined

to resist the invasion of opinions which they term democratical, at the risk of rendering our monarchy absolute; the other no less intent upon asserting their natural rights, and repressing the encroachments of privileged orders, although, in consequence of bitter opposition to their demands, the struggle should terminate in the establishment of a pure republic. If this statement be tolerably exact, it surely exhibits an object of infinite importance, and necessarily points to the most serious considerations—the fate of our constitution, and the happiness of every individual living under it, are immediately involved; and when we reflect upon the influence of Great Britain, it is not too much to add, that the freedom and welfare of Europe depend upon the event. Hostilities between the two opposite parties cannot possibly, in the present distracted state of public opinion, and the calamitous situation of public affairs, lead to any conclusion which the friends to order and liberty united will not deeply deprecate: and it seems highly expedient that their bitter and encroaching animosities should be suspended by patriotic and constitutional means, by the respectable intervention of the middle ranks of men co-operating with the declared and active advocates of moderate reform.’

Mr. B. holds up to public ridicule and contempt the gross absurdities and contradiction of Mr. A. Young in his tract intitled, “The Example of France a Warning to Great Britain;” and shews that the associations formed throughout the country, in imitation of the society at the Crown and Anchor tavern, are, in their principle, destructive of the impartiality without which no man can have a fair trial, and that they maintain principles incompatible with the restraints which the wisdom of our ancestors thought proper to lay on the royal authority. He encourages the middle men, who are equally hostile to a republic and to an absolute monarchy, to persevere in their endeavours to effect such a reform in the representation of the people in parliament, as may remove all ground of complaint from those who think that our constitution is in its practice a departure from its theory: by such a measure, he is of opinion, on the one hand the projects of those who are for a republic will be most effectually defeated; and, on the other, all pretences for vesting the crown with such additional power as might render it independent of parliament will be completely taken away, and the empire of the constitution be firmly established throughout the land. He quotes, in an Appendix, passages from the sermons or writings of some *divines*, in which the mild doctrine of the gospel is made to give way to exhortations to bloodshed, and the extermination of enemies. To these humane gentlemen he happily applies the following quotation from Shakespeare:

“Who should be *pitiful*, if you be not?

Or, who should study to prepare a *peace*,

If HOLY CHURCHMEN thus delight in *breils*?”

We sincerely recommend the perusal of Mr. B.’s pamphlet to all who wish to steer a middle course between those who would make the crown *every thing*, and those who would make it *nothing*; in a word, to those, (and we trust that they form a great majority of the nation,) who are for maintaining the purity and balance of the British constitution.

Art.

Art. 22. *Considerations on False and Real Alarms.* By Col. Norman Macleod, M. P. Dedicated with sincere and affectionate Respect to the Earl of Lauderdale. 8vo. pp. 26. 1s. Debrett. 1794.

Ne futor ultra crepidam—would be uncourtly advice to a person who represents a shire in parliament, and who has obtained the rank of colonel in the army: but to a gentleman so circumstanced we may, without disrespect, venture to suggest, that it is not given to every man to shine *tam Mercurio quam Marte*. Col. Macleod is an officer of distinguished reputation: be it his then to draw the sword in his country's cause, leaving it to such puny elves as us to wield the—pen. Let him, with his brave Highlanders, make the enemies of Britain feel the edge of his claymore; and there will be found an abundance of bards to celebrate his exploits and record his fame: but let him not indulge the ambition of figuring in the world as an author, nor even as a politician. His gallantry in the plains of Indostan has acquired him glory: but we cannot say that he has derived much from his *Noctes Tippoo-Saibane*, nor from his literary performance now under consideration.

The main object of this pamphlet is to shew that, whatever grounds the continental governments may have for apprehending danger from the establishment of a republic in France, England can have none; that, therefore, she can have no interest in prosecuting a war which, with respect to her, has either no rational object, or such as it is scarcely possible for her to attain. Here he not improperly observes that, though we have nothing to fear from a French republic, we have much to dread from expensive wars; which, he says, have a natural tendency to produce revolutions; the remote, if not the immediate, causes of which are to be found in oppression and taxation. Former writers had taught us to believe that the corruptions, which had crept into the church, having been combated by the pure doctrine of Christ extracted from the sacred writings, the reformation in religion was produced by the collision: but Col. M. denies this, and assigns another cause, certainly not so honourable to the reformers, as it would make them appear much more solicitous about their money than the purity of faith. He thus expresses himself, page 22.

‘After the most attentive perusal of history, and a considerable degree of reflection, I can discern no cause of revolutions, but oppression and taxation; disputes about thrones are not revolutions. Nothing can be dignified by that name, but a change or improvement of the constitution by the will of the people. Religion, it may be said, has operated this effect; but let it be remembered, that it was not the licentiousness and abominable vices of the clergy, it was not the severity of the character or the purity of the doctrines of Luther, it was not the wit and sarcasm of Erasmus, nor the mild reason of Melancthon, that overset the papal tyranny; it was the exorbitant exactions of Leo the Tenth by the sale of indulgences, and other modes of ecclesiastical greediness.’

Col. M. considers the different possible terminations of the present war; and, after having enumerated three, he very gravely tells us that the first of them, viz. ‘that the French may be completely subdued, an absolute monarchy forced upon them; their nobility and clergy

clergy restored, and their finest provinces dismembered in favour of Austria,' is impossible; or, which amounts to the same thing, he says that 'he sincerely thinks that no man in this country believes in the possibility of such an event.'—This possible impossible termination of the war an English understanding may not be able to comprehend: an Irish commentator might possibly render it intelligible; he might say that it was borrowed from the idiom of his country; and might shew, on the authority of a very intelligent and accurate historian, Sir Calkagh O'Brallaghan, that the Irish, having peopled the north of Scotland with their own hands, had there planted their own language, which had descended to the present member for Invernesshire, through a long line of chieftains much more famed for hardy and generous actions than for deep reflection.

In page 17, our author is guilty of a misnomer; for, speaking of the Dutch, he calls them the inhabitants of 'the United States.' Now this denomination is diplomatically appropriated to the government of the late British colonies in North America; and the Dutch confederacy is known by the name of the *United Provinces*.

It appears to us rather singular that a British senator should be alarmed, as Col. Macleod seems to be, lest Austria should be able to recover those fine provinces from France which Great Britain endeavoured, at the expence of millions, first to prevent from falling into the hands of the French, and afterward to wrest from them, and restore to their former owner. The aggrandizement of France under any form of government cannot be attended with advantage to this country; and the restoration of Flanders, Lorraine, and Alsace, to Austria, would probably not reduce the French force too low, nor raise the Austrian too high, for the safety of the balance of power in Europe.

As to the Halcyon days of peace and prosperity, which the Colonel thinks France will enjoy after the war, when relieved from the expence of a court, and possessing a cheap government, we fear that very many years must elapse before those days arrive, though hostilities should cease to-morrow; in the immense emission of her paper-money alone are the seeds of long contests and heavy burdens; so that we think the Colonel's fears of seeing the wealth and population of France renovated, by an influx from the territories of her neighbours, are not likely to be speedily realized. It is by this kind of a drain of our riches and people that he imagines France may conquer us; and as to the idea of a conquest by force, the confidence which he has in the native courage of Britons, of which we are sure he possesses an ample portion, makes him treat it with manly indignation.

Art. 23. *A View of the relative Situation of Great Britain and the United States of America.* By a Merchant. 8vo. 1s. Debrett, &c. 1794.

Great apprehensions have lately been entertained by the lovers of peace, and the well-wishers to the commercial interests of this country, that the harmony between Great Britain and America has been, and perhaps still continues, in imminent danger of a fatal interruption. The causes of this danger are well explained by the intelligent and judicious author of this tract; and his representation may justly be considered

considered as furnishing a seasonable hint to our government: the wisdom, moderation, and equity of which, it is hoped, will prevent our losing the most valuable of our remaining commercial connexions. We say the *most valuable*, taking into the estimate the present advantages resulting from the friendly intercourse subsisting between the two countries, with the prospect of an increase of those advantages, in favour of our posterity, to an extent far beyond what we may even have imagined: all of which, by rash measures on either side, may, in the opinion of this writer, (who seems to argue on good, solid, mercantile premises,) not only be *lost* to us, but be *gained* by those whom we now consider as our formidable enemies, and who may hereafter prove our successful rivals.

Art. 24. *Thoughts on Civil Government*; addressed to the disfranchised Citizens of Sheffield. By Henry Yorke. Small 8vo. 6d. Eaton. 1794.

We wish that we could speak as highly of the discretion as of the abilities of Mr. Y.—When he pleads the cause of the people; when he asserts their just pretensions to a full share of the advantages of the constitution; when he condemns disfranchisement for difference in religious opinions, and contends for the extension of the favours as well as the burdens of the state to every description of men without regard to their religion; when he arraigns at the bar of the public the abuses of different establishments whether civil or ecclesiastical; and when he argues for the melioration of the condition of the poor; our hearts and minds go with him, and we pour out fervent wishes for his success in a cause which may truly be called the cause of all mankind:—but, when we find that, not satisfied with lashing the vices of the clergy, he proceeds to what appears to us a direct attack on religion itself, we feel the most sincere regret that superior talents should be thus employed. Man cannot, in our opinion, afford to part with religion, (we speak not of its various forms, but of its essence;) it is equally necessary to every rank in life; it is the poor man's pillow, the rich man's couch; it teaches each to bear with patience and resignation the ills that attend their respective stations,—and what station in life is exempt from ills? It is man's greatest comfort; is there humanity in attempting to deprive him of it? We lament that men of abilities should carry the admiration of the French so far as to blame them in *nothing*, and think them right in *every* thing. Surely liberty and religion are by no means incompatible; both may thrive, both may flourish in the same region. We speak not of external religion which receives support from civil magistrates, but of that which may exist without their countenance; and which consists in a sense of the existence of a supreme Being, of the immortality of the soul, of responsibility in another world for acts done in this, and of a thorough conviction that benevolence and beneficence to each other are duties imposed on men by their Creator. Can the situation of mankind be bettered by destroying, or even by weakening, this sense? and is it not in danger of being weakened, when this principle is inculcated, that a man may live in a state of society, and practise those things which religion calls virtues, without believing in the existence of a future state or of a God? If an individual were taken up and prosecuted, not for
any

any act done by him, but merely for being a deist or an atheist, we would not hesitate to give the prosecution its true name, and call it *persecution*:—but we would not, when no proceeding was pending nor in agitation, think it wise to undertake the defence either of deism or atheism, and contend *à priori* that they were in their nature harmless, nor ‘that it was a *vulgar error* that an atheist cannot be under the obligation of conscience.’ Of speculative opinions that had not manifested themselves by open acts against the peace of society, we should certainly think it the duty of a legislature to take no notice: but we should not deem it prudent to facilitate the growth of deism and atheism, nor to preach up, to mankind that individuals, who reject all belief in the existence of a God and of a future state, are capable of being as good members of society as those who, to the obligations which their own feelings would tell them had been imposed on them by Nature herself, add others founded in a responsibility not only to the laws of man, but to those of a supreme Being whose eye no action, however secret, can escape; and whose justice, seconded by almighty power, must deal out punishments on delinquents, as well as rewards on the meritorious. If the author thinks it right to imitate the French even in their departure from sound policy and reason, let him not deem it unworthy of him to imitate them also in their return to the path of discretion. They tried the experiment of founding a government on the abolition not merely of religious establishments, which no one can prove to be necessary to a state, but of religion itself, and of a belief even in the existence of a God. The attempt had nearly overturned the republic; and Robespierre now finds it necessary to reproach the memory of Danton, Chabot, and their associates, and to charge them with impiety and sacrilege in presuming to withdraw their fellow-citizens from the worship of the supreme Being. Every man ought to be left as free as air in the choice of his religion, and should be suffered, without the smallest diminution of his civil rights, to adopt *any* religious creed which his judgment teaches him to consider as the best, and which does not interfere with the peace and happiness of the community: but at the same time we do not hesitate to give it as our opinion that it is desirable that he should profess *some* religion, and that whoever does profess one is likely to be a better member of society than the man who does not. Honour and honesty, we are ready to admit, *may* exist independently of religion: but surely we have an additional pledge for their inflexibility, in the belief of an omnipresent all-seeing Creator, and of a responsibility hereafter for every departure from these virtues. The mariners might well be charged with folly who, finding their ship riding in a gale of wind with two anchors, should slip one of their cables, merely to shew that the vessel *might* weather the storm with a single anchor. For our part, we are for having as many strings to our bow as we can get; and we trust that wise legislators will always think that when there is a question of preserving the tranquillity of millions, two pledges for the public safety are better than one.

Art. 25. *Jordan's Parliamentary Journal*, for the Year 1794. Being an accurate and impartial History of the Debates and Proceedings of both Houses of Parliament, from the Opening of the Session,

sion, Jan. 21. Including all the Motions, Questions, Resolutions, Protests, Treaties, and Papers of every Kind. Vol. I. 8vo. 7s. half bound. Jordan, &c.

This useful work is published in weekly numbers at 6d. each. The pages which compose the present volume are replete with matter of the highest consequence; as there never was a session productive of more interesting and more important objects of attention; among which we may mention the debates on the introduction of foreign troops into this kingdom, the slave-trade, the cases of *Muir* and *Palmer*, the Scotch law, Lord Lansdowne's motion for peace, that of Lord Stanhope for the acknowledgement of the French republic, copies of the treaties with foreign powers, the trial of Mr. Hastings; and many other great questions.

It is justly remarked, by the editor, that 'in the present moment the attention of mankind is directed to the *debates* and *proceedings* of the *British Parliament*. The judgment not only of this country, but the sentiments and measures of other countries, will be formed and regulated by the conduct of the British senate. A correct and early knowledge of these proceedings is, therefore, at this period, more peculiarly important than at any former time whatever.'

Art. 26. *A Glimpse through the Gloom*, in a candid Discussion of the Policy of Peace, and an impartial Review of the Prospect before us, with a Glance at the Marquis of Lansdowne's late Speech and Motion. 8vo. pp. 95. 2s. 6d. Owen. 1794.

We scarcely know what to make of this writer; he certainly possesses great power of language; his reasoning is generally strong, his imagination is lively, his principles are liberal, and his love for liberty is unequivocal: on the other hand, he eludes our grasp, like quicksilver; he is constantly running from side to side, and nearly baffles every effort to fix him: we find him now attacking, now defending, the same cause or party; and, in his ardour for battle, when he has prostrated all his foes, he wars even on himself,—routing by turns his own favourite arguments. He admits the present war to have been justifiable in the outset, and to have been demanded by the people in an unequivocal *associated* voice, but still he seems to insinuate that the threats of France to extend her system, subversive of all systems, over the face of the earth, might have been considered in the light only of a gasconade;—and not a few have expressed the same idea. 'In France (he says,) every bond that binds society is burst asunder: every softer claim of love or nature is dissolved; the Convention bellowed its thanks and plaudits to the son, who rejoiced in the ignominious death of his father, the murderer of a parent's fame, the parricide of his memory. This is a stab into the very vitals of that *nature* they alone affect to revere; it is insult to the brute to compare it, with such horrid miscreants; the bear loves, licks, and forms its young, and has that love returned; but *bears*, as Mr. Burke says, are not *philosophers*.'

After this frightful picture, the author turns short, and charges on the war all the horrors that have disgraced France.

If the system, against which the powers of Europe rose in arms, were such as the author describes it, 'subversive of all systems,' the war on their part was not only justifiable but necessary to their own security; and

and it would be an act of injustice to place to the account of such a war the murderous excesses of France. It is for him to reconcile these two extraordinary propositions:—I. France provoked the war by adopting a system subversive of all systems, and by endeavouring to impose it on Europe. II. The powers thus forced into the field in defence of their respective governments are responsible for the murders committed by the French, who have been driven to madness by a war of which they themselves were the authors.

Be it here understood that we are not giving our opinion of the war, but pointing out what we apprehend to be inconsistencies in the opinion which the author delivers.

Speaking of the death of the king, he calls it 'a most foul murder of the mildest of a mild race:' but, in his good nature, he is not disposed to impute this crime wholly to the French. Here, again, he makes the war a scape goat, and heaps on its head this foul deed. 'Let us ask ourselves, (says he,) if the war that thunders at all their gates, is not in a degree the source of these horrors? Has it not hastened, has it not probably *caused*, the murder of Louis and Antoinette, of the twenty-one deputies, and of the multitudes less known to fame?'

It cannot, however, be fairly said that the *English* war either hastened or caused the death of the king; for the unhappy monarch was executed *before* we broke out with France: nay there are many who think it was that event which roused the people of England, and made them call for war. If this opinion be well founded, the murder of the king will stand, with respect to *our* war, in the relation of cause to effect; so that, instead of having hastened or caused his death, we may be said to have been roused by the event to have declared war against his murderers.

This is a ground on which the war is certainly least defensible; for it does not become us to turn knights-errant, and spill our own blood for the purpose of purging the earth of murderers and oppressors. It is true, in point of chronology, that the death of the king preceded the war; that it was after the news of that event arrived that Mons. Chauvelin was informed he could no longer be recognized here in a public character; and that thus the diplomatic communication between the two countries was interrupted.

The author tells us that such persons as Danton and Robespierre, and their 'bloody faction, in times of uproar less universal, might not have forced their way to uncontrolled power; such infernal spirits ride only in the very whirlwind, and in the fury of the storm; the people in a cooler moment might have shuddered at a system so mercilefs and sanguinary.'—Here again the powers at war are made accountable for the enormities of this bloody faction. Might not one imagine that the author was of opinion that, if left to themselves, and not goaded by war and its consequent distresses, the French would soon settle into an orderly and humane people, and shudder at barbarity? Indeed he intimates as much, in plain terms; and yet he soon after forgets himself; for, in page 15, he says, 'Leave these wild beasts to themselves, and they may hunt each other down: blood will have blood; and when you no longer concentrate their force and attention against a foreign object, they may rush on each other's'

other's throats, and do your work *gratis*, till sunk, exhausted and expiring, they may fly for refuge to the constitution they have disdained, or the monarchy they have subverted.'

Having descanted for some time on the origin and object of the war, the author next adverts to the manner in which it ought to be conducted. In his opinions on this head we find him at variance with those who most determinedly oppose the war. Mr. Fox says "what business have we for an army in Flanders? Why should we exert ourselves there for the purpose of making conquests for the house of Austria? Let us look for some indemnification for ourselves; let us turn our eyes to the French colonies in the West Indies; conquests made there will be for our own advantage; on the continent they will be for that of our allies." A quite contrary system is proposed by our author, who says, 'Away, at all rates, with foreign colonial conquests: if our object be to bring France to reason, France is only vulnerable in France.' Yet, lest ministers should adopt his advice, he afterward says, 'What prodigious force will it not demand to shake France to the centre? The storehouse of Europe will be exhausted.—In a country of 25,000,000 of inhabitants (where the people rise in a mass) standing armies must *every way* fly before them.' This is a strange mode of proving that a nation is vulnerable.

He says, 'I am not of the desponding cast; *I will not despair of the commonwealth*;' but it would seem as if it were his object to make every other man despair of it; for what eye could perceive a ray of light, or even the faintest '*glimpse through the gloom*;' or what breast could dare to entertain a hope that British independence could maintain itself; if it were really true that France possessed at this moment a circulation of 90 millions sterling in specie, and had 40 millions sterling in her exchequer, either in cash or bullion, exclusively of a vast revenue? Such funds for a war, with her immense population, would render her truly formidable not merely to us, but to all Europe! and it would be the interest of all the surrounding nations to confederate, not against the liberty, but against the exorbitant power, of a state, equal to a rapid conquest of each of them separately.

The writer, in another place, takes on him the office of Chancellor of the Exchequer, and proposes ways and means for providing for the exigencies of the state, without any new burdens on the bulk of the people. He estimates the poor's rates at *three millions*; and he thinks that this immense fund might be so managed, that the public might, on the one hand, come in for a share of it, and the poor receive, on the other, more effectual benefit and relief, and more humane attention, than they experience at present.—We are far from thinking the author wrong in this point; we believe that great abuses exist in the management of the produce of the poor's rates; and that regulations might be adopted on that head, highly advantageous both to the poor and to the public.

In his capacity of Chancellor of the Exchequer, our author suggests the propriety of taxing the possessions of the church; for which the clergy, in the excess of their patriotism, will, no doubt, publicly

thank him: nay, *possibly*, they may be beforehand with the state, and stand forward with an offer of a *don gratuit*, and express their concern that they have nothing better to give to the nation than some of the superfluous dross of this world, which they consider as the mammon of unrighteousness.

One of his plans would undoubtedly produce the most fixed and certain revenue, but there will scarcely be found a minister bold enough to adopt it; and that is, to tax *monied men*, and particularly *stockholders*. He feels that this is a delicate subject, and he proposes his tax with this proviso, that it may be 'imposed without affecting public credit.'

Sir Robert Walpole, who well knew mankind, said that he could do what he pleased with the country gentlemen, and tax them almost to any amount; the landed interest he described as the sheep, that suffers itself to be shorn of his whole fleece without the least noise: but the monied interest he likened to the boar, which, if but a single bristle be pulled from its back, makes the whole parish ring. The same ideas of these two classes of men have been entertained by all Sir Robert's successors in office: and the monied men and stockholders, as such, have hitherto escaped taxation. An income arising from the funds has many advantages over one of equal nominal value arising from lands; it is not chargeable with land tax, tithes, poor's rates, parochial lays, county rates, nor the expence of surveys and rewardship. It might appear reasonable that it should be subjected to some charge for the public use: but then a wise minister will well consider whether the state might not lose more in times of loans, if the funds were to be taxed, than it could gain by the produce of a tax on them. The result of that consideration ought alone to decide whether it would be proper to enact that the interest on the public debt should be taxable property. Such a measure, we are, however, inclined to think, would appear to the greatest part of mankind as bordering very close on bankruptcy.

Peers of antient lineage, judges, and lawyers, come in for their share of the author's severity; nay the law itself, particularly that part of it which relates to imprisonment for debt, does not escape his lash: his observations on these heads are forcible, humane, and just.

In the course of this author's reasoning, we perceive great powers of argument and eloquence: but we must confess, with whatever regret we may do it, that a vein of inconsistency runs through the whole work, and forms its general characteristic: of this we have already given some instances, and we could add more, were not the article already extended to a sufficient length.

Art. 27. *Considerations on the Causes and alarming Consequences of the present War, and the Necessity of an immediate Peace.* By a Graduate of the University of Cambridge. 8vo. pp. 151. 3s. Jordan. 1794.

The general purport of this work sufficiently appears from the title-page. The author thinks that the war ought not to have been undertaken, and that it cannot be too speedily terminated. He considers the situation and resources of this country; and the result of his observations is that she cannot prosecute hostilities for any length of time

time without ruin to her trade and manufactures, which, being scarcely able to exist under the present burden of taxes, must, he thinks, absolutely sink under any addition to the weight. He next surveys the resources of France, and he finds them to be such as to destroy all hope which might be entertained by England that they must soon be exhausted. Seeing, therefore; on the one hand, no prospect of success to reward our perseverance in the war, while on the other the symptoms of approaching ruin to ourselves stare him in the face, he is for recognizing the French republic, and for putting an end to the present contest by an immediate treaty. He adduces many arguments to prove that we might treat with France with as much security in her republican as in her monarchical form, and with as little danger of seeing the engagements, into which we might enter with her, violated on her part.

Of the manner in which the author has executed his design, we must speak in terms of commendation. Both as a writer and a reasoner he certainly may be considered as an ornament to the learned seminary of which he calls himself a member. In some parts, however, of his pamphlet, he has left himself open to attack, and has neglected to entrench himself so strongly behind argument as might have been expected. He tells us that France earnestly wished to avoid a war with us; and hence he would infer that it was our fault that a rupture with that country took place. Now it strikes us that, though the fact should be conceded to him, the inference which he draws from it would not fairly follow. The motive from which an action springs ought never to be overlooked. If France wished for peace with us, that she might be better able to defend herself against the Austrians and Prussians, and, having repelled their attacks, to sit down quietly and settle her own internal government, the part which we took in joining the confederacy against her cannot be sufficiently condemned and deplored: but, if her motive in telling us that she ardently wished to continue on good terms with us was merely to lull us into a state of false security, and to procure our forbearance while she should be employed in over-running Flanders, Holland, Germany, and Italy, and, by *offensive* operations, adding province after province to her own territory, already so extensive and formidable, and putting herself in a condition to attack England at a time when the latter should not be able to find a single ally to support her,—in such a case, surely it could not be imputed to us as a fault that we joined other powers in attempting to set bounds to the ambition of France, before such an attempt should be rendered nugatory by the destruction of those states whose co-operation alone could afford us any hope of success. We are of opinion, therefore, that our author, to have armed himself at all points, ought to have stated reasons to shew that it was not from any sinister motive that France wished to avoid a rupture with us. Had he undertaken such a task, we believe that he would have found it extremely arduous. France, it is true, in her first assembly, solemnly renounced for ever all idea of *offensive* wars, or wars of conquest and ambition:—but how did she adhere to that noble renunciation? She seized on Avignon, and justified the measure by a principle still more dangerous to society and to the

security of property than the seizure itself was unjust. In Savoy, she persuaded the people, who lay at the mercy of her army, to vote for an incorporation with the French republic, and accordingly Savoy was declared an 84th department. In the Netherlands, and in the principality of Liege, the same system of aggrandizement was pursued; and by means which evidently shewed that what was called the free voice of the country was uttered partly in obedience to the order of commissioners, who had 100,000 men to enforce it; and partly in consequence of sums of money lavished on the lower orders of the people, who were thus made to sell and transfer to France the right of seizing and appropriating to her own use the immense treasures and possessions of the Flemish churches. We would ask whether England, supposing that she had no subsisting treaties with any power on the continent, ought to stand by, an inactive spectatrix of such accessions of strength to France; who, even without them, was but too formidable to her neighbours. Should the French, after having humbled or perhaps destroyed the power of Austria and Prussia, and pushed her conquests, no matter by what name or title acquired, on one side as far as Naples, and on the other as far as the German ocean, take it into their heads to turn their whole force against England, might it not be said that her inaction and want of foresight were well rewarded, and that, were she reduced to the condition of a French province, she could only blame herself for such a calamity?

In another part of his work, we think, the author is not invulnerable; for, instead of the armour of sound argument adapted to the kind of warfare in which he is engaged, he covers himself only with the thin and weak shield of common place. He describes the calamities of war, and its fatal effects on trade, manufactures, population, and the price of the necessaries of life; and he describes all this in colours as just as they are glowing:—but the misfortune is, that, in this case, he proves too much, and consequently he defeats his own purpose. The same arguments might be used not merely against *this*, but against *any* war; for none can be carried on without extraordinary expence, to be defrayed by loans, the interest on which cannot be paid without new taxes; thus the national debt must be increased, and the burdens of the poor, already nearly intolerable, made completely so, to the ruin of the country. Would it be fair to infer from this, that we must therefore not engage in *any* war, however just, however necessary? Certainly not; and yet there is this in common between the most just and the most unjust, the most successful and the most disastrous, war, that the one as well as the other bends still lower the backs which are loaded with the national debt. We conceive it would not be sound policy to tell the world that, should we be insulted or injured ever so grievously, we have no alternative but patiently to submit to the insult, or ruin ourselves in resenting it. There is another consideration: we are a commercial people; and our greatness depends on the exportation of our manufactures, and the extent of our trade and navigation. What would be the injury which we might sustain in all these, if the other powers of Europe, irritated at our refusal to co-operate with them in setting bounds to the ambition

bition of France, should, even for a short period, shut us out from the markets of Germany, Spain, and Italy? This to us appears a serious consideration. Every question has two sides: we are sorry that our author has considered only one side of this. Had he attended equally to both, and given his opinion on each, he probably would have obviated or silenced our objections, which we urge rather as doubts, than as objections that we are prepared to defend and maintain.

We have one suggestion more to offer, and with it we will dismiss the subject. This author sees the dangers to which the prosecution of the war may expose the country, and he wishes to avert them by a timely peace. We see them also, and we are not free from alarm while we contemplate them: but is it clear that peace will be unattended with dangers? If the present confederacy should be dissolved, and the French republic recognized, who will venture to say that the British constitution will survive the peace ten years? Will it not be the interest of that republic to put down monarchy wherever she can? If it be her interest, is it likely that she will want inclination to pursue it? If she have the inclination, who can say that she will not possess the means; or that any one state will be able singly to resist a power which confederated Europe shall have found superior to its combined exertions? This is an awful subject: it calls for the serious consideration of every true patriot; and it ought to be carefully weighed by every member of the legislature, who, at the opening of the next session of parliament, should hostilities not have ceased before that period, will find himself required to decide the important question, Which would be the less dangerous measure to the British constitution, a vigorous prosecution of the war, or a speedy termination of it by a peace?—A question which, we think, the author of the pamphlet before us is extremely well qualified to discuss.

Art. 28. Constitution of the Athenians; containing curious and interesting Details of the Methods adopted by that ancient People to preserve a Spirit of Democracy in their Commonwealth; and exhibiting a striking Contrast between the Blessings of a limited Monarchy, and the hideous Doctrines of fanatical Republicans. Translated from the Greek of Xenophon, with a Preface and Notes, by James Morris. 8vo. pp. 60. 1s. 6d. Owen. 1794.

Mr. M.'s preface takes notice of the doctrine, "that the sovereignty belongs essentially to the people; that they never have lost the unalienable right of exercising it themselves, and that all authority should continually rest submissive to their supreme will;" and he employs a very curious method to combat it; he says that those, who pretend to have discovered this doctrine of late, are much mistaken; for that, so far from being novel, it was understood and asserted 500 years before the Christian æra, by the Athenians, who made it the basis of their government.

This surely is giving to it a strong support, by shewing that it is sanctioned by very remote antiquity, and by a people who inhabited a country at that time the most civilized and enlightened in the world. Mr. M. however, did not intend that it should derive any strength from the authority of ages; on the contrary, he avails himself of the

weight of Xenophon's name, to prove that a democratic government however early it might have found an establishment in the world, is by no means calculated to promote a due regard to public faith, the encouragement of virtue, an upright and impartial administration of justice, nor the dominion of wisdom and sound policy. It must be admitted that the arguments, which the apologist of the Athenian constitution is made to use, are not likely to prove serviceable to the cause of democracy, nor to make men of reflection enamoured of republicanism: on the contrary, they afford an antidote to the doctrine that a government, exercised by the multitude, is the only one which can be called legitimate, or formed for the happiness of the people, and the peace of society.

Considering this work merely as a *political* production, we enter not into a discussion of a variety of critical questions which might be stated with respect to it, because they would lead to a length of literary and chronological criticism, in which we cannot at present indulge; for this reason, we do not discuss Mr. M.'s assertion that Xenophon was the author of this apology for the Athenian constitution, that he composed it during the Peloponnesian war, therefore before his banishment, and that consequently he was not influenced by resentment, nor by any thing that could shake the love which he was known sincerely to entertain for his country.

This assertion being once admitted in its full extent, it would follow that we have the authority of a celebrated historian, soldier, and statesman, in the person of Xenophon, to shew that a purely democratic government cannot maintain itself without occasionally sacrificing the wise, the virtuous, and the rich, to the caprice of the multitude; and without pursuing systems equally subversive of national faith and sound policy. Our readers will decide what degree of weight the name of Xenophon should be allowed to carry with it on this subject.

Mr. M. has illustrated the opinions of his author with judicious notes; a specimen of which we wished to lay before our readers, but are prevented by the necessary limits of our *political department*;—already, we fear, transgressed by the preceding articles.

AFFAIRS OF FRANCE.

Art. 29. *Proceedings in the National Convention of Paris; and other authentic Documents respecting Religion in France.* 8vo. pp. 35. 1s. Debrett. 1794.

The following introduction will shew the scope and object of this publication:

‘ Much difference of opinion, it is well known, has arisen both in parliament and out of doors, respecting the sentiments of the French government and the French nation in matters of religion. Some think that they are atheists; some that they are only deists; and others again contend that they have merely cast off the gross superstitions of their former religion; that all the impieties and blasphemies we hear of are nothing more than the extravagancies of a few wild hot-headed individuals (such as are to be met with in all large bodies of men) and that they are entirely disapproved and reprobated by the greater and better parts of all ranks of men among them. In order to clear up
these

these doubts, and decide, if possible, this very interesting question, it was thought that the best and fairest way would be to collect together in a short compass the most material decrees, speeches, letters, &c. produced in the National Convention, the municipalities and other public meetings; and recorded in the most authentic publications of the day. This has been done with as much impartiality as possible, and the result is here submitted without any comment or observation to the judgment of the public.

This pamphlet consists of speeches delivered in the Convention, and other articles translated from the Paris papers, which, being suffered to be published at all, may be said to be published under the authority of that assembly. We wish it were in our power to dispute the authenticity of these articles: but that not being the case, we turn from them with disgust and horror, because, with the weight of great authority, they inculcate principles injurious to civil society, and to the comfort and happiness of mankind. The Convention, however, after having countenanced open avowals of atheism, has seen the absurdity of its conduct, and has manifested its repentance and recantation by a decree which recognizes the Divinity, and enjoins the people to pay due worship to their Maker.

AFFAIRS OF IRELAND.

Art. 30. *Society of United Irishmen of Dublin.* Established Nov. 9. 1791.

A duodecimo volume of 207 pages, bearing the above title, was printed in Dublin in the course of the present year, and contains a great variety of resolutions and addresses published by that society, together with the arguments of counsel and the decisions of the courts, in the actions brought by James Napper Tandy, Esq. against the Lord Lieutenant of Ireland, in consequence of a proclamation issued by his Excellency at the desire of the House of Commons for apprehending Mr. Tandy, who had escaped from the custody of their serjeant, and under the authority of which he was again arrested; and also against the Lord Chancellor, the Speaker of the House of Commons, and the Attorney General, who, in their capacity of Privy Counsellors, had signed the said proclamation. As this society of United Irishmen has excited so much attention, one of its members (Mr. Archibald Hamilton Rowan) having been sentenced to imprisonment for having, as secretary, signed and published an address to the volunteers of Ireland to take up arms, and been since charged with high treason; and two others of them, the Hon. Simon Butler and Mr. Oliver Bond, having been committed to prison by the Irish House of Lords; our readers may wish to be made acquainted with the principles and views of this body of men; and the more so as government has lately deemed it a measure of necessary security to disperse their Society, and to seize their books. We cannot pretend to ascertain precisely what were their views, for they have been variously represented; the enemies to reform, and to the French revolution, describing them as treasonable; while they themselves disclaimed every intention which the truest patriot might not fairly avow in the face of his country. The former charge the society with having planned a system, the object of which was to break the connection between Great Britain and Ireland, and

to erect, on the ruins of the Irish monarchy and constitution, a republic, on the model of that which now exists in France. The members of the society declare that this charge is groundless and malicious, and is urged solely for the purpose of bringing odium on men who have nothing more in view than the perfection of the British constitution, and the consequent happiness of the people. Should we be required to offer an opinion on the subject, we should feel ourselves disposed not to give too much credit to either side; for the enemies to reform and to the French revolution are certainly capable of imputing bad motives to every one who, at this season, ventures to talk of reforming the representation of the people in parliament; on the other hand, we confess that the views of the society in question appear to us to be, at best, equivocal. Some of the means, however, which they employed, *might* certainly be used for the very best purposes: but it is equally true that they might be made subservient to the worst. To explain this seeming paradox, we must observe that the political situation of Ireland was perhaps the only one of its kind in the universe. In England, the great bulk of the people profess the religion established by law; and those who are shut out from some of the advantages of the state form an inconsiderable minority of the nation: yet even here it is thought unjust that the majority should, under the ridiculous idea of danger to the state from (comparatively speaking) a handful of individuals, disfranchise the latter, and put them on a much worse footing than the most worthless of their fellow-subjects of the establishment. In Ireland, the case was precisely the reverse, and the injustice, consequently, was the more glaring: for there a small minority of the people had ventured to disfranchise the great body of the nation, and to reduce three-fourths of the inhabitants of that country to a state of the most abject slavery, not only shutting them out from every office civil and military, but taking from them their most valuable right, that of having a share in framing the laws by which they were to be taxed and governed. The whole population of Ireland is thought to amount to *four millions*, divided into two distinct classes of protestants and catholics; the latter being to the former at least as *three to one*. The protestants themselves are subdivided into those of the establishment and the dissenters; and their numbers are pretty nearly equal. On the division of these three bodies was founded the government of Ireland, or rather the dominion of England over Ireland; and thus a system the most unnatural prevailed; for the strength of the executive power arose not from the united hearts and affections of the people, but from their divisions, their discord, their fears, and their jealousies. Those who were impatient of the yoke of the British parliament saw that they could never hope to shake it off, unless an union of interests was formed among the Irish of every religious persuasion. The foundation of such an union was accordingly laid about fourteen years ago; and the consequence was, as might have been expected, that the British parliament solemnly renounced all right to legislate for Ireland; which, from that moment, rose from provincial insignificance to Imperial independence. The catholics on that occasion gave their countenance and support to the efforts of their protestant countrymen, without making any stipulation in their

own favour: but it was generally understood that, a new order of things having sprung up, it was morally impossible that the condition of the catholics should continue to be the same; the necessity of their emancipation, and of their restoration to the rights of freemen, was felt by all the thinking part of the community. Those, however, who, to the perversion of the principles of the British constitution, had long enjoyed the monopoly of political power, being aware that they must share it with the catholics, if this emancipation should take place, moved every engine to oppose it; and to this end almost all the grand juries and corporations of Ireland published resolutions, calculated to encourage a resistance to the claims of the catholics, and to deter the latter from urging them to parliament. The society of United Irishmen stood forward on this occasion. They saw that, as Ireland had been sunk by disunion, so nothing but union could raise her to importance; and therefore they strongly recommended it to the different religious descriptions of men to forget their party interests, and to sink the catholic, the protestant, and the presbyterian interest, for the purpose of giving birth to another, which unfortunately, they said, had never been regarded in Ireland,—an *Irish* interest. This proceeding, locally considered, was right: but it may well be questioned whether, its end being attained, the separation of England and Ireland might not be the consequence. The emancipation of the catholics was avowedly only a link in the chain of the society's measures; a part only of their system of parliamentary reform. By excluding all but popular influence, they would make the parliament of Ireland speak only the sentiments of Ireland; and thus English superintendence and interference in any degree might be eventually resisted and annihilated. English support had hitherto been necessary to the ruling party in that kingdom, because it was the minority: but, in case the government should be founded on the affections and good-will of the *whole* people, all descriptions of men, without discrimination of religion, being admitted to an equal participation of the benefits of the constitution and favours of the state, then it would be no longer necessary for any party to look for support out of the country; and thus, by degrees, Ireland would find herself weaned from England. If the society of United Irishmen seriously entertained a regard for the constitution, and carried their views no farther, they might unquestionably do all this without impropriety: but, on the other hand, they not only might but *must* do it, if it were their object to pull that constitution down, and to erect a republic in its stead: for, before they could succeed in such a project, they must have previously dissolved the connection between England and Ireland; as the former would certainly from interest oppose a measure of that nature. As we observed before, we cannot pretend to say that the establishment of a republic was their object: but we are warranted in saying that, if it were, they must, in policy, have pursued the very line of conduct which they appear to have laid down. English influence being withdrawn, and the right of universal suffrage, for which they have always been sticklers, being once established, the monarchy and the aristocracy could not be supposed to be able to stand their ground, but must give way to a republic on the French model.

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The action brought by them against the Lord Lieutenant gives some kind of clue to their projects. They contended, by their counsel, for they supported Mr. Tandy, who was the plaintiff, that the Lord Lieutenant, though head of the executive government, was liable to be sued at law, and ought to enter an appearance to the action, and then demur to it if he thought proper, by stating his privilege as chief governor. They were aware that he derived his authority from the Great Seal of Great Britain, which, they insisted, could not give him a legal title to the government of Ireland. The consequence, which they would draw from this, was that there was no legal Lieutenant, privy council, nor judicature, at that moment in Ireland; because nothing could confer legality on them, nor on any of them, but the great Seal of Ireland, which was not affixed to Lord Westmoreland's commission; the want of it therefore might be said to vitiate all his acts of government. When the courts of King's Bench and Exchequer stated that such would be the consequence of the doctrine set up, if it were once admitted, the counsel for the plaintiff replied that this was the fault, not of their client, but of those who could immediately cure all the defects in the Viceroy's government, by giving him a commission under the Irish Great Seal. The action, however, was quashed by the court: but we dare not hope that this act of judicial power has destroyed the principles and doctrine on which it was founded. A perusal of the publications of the society shews that it had the aid of first-rate talents; some of the addresses are really masterpieces. The Hon. Mr. Butler, who has been one of the most distinguished members, is a gentleman of great abilities, and of high rank, both by birth and profession. He is one of his Majesty's learned counsel, and either brother or uncle, we believe the latter, to the present Earl of Kilkenny, and is of a younger branch of the illustrious house of Ormond. Whether, under all the circumstances of the case, the dispersion of the society ought to be considered as a blessing or a misfortune, we must leave our readers to determine. To England, it certainly cannot be called the latter; and perhaps it may ultimately prove to be a blessing to Ireland.

MATHEMATICS.

Art. 31. *The Royal Road to Geometry, and Familiar Introduction to the Mathematics.* By Thomas Malton, Senior, 8vo. pp. 550, with Plates. 12s. Boards. Dilly. 1799.

This new edition of a work which was published some years ago, (see Rev. vol. lii. p. 359.) is considerably enlarged and improved. In its present state, it comprehends every thing that is necessary for the instruction of the learner in the theory and practice of geometry. The first containing the elements of geometry, the theory of mensuration, and a demonstration of some properties of ellipses; in the second, the author has inserted all the problems of Euclid's Elements, with a number of others selected from various writers; and an appendix on the construction of ellipses, proportional scales, and the line of chords, with problems, illustrating their use; he closes with strictures on Mr. Bradherry's Treatise of Perspective.

In the course of this work, the author has introduced a variety of notes, which swell the bulk of the volume without adding much to its intrinsic

intrinsic value. We wish that he had more constantly adhered to the object which he professes to have had in view; viz. 'the abridgment of every redundancy and the avoiding of that tedious prolixity,' which he very freely, and not without some degree of asperity, condemns in the works of other authors. In publications of this kind; which are principally designed for learners, brevity is a distinguishing excellence. We think that Mr. Malton might have been more concise without being less intelligible; and that the work would have proved more acceptable, if it had been less encumbered with occasional reflections.

THEOLOGY, &c.

Art. 32. *A Reply to the Rev. F. Randolph's "Scriptural Revision of Socinian Arguments Vindicated."* By Benjamin Hobhouse, Barrister at Law, and A. M. of Brazen-Nose College, Oxford. 8vo. pp. 147. 2s. Cadell. 1793.

The testimony which we bore to the ability of this writer, in our account of his letters to Mr. Randolph† on his "*Scriptural Revision of Socinian Arguments*," we think ourselves authorized by the present publication to confirm. After having vindicated himself, and his brethren of the Unitarian, or, as Mr. H. chuses to call it, the *Humanitarian* sect, from certain censures, which he deems severe and ill-founded, he resumes the discussion of the question concerning the person of Christ, in order to examine Mr. Randolph's comments on several passages from the ancient christian fathers, and from the scriptures. Most of these passages have already been so frequently canvassed by the writers in this controversy, that little new matter is now to be expected:—yet, to those who have interested themselves in the dispute, this writer's remarks will appear very deserving of attention, in the particular view in which they are presented to the reader, as a correction, or refutation, of Mr. R.'s explanations; and though we have ourselves little inclination to renew the discussion, in the present almost exhausted state of the controversy, we are not displeased to see it prosecuted with so much freedom; because we perfectly agree with Mr. H. in the opinion that, 'if serious and conscientious persons, who think reform necessary, in church or state, should, through timidity, remit their labours, error, both religious and civil, must enjoy perpetual empire.'

Art. 33. *Principles of Prayer and Humiliation, in a Time of National Guilt and Distress.* By a Layman. 8vo. 6d. Jordan.

This *form of prayer for the fast* contains some good principles, and is professedly written to serve the cause of true religion and peace: but we cannot give our entire approbation of it. We do not think the writer peculiarly happy in his devotional style; our principal objection arises from the freedom with which he pours out, before his Maker, heavy charges against his fellow creatures. 'Thou seest the evil leaven of malice and iniquity, the combination of corruption which prevails in the governments of the earth;—they have com-

* See Review for December 1793, p. 417.

† See Rev. vol. x, New Series, p. 236.

passed sea and land for vengeance;—they have professed thy sanctions for blood, and have carried with them, through the world, a blasphemous antidote against the reception of thy glorious name.' This is not the proper language of prayer. By whatever high authority the practice may be sanctioned, or in however just a cause it may be repeated, it ill becomes an offending mortal, when he ought to be confessing and deploring his own sins, to bring a railing accusation against his fellow creature.

TRIAL OF MR. HASTINGS.

Art. 34. *A Letter to Mr. Fox, on the Duration of the Trial of Mr. Hastings.* 8vb. pp. 88. 2s. 6d. Owen. 1794.

The length of this trial, let who will be responsible for it, has been unquestionably a grievance, not merely to Mr. Hastings, but also to the public. A delay of justice is injurious both to the accused and the accuser. By whom it has been occasioned in this case we presume not to determine; some impute it to the defendant, some to the managers, some to the house of lords, and others to the nature of the charge itself. For our own part, we think that there is some ground for imputing it to this last cause; for, from the very nature of the case, dispatch was less practicable than in any other. The present letter-writer says that the first, the great, and the most important cause of delay might be traced up 'to the late house of commons, who, from accident, and not design, I am sure, adopted a mode of voting the articles (of the impeachment) which made them so voluminous, that much time was absolutely necessary for going through even a small part of them.' We rejoice, however, that this famous trial is at last near its close, and that little more now remains but for the lords to deliberate on and to deliver their verdict. We heartily wish that this could be done before the recess of parliament: but the immense mass of evidence, which their lordships have to consider, must render it impossible for them to proceed to judgment before the next session. The author, though avowedly the friend of Mr. Hastings, expresses himself with every appearance of candor and fairness. There are some parts, however, which we were not able fully to comprehend. He states correctly that the sum gained by the East India Company by the retention for twenty-one years of the annuity of 300,000*l.* which by stipulation was to have been paid to the Great Mogul, amounted to 6,300,000*l.*; which sum, he says, ought, according to the principles of those who countenance the impeachment, to be restored to that monarch with interest: this we can understand: but we cannot conceive how the interest on it could amount, as he says it does, to 4,200,000*l.* The sum taken from the Begum of Oude, he as correctly states at 600,000*l.*: but the interest on it from Feb. 1782 he makes 1,200,000*l.* Speaking of the presents received by Mr. Hastings, and which, he says, having been applied to the use of the company, ought in justice to be restored to those who made them, if it were unjust in the company's governor to take them at all, he makes the amount 200,000*l.* and the interest on the same from the years 1780-1-2, 650,000*l.* This extravagant rate of interest astonishes us. We presume there must be some mistake in the calculation. Mentioning the case of the Nabob of Bengal, the author informs us

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that,

that, by a treaty with that prince in 1770, the company engaged to pay him 380,000*l.* a year; the directors reduced the stipend to 160,000*l.*: we presume he meant to have said, not that the allowance had been reduced to 160,000*l.*, but that a reduction to the amount of that sum was made, so that the Nabob received 220,000*l.* a year, instead of 380,000*l.* That we are right in this conjecture appears from the author's own statement in another place; for he says that, if we ought to make restitution of the sum which we should have paid to the Nabob, but which was withholden from him, it would amount in 22 years, at 160,000*l.* a year, to 3,520,000*l.*—the interest on this for the same space he rates at 2,240,000*l.* Such a rate of interest far surpasses all that even Asiatic usury could exact or expect. We are therefore inclined to think that there must be some mistake in the statement.

Art. 35. *Substance of the Speech of the Right Honourable Edmund Burke*, in the House of Commons, May 22d, 1794, in Answer to certain Observations on the Report of the Committee of Managers, representing that report to have been a Libel on the Judges. 8vo. 1s. Debrett.

The circumstance that gave rise to the speech now before us was this: A report was some time since drawn up by the committee of members appointed to manage the impeachment of Mr. Hastings, accounting for the delay that had attended the trial. A pamphlet, purporting to contain this report, was printed by Mr. Debrett, and a copy of it fell into the hands of Lord Thurlow; who is represented, in the news-paper accounts of the debate in the house of lords on the 22d of May, to have pronounced it to be "disgraceful and indecent, and such a publication as, from its reflection upon the judges of the land and many members of the house of peers, ought not to pass unpunished." Mr. Burke, noticing the report of the learned lord's speech, took an opportunity on the very next day to animadvert on it, and to clear the managers' report from this severe censure. What he said on that occasion is contained in the last ten pages of this little work, the preceding pages being merely an introduction for the purpose of elucidating the subject.

It is curious enough to see how well these two right honourables are versed in the science of *oblique* offence. The learned lord does not pretend to censure the "report of the house of commons;" for that would be a breach of privilege: but he vents all his anger on "a pamphlet published by one Debrett in Piccadilly;" which, by the way, bore for title "the Report of the Committee of Managers of the House of Commons, appointed to inspect the Lords' Journals, &c. &c." On the other hand, Mr. Burke considers himself as "not warranted in supposing the account, given in the news-papers, of Lord Thurlow's speech, to be genuine;" for, were he to consider it as such, it would be irregular in him to refer in the house of commons to what had passed in another place, unless for the purpose of grounding on it a complaint for a breach of privilege, which might possibly lead to a breach between the two houses. Both senators wished to avoid this: and therefore each contrived to give the other a rap on the knuckles by abusing what each very decently and prudently took for granted

granted was ~~not~~ the production of the other. There is little doubt that the speech now before us was sent to the press by the Right Hon. Gentleman who delivered it in parliament; it is given in the first person, and has every mark of authenticity.

L A W.

Art. 36. *Hamilton's Jurymen's Guide; or, the Englishman's Right-Containing the Antiquity, Use, Duty, and just Privileges of Juries, by the Laws of England; with necessary Instructions for Jurymen to make proper Minutes on Trials, so as to have, at one View, a clear State of the Proceedings. The Second Edition. 8vo. pp. 85. 1s. Hamilton. 1794.*

This useful tract, by Sir John Hawles, was originally published in quarto in the year 1680, and has since been frequently reprinted in a more commodious size.—The last edition that we remember to have seen was that published in 1779 by Mr. Davies, in octavo.—The merits of this work has been too long acknowledged by the public to render it necessary for us to discuss it; we have only to observe that the present edition is accompanied with a sensible preface, and some judicious notes.

Art. 37. *Observations on the Rights and Duties of Jurors, in Cases of Libel, occasioned by some late Verdicts. By a Barrister at Law. 8vo. 1s. Robinsons. 1794.*

This pamphlet is a good commentary on the statute 32 Geo. III. c. 60. intitled, “An Act to remove Doubts respecting the Functions of Juries in Cases of Libel;” and jurors are reminded in it that, whatever might have been the law formerly, they are now entitled to judge of the whole matters in issue, and are not now confined to the consideration of the simple fact of publication, and of the truth of the innuendoes, but are empowered to determine on the nature and tendency of the writing itself, and of the intention of the defendant.—Had these points been properly weighed, so inconsistent a verdict as *Guilty of publishing, but without a criminal intention*, would never have been delivered into the court.—Many judicious and sensible observations are contained in this pamphlet.

Art. 38. *A Vindication of the Conduct and Principles of the Printer of the NEWARK HERALD: An Appeal to the Justice of the People of England, on the Result of two recent and extraordinary PROSECUTIONS for Libels. By Daniel Holt, Printer of the Newark Herald. 8vo. 3s. 6d. Symonds.*

Extract from the author's prefatory address to the Public: ‘Pursued as he [D. Holt] has been by the furious, unceasing, and vindictive malice of a numerous herd of *associated* political assassins, and doomed to an almost unexampled imprisonment, by the unrelenting hand of legal severity, he throws himself on the humanity, benevolence, and candour of the British nation, as the last and only tribunal to which he can appeal, and from which he fully expects impartiality, justice, and protection.’

Mr. Holt was tried and found guilty of ‘printing and publishing two very atrocious libels; the one intitled, “An Address to the Addressers,” the other, “An Address to the Tradesmen, Mechanics, and other Inhabitants of the Town of Newark, on the Subject of a Parliamentary Reform.”’ Vide Judge Ashhurst's speech on delivering judgment,

judgment; which was in the following terms—“That for the first libel you pay a fine to the King of *fifty pounds*, and be imprisoned in his Majesty's jail of Newgate for the term of *two years*. That for the second offence you pay a further sum of *fifty pounds*, and be imprisoned in his Majesty's jail of Newgate for the further term of *two years*,” &c. &c. *FOUR YEARS!* a serious portion of a man's life!

Mr. Holt's present address to his fellow townsmen of Newark breathes the genuine spirit of political martyrdom. He thus concludes, p. 92. “The *persecutions* I have already had the honour to experience, are, and ever will be, my pride and exultation, as they have been occasioned by an attachment to that best of all causes, the cause of all mankind—*THE CAUSE OF FREEDOM!*”

In perusing the account here given of the legal proceedings, we could not but applaud the candour of the Attorney General, on the one part, and the zeal and ingenuity of Mr. Erskine on the other. Lord Kenyon also spoke with becoming liberality on the subject of anti-ministerial parties, which he by no means wished to extinguish; because, said he, “they keep ministers on their guard, in their conduct:” adding, “A great political character, who held a high situation in this country, but is now dead, used to say, that ministers were the better for being *now and then a little pepper'd and salted.*”

In Mr. H.'s Appendix, we have copies of the Duke of Richmond's famous *Letter to Col. Shorman*, and of his memorable bill for a *parliamentary reform*; also an abstract [from the New Annual Register for 1782] of Mr. Pitt's speech on the same side of that most important question; with some other pertinent extracts; all contributing to render Mr. H.'s book an entertaining miscellany.

Art. 39. *Trial of Joseph Gerrald*, Delegate from the London Corresponding Society to the British Convention, before the High Court of Justiciary at Edinburgh, March 3, 10, 13, and 14, 1794, for Sedition. Taken in Short Hand by Mr. Ramsey. 8vo. pp. 256. 4s. Eaton, &c.

We have heard of a grammarian, who once published a proposal for expunging from the English language all words of French, Latin, or Greek derivation; and for confining ourselves to the terms originating with our Saxon ancestors. To shew the practicability of his project, he attempted to translate into Gothic the current terms of religion, politics, and even science. He proposed calling the apostles *sendees*, the disciples *learners*, the bishops *oversers*, the clergy *readers*. He then took in hand the state, and was for denominating counties *shires*, parishes *ishings*, and constables *kings*, from the identity of their duty, &c.

It is exceedingly unfortunate for Mr. Gerrald and his club-mates that they should never have met with this treatise, as they appear to be victims of their fondness for French etymologies. Nothing can be more pointed than the evidence which they adduce to prove that they were requested by several persons, who consider themselves as aggrieved, to meet and discuss such real or imaginary grievances, and to state them in a specific form to the legislature; and surely such an occupation ought to be holden praise-worthy; even if it had terminated in proposals so perfectly ridiculous and impracticable as the holding of a general election every sacrament-sunday, or the bestowing of suffrage

and eligibility universally on women as well as men, in order to amuse us at St. Stephen's with a representation of the *Ekklesiastikosai* of Aristophanes. But the gentlemen of this club, or debating school, having called their toast-master, or fore-man, the *President*; having referred their bills to a *Committee of Finance*, instead of bidding the stewards pay the reckoning; and, above all, having called their meeting a *Convention*; it seems to have been inferred that, like the members of that odious Convention delegated by the people of France, they were to exercise power over the existing laws, to set at nought the authority of the civil magistrate, (an imputation which ill tallies with their mode of dispersion,) to repeal taxes on objects of popular consumption, to recommend representative government, to cashier certain hereditary distinctions, and to tolerate even atheism itself: changes which, as they have been accompanied with disorder and massacre among the profligate, irreligious, and irritable populace of Paris, must evidently also produce the same effect among the principled, religious, and phlegmatic people of Edinburgh.

It is to be hoped that the account, published in some of the papers, of the oratorical exercises of this society, will be reprinted in a single pamphlet for the information of the good people of England. Mean while it is the duty of every one to read attentively this trial, long as it is, and to endeavour at forming some opinion respecting the modes of pursuing a redress of grievances which the law ought to tolerate and to protect. America owes her present form of government to a very sober convention of persons who expressly met in order to hint specific changes in the constitution; of which convention a circumstantial account is contained in one of the libellous pamphlets of Thomas Paine*: but we shall not accuse any of our countrymen of drawing notions from so impure a source.

We have already had occasion to pay a tribute of applause to the talents of Mr. Gerrald, (vol. xiii. p. 202.) He again displays them in his defence. Had he published his scheme of a Convention as a plan of parliamentary reform, it might have been thought worthy of attentive discussion. A print of Mr. G. is prefixed.

ANTIQUITIES.

Art. 40. *Letter to the Earl of Leicester, on the recent Discovery of the Roman Cloaca or Sewer at Leicester, with some Thoughts on Jewry Wall.* By J. Throsby. 8vo. pp. 39. 1s. Nichols. 1793.

Leicester, the *Ratæ* of the antient Romans, has produced numerous fragments which testify their residence on the spot. In February 1793, a subterraneous passage was discovered, which appears to have been originally the *cloaca* or common sewer of the Roman town. The earth, which filled the part now accidentally opened, was blended with pottery of different kinds, bearing inscriptions which, though not completely intelligible at present, clearly mark their having belonged to a Roman colony. Several of these inscriptions, together with some of the utensils, are here presented in small plates, that the inquisitive and the learned may form and communicate their conjectures and their judgments. A few other discoveries were made at

* The Second Part [if we rightly recollect] of the Rights of Man—
this

this time, for which we refer to the pamphlet: but the Jewry-wall is so renowned a fragment, that it seems proper to add that Mr. Throsby, who rejects with reason the opinions of its having been a *bath*, a *temple* of Janus, &c. is confirmed in his apprehension that it is a portion of the *Janua* (or *gate*) wall of the old city. He concludes that it was a principal gate way or entrance into *Rome* from the fosse or Roman road which passes within little more than a quarter of a mile westwardly of the river. To this sentiment he now more firmly adheres, from having remarked that the tunnel or portion of the *cloaca* which, after a concealment of ages, has been recently produced to light, is made of the same kind of materials, and built on the same principles, with the *Janua*, or, as it has been long termed, the Jewry-wall. He expresses his hope that this account may excite to an examination of those parts of the sewer yet unexplored; which, whenever it is attempted, will, he trusts, be conducted not in a partial manner, but with due attention, by a settled plan, under the guidance of persons qualified for the undertaking.—Mr. Throsby's publications have recommended him to us as a man of knowledge and ingenuity, of industry and fidelity: but we wish for an improvement in his style, a deficiency in which is evident even in this little treatise.

MEDICAL, &c.

Art. 41. *A Treatise on one hundred and eighteen principal Diseases of the Eyes and Eye-lids, &c.* in which are communicated several new Discoveries relative to the Cure of Defects in Vision; with many original Prescriptions. By William Rowley, M. D. &c. 8vo. pp. 360. 6s. Boards. Wingrave, &c.

Of this new edition and amplification of a work published many years ago, it is unnecessary for us to give a particular account. We took notice of it in our 50th vol. p. 76, and we cannot profess that our opinion of it is materially altered.

Art. 42. *A Case of Hydrophobia*, commonly called Canine Madness, from the Bite of a Mad Dog, successfully treated. By Thomas Arnold, M. D. Fellow of the Royal College of Physicians, and of the Royal Medical Society of Edinburgh. 8vo. pp. 245. 4s. Boards. Dilly. 1793.

This case, the narration of which occupies the space of 164 pages, and comprehends the time of one hundred days, is in substance that of a girl, ten years of age, who, after being slightly bitten by a dog which was suspected to be mad, fell into a train of nervous symptoms, partly bodily, partly mental, commencing as early as the sixth day from the bite, and ending with perfect recovery. Of these symptoms, a dread and difficulty of swallowing fluids, especially cold water, composed a part, and these did not come on till the twenty-third day from the bite. A variety of spasmodic affections had preceded them, and continued after those symptoms were gone. How far they are to be considered as decisive of the reception of the canine virus, is a question on which the whole importance of the case must turn; for, setting that aside, the history is such an one as the experience of most practitioners would easily parallel; being nothing more than that of a strong mental impression, succeeded by a numerous train of anomalous

symptoms, some relieved by medicine, and others not, and gradually wearing away of themselves. Our learned readers need not be told that instances of what is called *spontaneous hydrophobia* are given by various medical writers; nor need it be suggested to persons of sagacity, that there is room for much delusion of the fancy, as well as for fraud and imposture, in such case. Whether, on a cool consideration of all these circumstances, a case, the commencement, cause, and termination of which were so different from those of the numerous instances of canine hydrophobia lately recorded, is to be regarded as really originating from the same source, we shall leave to the decision of those who have leisure to pay it due attention. With respect to the treatment employed, it consisted so much in a complicated repetition of a variety of remedies tried over and over again in similar cases, that, supposing it a real cure, we fear that it affords little solid instruction to the practitioner. We are told that musk seemed to have an immediate and striking effect in checking the disorder after the hydrophobia had shewn itself; and that laudanum most powerfully relieved the long-continuing and recurring spasmodic symptoms.

The subjoined observations, with respect to the history and treatment of canine madness in general, contain little or nothing that is new. Some facts, relative to the manner in which dogs are affected, communicated by Mr. Meynell, have the greatest claim to novelty.

Art. 43. *Pharmacopæia Chirurgica*; or Formulæ for the Use of Surgeons; including, among a Variety of Remedies adopted in the private Practice of the most eminent of the Profession, all the principal Formulæ of the different Hospitals. 12mo. pp. 130. 2s. 6d. Boards. Robinsons. 1793.

We can recommend this little collection as likely to be useful to the persons for whom it is intended. It may serve to compensate for the poverty of the London Dispensatory in formulæ for external application; yet we cannot but wish that the corporation of surgeons would take up the subject, and sanction with their authority a publication of the like kind.

Art. 44. *The Crime of neglecting Inoculation*. 8vo. 3d. Printed at Liverpool. Parsons, London. 1793.

Few facts appear more extraordinary than the little ground which the practice of inoculation gains among the mass of people, though its benefits have long been a matter of demonstration, and though it is fully sanctioned by the example of the higher ranks. To discover the cause of this, would be an inquiry worthy of the philosopher; while the philanthropist is well employed in endeavouring to obviate the mischievous effects. The writer of this short tract attempts to bring home to the minds of the people the *guilt* of neglecting such a means of preserving the lives of their children. He would probably have succeeded better, had he brought down his language more to the level of those whom he addresses. With regard to his hint of *coercion*, which, indeed, he proposes with manifest hesitation and doubt, we cannot hesitate in expressing the most decided disapprobation of such an idea.

NAVAL AFFAIRS.

Art. 45. *Captain Pakenham's Invention of a Substitute for a lost Rudder, and to prevent its being lost. Also a Method of restoring the Masts of Ships, when injured.* 8vo. pp. 59. 1s. 6d. Jordan. 1793.

These inventions have been already reviewed by the Society for encouraging Arts, Manufactures, and Commerce; by the Lords Commissioners of the Admiralty; by the Corporation of the Trinity-House; by the managing owners of East India shipping; and by the Society for improving Naval Architecture; who have all, without exception, declared their approbation of them in the most unqualified terms. See p. 57. of the last month's Review.

NATURAL PHILOSOPHY.

Art. 46. *On Electric Atmospheres, in which the Absurdity of the Doctrine of Positive and Negative Electricity is incontestibly proved; and the real Nature, Production, Mode of Existence, and Properties of Atmospheres in an Electric State are clearly demonstrated and fully explained. To which is prefixed a Letter addressed to Mr. Read of Knightbridge; in reply to his Remarks on the Author's former Tract on Electricity *, &c.* By E. Peart, M.D. 8vo. pp. 81. 3s. Boards. Miller. 1793.

Nothing in science remains more obscure than the real nature of positive and negative electricity. That it consists in deficiency or excess of the same fluid, we are not disposed to believe. Dr. P.'s hypothesis gives little light in this darkness. Before the subject can be fully elucidated, experiments of a very different nature from any hitherto published must, we think, be devised.—For various treatises by Dr. Peart, see Rev. N. S. vol. ii. p. 97. vol. viii. p. 172. and vol. xi. p. 296. With respect to his controversy with Mr. Read, we leave it to his readers.

POETRY.

Art. 47. *Il Paradiso Perduto di GIOVANI MILTON, Tradutto in Verso Italiano da Felice Mariottini, Con Varie Annotazioni de Commentatori Inglese, e Traduttore.* Tomo Primo. 8vo. 8s. Boards. Molini, Matthews, &c. 1794.

We formerly † announced to our readers this undertaking; and we are glad to see the work, which is carried on by subscription, in a promising train of publication. As it proceeds, it will become a proper subject for our farther attention: perhaps it will be right to wait its completion.

Art. 48. *Dukinfield Lodge, a Poem, in Two Cantos.* By W. Hampson. 4to. pp. 28. 1s. Stockdale. 1793.

On the poetry which avoids glaring defects, yet never rises above mediocrity, we have but little to remark. Though Dukinfield Lodge be the subject proposed in the title-page, the intention of the author was to write panegyrics on two of his friends and favourites. The design appears in part to be disinterested, for one of them, as Mr. Hampson informs us, is dead. In those circles, in which the

* See Review, New Series, vol. viii. p. 172.

† See Review, March, 1793, p. 356.

virtues of the persons whom he praises are known, we have no doubt that the poem will be read with pleasure.

MISCELLANEOUS.

Art. 49. *The Confessions of James Baptiste Couteau, Citizen of France*, written by himself: and translated from the original French, by Robert Jephson, Esq. Illustrated with nine Engravings. 12mo. 2 Vols. pp. 489. 8s. Boards. Debrett. 1794.

In the character of an historian, or of a biographer, no duty is so sacred as that of an invariable regard to truth. Even those more slight deviations from accuracy in the statement of facts, which, without any culpable intention on the part of the narrator, imperceptibly arise from his partialities and prejudices; and those false glosses which literary vanity often bestows on narratives merely for the sake of embellishment; are justly regarded by the philosopher as material obstructions in the way of his political and moral researches.—When, however, for any, sinister end, whether private or public, a writer with deliberate design employs his pen in disguising and aggravating facts, and in exhibiting a confused mass of figures, in which fiction and reality are confounded, the offence becomes enormous. A charge of this serious nature, in our judgment, lies against the publication now before us. In the first place, in pretending to be the confessions of Couteau, *written by himself*, the work bears on its front the stamp of falsehood; for, though the narrator boasts that, if the reader should ‘not find in his book the eloquence of the citizen of Geneva, he will find at least his sincerity,’ nothing can be more certain that no man was ever capable of drawing such a picture of himself as is here ascribed to the imaginary Couteau. If this picture be not intended as the portrait of an individual, but as a general representation of the present character of the French nation, it is evident that nothing can be more injurious than the author’s method of proceeding. Though he has urged in justification of himself, that ‘he has given a detail of much wickedness, but no exaggeration; and that his difficulty was to *invent up to the real atrocity of the nation*,’ we shall not be thought to insinuate an apology for enormities which we reprobate, when we say that, to load even infamous names with crimes that have not been proved against them, is iniquitous; and that to transfer individual guilt to national character is still more iniquitous. A farther objection, of yet greater weight, against the spirit and tendency of this work, is that, by uniformly blending narratives, unsupported by vouchers, of private actions and public proceedings, with the fictitious adventures of his hero, the author has done every thing in his power to mislead and confound the reader’s judgment, and to inflame his passions.

There is only one point of view in which this work can be at all entitled to attention. As a literary performance, it has some pretensions to merit; it may boast diversity of incident, boldness of description, and strength of language:—but even these excellencies, were they prevalent in a much greater degree than we find them, would not be sufficient to obtain a general suffrage in favour of a work which, throughout, exhibits nothing but deeds of barbarity, and images of horror.—An innocent musician, who has been robbed and

and murdered, lying stretched out in a bone house, while his murderers insult, with savage ridicule, his frantic sister leaning over the corpse;—a drunken companion at sea kicked overboard, only for the sake of getting possession of a comfortable bed:—a nightly watchman, for a wager, stabbed while he is civilly informing his murderer of the hour of the night;—a beautiful and innocent damsel, the daughter of the Russian's generous host, forcibly violated, poisoned, and thrown into a river;—are scenes with which few people would choose to have their saloons decorated in *painting*: yet such are the scenes with which this writer presumes to expect that his readers will be amused in *description*. For our part, we gladly take our leave of a performance, the perusal of which has left on our feelings one uniform impression of disgust.

Art. 50. *The Spirit of Christianity, compared with the Spirit of the Times in Great Britain.* By Gilbert Wakefield, B. A. a late Fellow of Jesus College, Cambridge. A new edition. 8vo. 1s. Kearsley. 1794.

From the close alliance which has for so many centuries subsisted between the church and the state, it might have been expected that the former would have so far transfused its holy and gentle spirit into the latter, that, long before this time, all civil governments, in countries professing Christianity, would have been so far Christianized as to reject with indignation every principle of policy, which cannot be reconciled with Christian morals; and to refrain, with conscientious circumspection, from all violation of the Christian law of universal benevolence, both in the domestic exercise of civil authority, and in their transactions with foreign nations. So little, however, has the fact corresponded to this reasonable expectation, that statesmen appear to have universally agreed to leave the Christian code behind them at Church, and to carry with them a very different one into the Cabinet. They may, perhaps, have persuaded themselves that, although Christianity is an excellent rule of private conduct, its moral maxims are too strict to be applied in the management of public affairs.

The gross inconsistency between the spirit of some modern governments and the spirit of Christianity is the evil which the writer of this pamphlet deploras, and which he, with equal zeal and ability, reproves. Both in the state, and in the church, he finds many instances of this lamentable departure from Christian principles; and he exhibits them with the courageous fidelity of a sincere professor of the gospel. He boldly inveighs against the present war, and the rigorous prosecutions of the friends of reform; he condemns, with indignation, the harsh treatment of Mr. Friend and Mr. Palmer; and he chastizes, with no very gentle hand, Mr. Fox and his adherents, 'for countenancing and supporting the vigorous prosecution of a war which they condemn.'

Art. 51. *The Life of J. P. Brissot*, Deputy from Eure and Loire, to the National Convention. Written by HIMSELF. Translated from the French. 8vo. 2s. 6d. Debrett. 1794.

There is every appearance of authenticity in this biographical tract. M. Brissot was a man of considerable talents, which were particularly manifested in his literary performances. His natural turn seems

seems to have led him chiefly to political disquisitions; on which subject he had formed vast ideas: but he was, perhaps, better fitted for speculative researches, than for the active and prompt execution of great and hazardous designs. In a word, he appears to have been better read in books than in men; and this might give the more daring and less liberal-minded Jacobins an advantage over him; which, as he would never join them, finally effected his ruin, and conducted him to the scaffold.

M. Brissot's account of his life, his writings, and his public conduct, is very interesting, and full of information with respect to the views of the different parties to which the French revolution gave birth:—but, according to this narrative, the greatest obstruction that he had to encounter in his grand career, as a public man, arose from his being possessed of too much honesty. This, possibly, was really his case; and this alone, in *that* country, and in *these* times, might be quite sufficient to work his destruction.—A print of M. Brissot is given in this *last* of his many publications.

Art. 52. *A Tour through Germany*: Containing full Directions for travelling in that interesting Country: With Observations on the State of Agriculture and Policy of the different States; very particular Descriptions of the Courts of Vienna, Berlin, Coblenz, and Mentz, with the Banks of the Rhine, the present Theatre of War. Illustrated by a Chart, with the Route coloured. 8vo. pp. 390. 6s. Boards. Kearsley.

The trade of mere *book making* ought, in our opinion, to be discountenanced by the public: it imposes a heavy tax on what cannot be referred either to the necessities, the comforts, or the luxuries of life; and which, though it swells our libraries, adds not to the stock of human knowledge. The book now under our consideration, though not destitute of merit, comes, in some measure, within this description. We are ready to admit that it is, in general, correct in its accounts of the extent, population, and commercial and political state, of the cities of Germany, as well as of the number of posts which a traveller must ride in his way from one place to another, and of the value of the different coins in the various states of the empire: but we must observe, at the same time, that we did not stand much in need of this book to become acquainted with all these circumstances, for we have already several publications which contain all that can be found in this, which is only a compilation. We will, however, do the compiler the justice to say that he has collected his work from books of authority; and that those, who have not yet read any of the former tours through Germany, may acquire from this work a correct, and, to the generality of readers, a competent knowledge of that extensive, populous, and heterogeneous mass of states, monarchical and republican, temporal and ecclesiastical.

Art. 53. *The Natural History of Birds*; containing a Variety of Facts selected from several Writers, and intended for the Amusement and Instruction of Children. With Copper Plates. 4 Vols. 12mo. 1l. 8s. Boards. Johnson.

A more instructive or amusing work in natural history has seldom passed under our notice, than that which is now before us. It is said
to

to have been undertaken for the use of the children and young persons of a particular family: but it is compiled with so much attention and judgment, that it may be deemed a valuable present to parents and teachers in general. It is written in a style sufficiently simple and familiar to suit the capacities of children: yet it may be read with pleasure and advantage by persons of riper years, who are not particularly acquainted with this interesting branch of natural history; as they will here find, arranged according to the Linnéan system, the most valuable parts of the writings of Linné, Buffon, Pennant, Latham, and other naturalists, on the subject of ornithology. The three volumes, neatly coloured, are sold for 11. 1s.—the fourth volume may be had separately, containing outlines of the birds, executed to serve as a drawing book for young people.

FAST-DAY SERMON, *Feb. 28.*

Art. 54. *The Presence of God with us, with its Limitations.* Preached at Mile End New Town. By the Rev. J. Cottingham. 8vo. 6d. Gardiner.

If it may be said that Mr. Cottingham makes distinctions without differences respecting the presence of God, he yet clearly states the only way of obtaining the Divine favour, and exhorts to public virtue as the sure basis of public happiness.

SINGLE SERMONS.

Art. 55. Preached at Oxford Chapel, March 17, 1794. By the Rev. Robert Lowth, A.M. Prebendary of St. Paul's. 4to. 1s. Cadell.

The principal aim of this preacher is evidently to cherish and inflame the indignation and horror which have been, with too much cause, excited in this country against the French, on account of the cruelty and savage barbarity with which they have treated one another during the insurrections, hostilities, and carnage, both foreign and domestic, in which they have been so unhappily involved for more than three years past: but does not so dreadful a situation, from which we see no human means of their speedy deliverance, call for CHRISTIAN COMPASSION,—even while it may be difficult for us to refrain from execration?

Art. 56. *The Fatal Consequences and the General Sources of Anarchy.* A Discourse on Isaiah, xxiv. 1.—5. The Substance of which was preached in the Old Grey Friar's Church, before the Magistrates of Edinburgh, 2d of September 1793. By John Erskine, D.D. one of the Ministers of Edinburgh. 8vo. 6d. Vernor.

The author of this discourse is not to be ranked among those violent spirits who, in their zeal to prevent anarchy, and to promote a peaceable submission to legal authority, relinquish the dearest rights of men, and reprobate every exertion in their defence. He sees, in their full magnitude, the horrid consequences of anarchy, and paints them in colours well-fitted to impress a dread of them on every reflecting mind:—but, at the same time, he is sensible that the sources of these mischiefs are not to be wholly sought in the jealousy and discontent of the lower orders of society, but may, in part at least, be found

found in the injustice, oppression, and persecution manifested by rulers. He draws lively pictures of the follies and vices that prevail in the several classes of society, and faithfully and pathetically warns every class of the disorders with which their respective follies threaten society. The sermon is a good specimen of useful popular preaching.

Art. 57. *The Uses to be made of the Divine Goodness in the Course of the Season.* Preached at Errol, Dec. 19, 1793, being the Day appointed by the Presbytery of Perth for a solemn Thanksgiving on account of the good Harvest, agreeably to the Act and Recommendation of Synod. By William Herdman, Assistant to the Minister of Errol. 8vo. 6d. Vernor.

A day of solemn thanksgiving for a good harvest is at least as rational an appointment as that of a *Te Deum* for victory. In the former case, we are sure that there is something for which we may be thankful. The present sermon, though not remarkable for elegance, is very suitable to the occasion; being well adapted to excite sentiments of religious gratitude in the hearer's mind, and to engage him to express them in acts of beneficence and humanity.

Art. 58. Preached in the Parish Church of St. Nicholas, Worcester, August 5th, 1792, for the Benefit of the Severn Humane Society, instituted for the Recovery of Persons apparently dead. By the Rev. Robert Lucas, B.D. With an Account of the Proceedings of the Society to this Time. 8vo. 1s. Evans.

Though the language of this sermon may be rather above the proper level for popular discourses, it is well composed, and judiciously adapted to recommend that benevolent object which it has immediately in view.

CORRESPONDENCE.

* * We are rather surprized that our friendly correspondent in the Isle of Wight should request to know 'what is meant by the terms, a *martial bole* and a *white bole*;' the former being, as we apprehend, commonly understood to mean, a clay impregnated with ferrugineous particles,—and the latter, a pure unmixed clay, of a white colour.—We are making inquiries concerning the book mentioned by this gentleman: of which we had not before heard.

†† The letter signed *Candour* arrived too late to allow us to receive an answer from the Gentleman to whom it is transmitted.

‡‡ Various other letters remain, unavoidably delayed by the pressure of temporary business.

✧ In the last Number, p. 40. l. 23. for 'said he,' r. (says he.); p. 65. l. 8 and 25. for 'deceased,' r. diseased; p. 89. l. 10. from the bottom, dele the turned comma after *law*; p. 111. l. 7. from the bottom, for 'resentment,' r. refinement.



THE MONTHLY REVIEW,

For JULY, 1794.

ART. I. *A Sketch of a Tour on the Continent, in the Years 1786 and 1787.* By James Edward Smith, M.D. F.R.S. &c. &c. 3 Vols. 8vo. 18s. Boards. White. 1793.

THOUGH no kind of writing would appear to be more *overdone* than the description of tours to places annually visited by thousands, for purposes of curiosity and amusement, yet so differently are the same objects viewed by different observers, according to previously formed tastes and dispositions, that the sources of novelty in this walk still seem nearly as abundant as ever; and many late instances have shewn the avidity with which works of this kind are received by the public, provided the writer can support any tolerable claim to distinction. The very respectable author before us has a reputation already too well established among a numerous class of readers, to have even the slightest cause for apprehending that he should pass unnoticed in the crowd of tourists. The name of LINNÆAN SMITH cannot fail to interest all who are attached to the pleasing pursuits of natural history, in its various branches; nor can any, who have a more intimate acquaintance with him, doubt that his observations on all other subjects will be stamped with the marks of an elegant, liberal, and cultured mind. As every man who possesses merit, however, has it in some particular way more than in another, the character of a *naturalist-traveller* will, in course, be that with which the writer of this tour will peculiarly impress his readers;—and, in the view which we mean to exhibit of his work, we shall more especially attend to those parts in which he appears under this character.

After a modest and well-written preface, containing various remarks on travel-writing in general, and on the substance and design of his own narration in particular, Dr. S. commences his journal from Harwich, and presently lands us with him in Holland. In his second chapter, we find him in his element,

surveying the botanic garden of Leyden; in which seat of learning he was very politely received by Professors Van Royen and Allamand. At Amsterdam, on the contrary, his scientific inquiries were treated by Professor Burman with a neglect which is highly dishonourable to a man of letters, and which was the only instance of the kind that Dr. S. experienced during his tour. Indeed, we believe that, as there is no study more calculated to open and expand the mind, and to tranquillize the heart, than that of nature, so its votaries in general communicate with each other on terms of friendship and liberality, beyond those of almost any other literary class.

From Holland, Dr. Smith took his way through Flanders to Paris. His observations, while pursuing this beaten track, though amusing, did not so much engage our attention as the anecdotes and remarks concerning the celebrated Rousseau which he has introduced in an excursion to Ermenonville, and to whose memory he pays a tribute of generous apology, equally honourable, in our opinion, to the sensibility of his heart, and to the soundness of his understanding. In his character of a naturalist, he gives an account of the state of botany at that time in Paris; from which we shall make our first extract:

‘ The botanic garden of Paris has lately been much enlarged, and now occupies a very considerable extent of ground. It consists of many public walks, and some places enclosed with iron rails, in which are the stoves and green-house, and in which hardy plants are arranged according to the system of Jussieu. This garden used in summer to be the evening walk of literary people, and even of persons of fashion; and was, besides, frequented all day long by students of both sexes. Here ladies might be seen at close study, dissecting flowers, and reading their descriptions; nor is it at all unusual at Paris for the fair sex to attend scientific lectures, in considerable numbers. This collection of plants is generally reckoned inferior only to that of Kew. It contains however many plants not in England, mostly from Peru and the Levant. *Datura arborea*, covered with its magnificent and fragrant flowers, was at this time the finest thing in the garden, and had crowds of visitors every evening. Few people could support its perfume for any length of time. The rare *Gundelia* was living here; but many of Tournefort’s finest plants have been lost, as well as in England.

‘ Adjoining to the garden is the Cabinet du Roi, or Museum of Natural History, consisting of a long train of apartments, particularly rich in splendid birds and insects from Guiana. Here is the only *Papilio Hecuba* perhaps in Europe, well figured in Buffon’s Planches Enluminees, from whence Linnæus described it. The collection of precious stones is very valuable. The vegetable part of this Museum contains Du Hamel’s own specimens of his experiments on trees, with a large number of exotic fruits, and above all the original herbariums of Tournefort and Vaillant. Of these the latter is the most numerous and

and in the best condition. Both are extremely useful for settling the synonyms of old botanists, and especially of the writers by whom these collections were made. By the indulgence of Mr. D'Aubenton I had leave to examine both at my leisure, and looked over that of Tournefort with particular attention, describing from it about eighty plants from the Levant, not noticed by Linnæus. Its arrangement is alphabetical according to the French names; a worse could hardly have been contrived, as different species of the same genus are by this means often widely separated. The specimens are pinned upon brown paper, with tickets annexed. There are not so many of each species, nor are the specimens so fine, as in the collection of Vaillant. From the manuscript observations of the latter, he appears to have been a much better botanist than is generally supposed. He had formed excellent conjectures about the affinities of many new plants, as well as the synonyms of many old ones. I was surprised to find his Herbarium rich in North American specimens, collected by Sarrazin in the beginning of this century, many of which are now supposed to be of a very late discovery, as *Kalmia glauca* of Hort. Kew. This does not detract from the merit of those who have gathered these plants since; but how wonderful is it they should have remained so long undescribed by French botanists! A vast collection of drawings and manuscripts of Plumier remain still unpublished in the hands of the Academy of Sciences, which would be a most acceptable present to the botanical world.

On the staircase of this Museum is a marble statue of the celebrated Count de Buffon, the size of life, with accompaniments expressive of the study in which he excelled. The inscription transgresses all bounds of modesty, and indeed borders on impiety; "*Majestati Naturæ par ingenium*. A genius equal to the majesty of nature." The expression of the countenance is equally bombastic. How even a French "*philosophe soi disant*" could reconcile himself to such flattery, exceeds the comprehension of a less sublime genius. I was not fortunate enough to see this illustrious character, as he was at some distance from Paris. With his distinguished colleague and friend, Mr. D'Aubenton, I had often an opportunity of conversing, and always with pleasure and advantage. The Count de la Cèpede*, who has since published an able work on Reptiles, intended as a sequel to Buffon, was also frequently at the cabinet during my visits there. In the garden I have occasionally met with Mr. Adanson, whose knowledge in botany would procure him great reputation, were he less a slave to paradox and pedantry. He generally accosted me with some attack on Linnæus, sometimes calling him grossly ignorant and illiterate, and then, when I have ventured to quote *Philosophia Botanica* as a proof of the contrary, abusing him as scholastic. I was contented with smiling to think how the one accusation destroyed the other. Mr. Adanson no less warmly contends for barbarous names in botany; recommending that every species of plant should in all books be called simply by the name by which it is known in its native country; as if the same plant were not often found in

* See Rev. vol. lxxix. p. 609; and *New Series*, vol. ii. p. 504.

fifty or an hundred different countries, and in each called by a different name; and as if the Linnæan nomenclature were not abundantly justified by reason and experience!

This leads me to give a short account of some other principal botanists now living at Paris.—Mr. Anthony de Jussieu takes the lead among those who, with respect to system, may be called Anti-Linnæans. He inherits his taste for the science from his uncles Bernard and Joseph de Jussieu; the former of whom was Professor at Paris, and the latter made a fine collection of plants in Peru. Their books and collections descended to their nephew, who has not turned his attention to botany till within these few years: but with what very great success he has in that time studied natural orders, is manifested in his *Genera Plantarum*, published in 1789; a work which will immortalize its author, and probably go down to posterity with the *Genera Plantarum* of Linnæus, to which it is an excellent companion. Those who can read and judge of his work, need not be told that he is a true philosopher, profound in science, ardent in the pursuit of truth, open to conviction himself, and candid in his corrections of others; nor will they be surprised to hear his manners are gentle and pleasing, his conversation easy, cheerful, and polite. Although we differed on many points, as the laws of nomenclature and the merits of the Linnæan system, yet as truth was our common object, repeated and free discussions increased our esteem for each other, and to me at least were productive of instruction as well as pleasure. At Mr. de Jussieu's I sometimes met Mr. de Lamarck, who is equally devoted to botany, in which indeed he is quite absorbed, and whose knowledge is undoubtedly very extensive, but whose character is less pleasing than that of Mr. de Jussieu. This gentleman is engaged in the botanical part of the *Encyclopædie*, a work which I have been deterred from studying so much as it perhaps deserves, partly by its barbarous arrangement, and partly by the scorn with which it was universally spoken of by scientific botanists in France. By this inattention, and, as I am told, by neglecting to visit him, I unfortunately incurred the public censure of Mr. de Lamarck, to which justice to myself required a reply, and the public are already in possession of a conclusive one*. I freely acknowledge that I struck from the society of a man who always took occasion to attack, with violence, what he knew to be my most favourite sentiments, and whom I have seen transgress all bounds of decorum, when a plant named in his dictionary happened inadvertently to be spoken of in company, by a different, though usual name. I have more than once had occasion to observe, that the violence or indecorum of the French, the point of nations, is peculiarly disgusting. So the rudeness of certain foreign people, who affect extraordinary gentleness and humility, when it occurs, is rudeness indeed!

* Among the Linnæan botanists, Mr. L'Heritier, now one of the Judges for the Paris department under the new constitution, is eminently distinguished by his most superb and scientific publications, the plates of which are executed with a degree of elegance and

accuracy rarely to be met with ; nor are the descriptions less complete. To this gentleman is entrusted the publication of Dombey's plants, gathered in Spanish America, and it is to be hoped he will not keep the world longer in expectation than is necessary for the perfection of the work.

Mr. Bulliard is well known by his *Herbier de la France*, the plates of which are printed in oil colours. Several copper-plates are required for each figure, generally about four or five. On one of them is engraved all the green parts of the figure, on another the red or blue, &c. These are printed successively on the same paper, care being taken that each shall fit exactly to the impression of the other. Last of all a plate with the shades, name, and number, in black, completes the figure. This mode succeeds admirably in objects of such few and simple colours as Fungi ; but in other plants not so well. Mr. Bulliard's work principally contains Fungi, and those plates may be had without the others. They are a valuable accession to Botany.

Mr. Desfontaines, now Professor of Botany at the Royal Garden, was, in 1786, lately returned from Barbary with a rich harvest of plants and insects, all which he allowed me to examine and to partake of. It is probable he may favour the world with an account of his journey.

Mr. Thouin, who has the superintendence of the botanic garden, deserves my warmest acknowledgments for the very liberal manner in which he at all times allowed me access to that rich collection, as well as to his own private herbarium, which I looked over entirely with great advantage.

Few Naturalists equal Mr. Broussonet, whom I have already mentioned, for zeal and abilities ; nor can it be sufficiently regretted, that his various engagements will not allow him to finish his systematic work on Ichthyology, nor to continue the excellent figures and descriptions of Fishes, of which one number appeared in 1782 ; perhaps however his country ought rather to rejoice that he has devoted his talents to more important objects. To his indefatigable perseverance and activity is principally to be attributed the success of the Royal Society of Agriculture, established under Louis XV. but afterwards neglected for many years, and of which he is the secretary. By instituting judicious experiments, giving premiums for useful undertakings, and by well-timed and striking publications, calling the attention of the husbandman and the citizen to this important subject, this society has improved the agriculture of France more rapidly perhaps than ever happened in any other country. Among other improvements, the cultivation of turnips and potatoes has become very general. In order to reconcile the poor to the use of the latter as food, the example was set by several persons in genteel life. I have seen an entire course composed of this useful vegetable, differently dressed, at the table of Mr. Parmentier of the *Hôtel des Invalids*, who has written a book on the cultivation and use of potatoes. A veterinary school was instituted at Charenton, where Mr. Broussonet and others gave lectures on the several branches of Rural Economy, which were attended by farmers and husbandmen, as well as by gentlemen, and even ladies.

From Paris, our traveller, with his companion, Dr. Younge, took his way to Montpellier. As the journey was made during the month of November, it could afford little food for the botanist. Montpellier itself, however, brought them some valuable acquaintance, as Dr. Broussonet, M. Dorthes, and Professor Gouan; and Dr. Smith speaks in high terms of the general character of the inhabitants. In the journey thence to Nice, one of the most interesting incidents is their visit to that excellent botanist M. Gerard, author of the *Flora Gallo-provincialis*. At the little town of Cottignac, they found him surrounded by his family and friends, living in ease, but so much in retirement that Dr. Smith says, 'almost all I had to tell was news to him, and I felt as if paying a visit in the Elysian Fields, so little did his *tales of other times* seem connected with what is now going on in the world;'—a striking picture of a man left behind, as it were, by the rapid course of a progressive science.

Part of the journey from Nice to Genoa was performed by our author alone, his companion preferring to take his chance by water. On one day, no mules being to be had, he undertook to walk to Finale, twenty miles distant. His description of this solitary expedition cannot but gratify the lover of nature, and of natural, easy, expression:

'No part of my whole tour has left a more pleasing impression than this walk. Traversing these majestic cliffs, among groves of olive and carob trees, and thickets of oleander and myrtle,

"I felt as free as Nature first made man,
When wild in woods the noble savage ran."

'Sometimes, from a lofty promontory, I looked down on the wide expanse of ocean, and saw the winds sweep its surface in vast circles. No sail was visible, nor could I, with certainty, discover the high lands of Corsica. At Albenga, a considerable town five miles from Allassio, I took coffee, and about noon sat down among some trees under the walls of a solitary convent, and refreshed myself with the bread and chocolate I carried with me. Here grew the *Lichen luridus* of Swartz and Dickson. The common bramble, *Rubus fruticosus*, is truly evergreen in this country, as the garden rose, *Rosa gallica*, is in Provence.

'After passing through another pretty large town named Lodano, belonging, I believe, to the King of Sardinia, I came to a large olive wood, in which stood a figure of the Virgin, the first that ever gave me pleasure, and this on account of its inscription, taken from a verse of Ecclesiastes, "Ut formosa oliva in campis," *Like a fair olive tree in the fields*. Nothing could possibly have been better placed. In a low part of the road, on the beach, grew the chaste tree, *Vitex Agnus-castus*, [at this time] in seed. It is here a small shrub. The seeds have an unpleasant aromatic smell.

'From

From the olive wood above mentioned, the road led up the side of a high craggy mountain, covered with beautiful plants. Here grew abundance of myrtle, even now in flower, *Daphne Gnidium*, several small species of *Cistus*, and *Iris*, which, from its leaves, seemed *I. pumila*, *Euphorbia spinosa* and *dendroides*. The latter was in full bloom, and formed very ornamental bushes about a yard high. The flowers and involuella are yellow. I regret not having collected its seeds, as the plant is unknown in our gardens. From the summit of this hill I looked down on the town of Finale.

Genoa and her marble palaces, Pisa and its antiquities, and the fair Florence, replete with all the beauties of antient and modern art, naturally occupy a considerable space in our traveller's journal. Dr. S. does not affect the character of a connoisseur, but he is a man of sense; and though we may perhaps think that he has devoted too much of his work to the description of objects so often and minutely before described, and which, after all, cannot be so painted in words as to excite any adequate ideas in the mind of the reader, yet his rational and unaffected remarks may be perused with amusement, and will probably interest those who have seen and who recollect the things to which they refer. The Museum of Natural History in Florence is chiefly remarkable for the anatomical models, done in coloured wax, which are exquisite imitations of nature, especially of the muscles. The work is superintended by the celebrated Abbé Fontana. In the botanic garden, Dr. Smith was attracted by the sight of an immense tree of *Dracena Draco*, with the gum called Dragon's blood exuding most copiously. The museum of the great botanist *Micheli*, bought at his decease by Dr. Targioni, and now in possession of his son, was also an attractive object to our traveller, though he had not time to derive much instruction from it.

Sienna introduced the Doctor to two very able anatomists, Professor Mascagni, and his dissector, Dr. Semenzi. Their excellent preparations of the lymphatics, from which very accurate plates have been taken, are well known. The preparations themselves, after serving their purpose, are thrown aside; the great abundance of subjects inducing a carelessness among the anatomists. The right, which they possess, to the carcase of every poor wight who dies in the hospital, renders unnecessary the hazardous and uncertain ministry of *resurrection-men*.

A hill near Viterbo offered to our travellers, beside a fine prospect, a store of riches which botanists alone could have enjoyed:

Its ridge is clothed with a wood of old trees, and their trunks covered with a luxuriant garb of the finest *Lichens* and mosses in the world, as *Hypnum sciuroides* and many others in fructification; *Lichen glaucus* in the same state, which I never saw before nor since, though

I have searched for it repeatedly in other places; *Lichen glomaliferus* with its singular green balls; *L. scrobiculatus*, and many others of less note. From the branches of these trees hang the most luxuriant waving festoons of the filamentous *Lichens*, as *jubatus* and *articulatus*, both together not unaptly resembling dark brown hair, interwoven with strings of pearls. The latter bore numerous flesh-coloured tubercles, exactly as Micheli figures and describes them, but which I do not know that any botanist besides has seen. In short we were enraptured with this wood, and only regretted the impossibility of searching it as it deserved. The voice of our voiturin soon dissipated our botanical reveries, and recalled us to our duty.'

[To be continued.]

ART. II. *The Cratylus, Phædo, Parmenides, and Timæus, of Plato.* Translated from the Greek by Thomas Taylor. With Notes on the *Cratylus*, and an explanatory Introduction to each Dialogue. 8vo. pp. 554. 7s. Boards. White. 1793.

WE have often had occasion to notice the labors of this English Marcellus Ficinus. While one set of religious philosophers, who assume the name of Unitarians, are labouring to disestablish those Platonic opinions which they affect to consider as corruptions of Christianity; this author, on the contrary, is perfectly willing to forego all the doctrines which to them appear exclusively valuable, and holds every notion in contempt which is not derived from the Platonic school. Under Gallienus, he would have migrated to the Campanian city, in which was to have been realized the republic of Plato. Under Julian, he would have obtained a sophist's chair, whence to declaim against the Galilæans. He is born, however, in the right age for making an extensive impression. There is a debility of intellect, which succeeds to excessive inquiry; whose morbid craving the Platonic opinions are admirably calculated to gratify. After the age of reason was past, they found favour with the mind-sick inhabitants of Athens and Alexandria, of Rome and Constantinople, and are likely once more to accompany the progress of European declension.

It is true, indeed, that Porphyry's life of Plotinus does not yet circulate among the people. It is true that the names of Numenius and Potamo, of Ammonius Saccas the apostate from Christianity, of Herennius the betrayer and thus the preserver of mysteries, of Amelius the deserter of the Stoa, of Iamblicus the fanatic, and of Sopater the martyr, are as yet barely familiar to the eye, and not universally accompanied with distinct ideas of the several efforts which these men made to illustrate the doctrines of their chief master, to popularize their mystic theology in sublime hymns, and in eloquent public harangues, or to harmonize the manifold parts of their eclectic system:—

system :—but an attention to the writings of these men is increasing. It is no longer alone in the *Platonisme dévoilé*, and in other works of the ecclesiastics, that particulars of this sect are sought. Since Mr. Gibbon has arrayed, in colours so fascinating, its Imperial convert, the learned of Europe have been much occupied with researches into its legends and its history. Some of them almost betray the profane wish of rendering the propagation of its tenets subservient to the revival of an idolatry, which should occupy artists in the deification of statesmen-philosophers. The equal eye of infidelity can contemplate without horror the conduct of the platonist Alexander Severus, who is said to have ranked Orpheus and Abraham, Apollonius and Jesus, among the sainted heroes, to whom he paid a select devotion : beside the worship which he offered to God, and to the Gods.

These wild corruptions of refinement were, however, subdued by the power and plain sense of the Christianized barbarians, but revived occasionally with Greek literature. Henry Cornelius Agrippa is said to have taught Platonism in London at the beginning of the sixteenth century. In Platonizing Christians, this country, like all others, has abounded. To these, and, if we mistake not, to Mosheim especially, is to be ascribed the prevalence of an opinion that the Alexandrian school taught a Platonic *heresy*, an impure superstition, not fairly deducible from the writings of their master, whom Athenagoras, and Origen, and the fathers of the church, are alone supposed to have rightly understood. To this opinion, Mr. Taylor does not appear to incline ; as he inserts, by way of introduction and annotation to these dialogues, copious extracts from the comments of the latest remnants of the Alexandrian school, and thus recognizes the legitimacy of their incomprehensible expositions.

As translations, these four dialogues appear to us better executed than the *Phædrus*. It may not be unwelcome if we extract the concluding portion of the *Phædo*. The sublime sentiments which it inculcates, and the simple pathos of its truly dramatic narrative, have had more effect in attaching sectators to Plato than any other part of his very unequal writings.—We shall extract, as a specimen, some of the circumstances attending the death of Socrates :

• What orders, (says Crito,) do you leave to these who are present, or to myself, or respecting your children, or any thing else in the execution of which we can particularly oblige you ? None such as are new (says he), Crito, but that which I have always said to you ; that if you take care of yourselves, you will always perform in whatever you do that which is acceptable to myself, to my family, and

and to your own selves, though you should not promise me any thing at present. But if you neglect yourselves, and are unwilling to live according to what has been now and formerly said, as vestiges of direction in your course, you will accomplish nothing, though you should now promise many things, and in a very vehement manner. We shal' take care therefore (says Crito), to act as you desire. But how would you be buried? Just as you please (says he), if you can but catch me, and I don't elude your pursuit. And at the same time gently laughing, and addressing himself to us, I cannot persuade Crito (says he), my friends, that I am that Socrates who now disputes with you, and methodises every part of the discourse; but he thinks that I am he whom he will shortly behold dead, and asks how I ought to be buried. But all that long discourse which some time since I addressed to you, in which I asserted that after I had drank the poison, I should no longer remain with you, but should depart to certain felicities of the blessed, this I seem to have declared to him in vain, though it was undertaken to console both you and myself. Promise, therefore, (says he), for me to Crito, just the contrary of what he promised to my judges. For he promised that I should not run away; but do you engage that when I die I shall not stay with you, but shall depart and entirely leave you; that Crito may more easily bear this separation, and may not be afflicted when he sees my body either burnt or buried, as if I suffered some dreadful misfortune; and that he may not say at my interment, that Socrates is laid out, or is carried out, or is buried. For be well assured of this (says he), excellent Crito, that when we do not speak in a becoming manner, we are not only culpable with respect to our speech, but likewise affect our souls with a certain evil. But it is proper to be confident, and to say that my body will be buried, and in such a manner as is pleasing to you, and which you think is most agreeable to our laws.

When he had thus spoken, he rose, and went into a certain room, that he might wash himself, and Crito followed him: but he ordered us to wait for him. We waited therefore accordingly, discoursing over and reviewing among ourselves what had been said; and sometimes speaking about his death, how great a calamity it would be to us; and sincerely thinking that we, like those who are deprived of their father, should pass the rest of our life in the condition of orphans. But when he had washed himself, his sons were brought to him (for he had two little ones, and one considerably advanced in age), and the women belonging to his family likewise came in to him: but when he had spoken to them before Crito, and had left them such injunctions as he thought proper, he ordered the boys and women to depart; and he himself returned to us. And it was now near the setting of the sun: for he had been absent for a long time in the bathing-room. But when he came in from washing, he sat down; and did not speak much afterwards. For then the servant of the eleven magistrates came in, and standing near him, I do not perceive that in you, Socrates, says he, which I have taken notice of in others; I mean that they are angry with me, and curse me, when, being compelled by the magistrates, I announce to them that they must drink the poison. But, on the contrary, I have found you at the present
time

time to be the most generous, mild, and best of all the men who ever came into this place: and therefore I am now well convinced that you are not angry with me, but with the authors of your present condition. You know those whom I allude to. Now therefore (for you know what I came to tell you) farewell, and endeavour to bear this necessity as easy as possible. And at the same time bursting into tears, and turning himself away, he departed. But Socrates looking after him, And thou too (says he), farewell; and we shall take care to act as you advise. And at the same time turning to us, How courteous (says he) is the behaviour of that man! During the whole time of my abode here, he has visited and often conversed with me, and proved himself to be the best of men; and now how generously he weeps on my account! But let us obey him, Crito, and let some one bring the poison, if it is bruised; but if not, let the man whose business it is bruise it himself. But, Socrates (says Crito), I think that the sun hangs still over the mountains, and is not yet set. And at the same time I have known others who have drank the poison very late, after it was announced to them; who have supped and drank abundantly; and who have enjoyed the objects of their love. Therefore do not be in such haste; for there is yet time enough. But upon this Socrates replied, Such men, Crito, act with great propriety in the manner you have described (for they think to derive some advantage by so doing), and I also with great propriety shall not act in this manner. For I do not think I shall gain any thing by drinking it later, except becoming ridiculous to myself through desiring to live, and being sparing of life when nothing of it any longer remains. Go then (says he), be persuaded, and comply with my request.

Then Crito hearing this gave the sign to the boy that stood near him. And the boy departing, and having staid for some time, came, bringing with him the person that was to administer the poison, and who brought it properly prepared in a cup. But Socrates, beholding the man—It's well, my friend (says he); but what is proper to do with it? for you are knowing in these affairs. You have nothing else to do (says he), but when you have drank it to walk about, till a heaviness takes place in your legs; and afterwards lie down: this is the manner in which you should act. And at the same time he extended the cup to Socrates. But Socrates received it from him—and indeed, Echecrates, with great cheerfulness; neither trembling nor suffering any alteration for the worse in his colour or countenance, but as he was accustomed to do, beholding the man with a bull-like aspect, What say you (says he) respecting this poison? Is it lawful to make a libation of it or not? We only bruise (says he), Socrates, as much as we think sufficient for the purpose. I understand you (says he): but it is certainly both lawful and proper to pray to the gods, that my departure from hence thither may be attended with prosperous fortune; which I entreat them to grant may be the case. And at the same time ending his discourse, he drank the poison with exceeding facility and alacrity. And thus far, indeed, the greater part of us were tolerably well able to refrain from weeping: but when we saw him drinking, and that he had drank it, we could no longer restrain our tears. But from me, indeed, notwithstanding the

the violence which I employed in checking them, they flowed abundantly ; so that, covering myself with my mantle, I deplored my misfortune. I did not indeed weep for him, but for my own fortune ; considering what an associate I should be deprived of. But Crito, who was not able to restrain his tears, was compelled to rise before me. And Apollodorus, who during the whole time prior to this had not ceased from weeping, then wept aloud and with great bitterness ; so that he infected all who were present, except Socrates. But Socrates, upon seeing this, exclaimed — What are you doing, excellent men ? For indeed I principally sent away the women, lest they should produce a disturbance of this kind. For I have heard that it is proper to die attended with propitious omens. Be quiet, therefore, and summon fortitude to your assistance. But when we heard this we blushed, and restrained our tears. But he, when he found during his walking that his legs felt heavy, and had told us so, laid himself down in a supine position. For the man had ordered him to do so. And at the same time he who gave him the poison touching him at intervals, considered his feet and legs. And after he had vehemently pressed his foot, he asked him if he felt it. But Socrates answered he did not. And after this he again pressed his thighs : and thus ascending with his hand, he shewed us that he was cold and stiff. And Socrates also touched himself, and said that when the poison reached his heart he should then leave us. But now his lower belly was almost cold ; when uncovering himself (for he was covered) he said (which were his last words), Crito, we owe a cock to Æsculapius. Discharge this debt therefore for me, and don't neglect it. It shall be done (says Crito) : but consider whether you have any other commands. To this enquiry of Crito he made no reply ; but shortly after moved himself, and the man covered him. And Socrates fixed his eyes. Which when Crito perceived, he closed his mouth and eyes. This, Echecrates, was the end of our associate ; a man, as it appears to me, the best of those whom we were acquainted with at that time, and besides this the most prudent and just.'

In the introduction to the *Timæus*, Mr. Taylor talks of the book of *Timæus the Locrian*, as if that sage had himself left any writings. From internal evidence, it appears that the work to which he here alludes is merely an account of the opinions of *Timæus* by another hand, not improbably posterior to Plato. It may be inferred from Cicero (*Fin. V. 29.*) that Plato had himself attended the lectures of the Locrian philosopher ; so that his work is of at least equal authority with that whence Mr. Taylor supposes him to have derived his materials. In this introduction, also, much is said concerning the curious story of the Atlantic island, which we shall transcribe :

' But that the reader may be convinced that Plato's account of the Atlantic island is not a fiction of his own devising, let him attend to the following relation of one Marcellus, who wrote an history of Æthiopian affairs, according to Proclus *. " That such and so great

* In *Timæus*. p. 55.'

an island once existed, is evinced by those who have composed histories of things relative to the external sea. For they relate that in their times there were seven islands in the Atlantic sea, sacred to Proserpine: and besides these, three others of an immense magnitude; one of which was sacred to Pluto, another to Ammon, and another, which is the middle of these, and is of a thousand stadia, to Neptune. And besides this, that the inhabitants of this last island preserved the memory of the prodigious magnitude of the Atlantic island, as related by their ancestors; and of its governing for many periods all the islands in the Atlantic sea. And such is the relation of Marcellus in his *Æthiopic history*.”

Οτι μιν ἱγνιντο τοιαυτη τις νησος και τηλικαυτη, δηλουσι τινες των ιστοριων τα περι της εξω θαλαττης. οιναι γαρ και εν τοις αυτοις χρόνοις επτα μιν νησους εν οικω τῇ πελαγῇ περισφοτης νησας, τρεις δε αλλας απλῆους, τῇ μιν πλουτεστος, τῇ δε αμμωνος, μισῃ δε τούτων αλλη ποσειδωνος, χιλίων σταδιων το μεγαθος. και τους οικουντας εν αττῇ μημεν απο των προγονων δασυζμιν περι της ατλαντιδος οντως γνωμινης οικει νησου παραμεγαλυτατη, εν οικω πολλας περιόδους δυνατιστα πασαν των εν ατλαντικῇ πελαγῇ νησων. ταυτα μιν ον ο Μαρκελλος εν τοις αιθιοπικοις γεγραφει.

‘ Indeed it is not at all wonderful that so large an island should once have existed, nor improbable that many more such exist at present, though to us unknown, if we only consider the Platonic theory concerning the earth, which I have related in my introduction to the *Phædo*, and which the following extraordinary passage from Proclus abundantly confirms. “It is here (says he) requisite to remember the Platonic hypotheses concerning the earth. For Plato does not measure its magnitude after the same manner as mathematicians; but thinks that its interval is much greater, as Socrates asserts in the *Phædo*. In which dialogue also he says, that there are many habitable parts similar to our abode †. And hence he relates that an island and continent of this kind exist in the external or Atlantic sea. For indeed if the earth be naturally spherical, it is necessary that it should be such according to its greatest part. But the parts which we inhabit, both internally and externally, exhibit great inequality. In some parts of

* In *Tim.* p. 56.’

† The latter Platonists appear to have been perfectly convinced that the earth contains two quarters in an opposite direction to Europe and Asia; and Olympiodorus even considers Plato as of the same opinion, as the following passage from his commentary on this part of the *Phædo* clearly evinces. “Plato (says he) directs his attention to four parts of the globe, as there are two parts which we inhabit, *i. e.* Europe and Asia; so that there must be two others, in consequence of the antipodes.” κατασχεαζεται δε των τεσσαρων (τοπων) επιδη δυο καθεμενα; οισιν η Ευρωπη η η Ασια, ογι δυο αλλοι κατα τους αντιποδας. Now in consequence of this, as they were acquainted with Africa, the remaining fourth quarter must be that which we call America. At the same time let it be carefully remembered, that these four quarters are nothing more than four holes with respect to the whole earth, which contains many such parts; and that consequently they are not quarters of the earth itself, but only of a small part of the earth in which they are contained, like a small globe in one of a prodigious extent.’

the earth, therefore, there must be an expanded plain, and an interval extended on high. For, according to the saying of Heraclitus, he who passes through a very profound region will arrive at the Atlantic mountain, whose magnitude is such, according to the relation of the Æthiopian historians, that it touches the æther, and casts a shadow of five thousand stadia in extent; for from the ninth hour of the day the sun is concealed by it, even to his perfect demerision under the earth. Nor is this wonderful: for Athos, a Macædonian mountain, casts a shadow as far as to Lemnos, which is distant from it seven hundred stadia. Nor are such particulars as these, which Marcellus the Æthiopic historian mentions, related only concerning the Atlantic mountain; but Ptolemy also says that the Lunar mountains are of an immense height; and Aristotle, that Caucasus is enlightened by the rays of the sun a third part of the night after sun-set, and a third part before the rising of the sun. And if any one considers the whole magnitude of the earth, bounded by its elevated parts, he will conclude that it is truly of a prodigious magnitude, according to the assertion of Plato."

Those who love to contemplate the eccentricities of the human mind, and who desire to become acquainted with the very quintessence of that chimerical mysticism which the Procluses and the Olympiodoruses extracted from the traditional doctrines of Pythagoras and the writings of the *divine* Plato, may look through this volume with interest.

ART. III. *Discourses on several Subjects and Occasions.* By George Horne, D.D. Late Bishop of Norwich, and President of Magdalen College, Oxford, Vols. Third and Fourth. 8vo. 10s. Boards. Robinsons. 1794.

As a preacher, the late respectable and amiable Bishop Horne obtained a considerable degree of celebrity; and his talents were of that popular kind which would naturally procure him many admirers. Of his former miscellaneous discourses we have taken a general notice, (see Rev. vol. lx. p. 340. and N. S. vol. xii. p. 467.): but the posthumous publication of two additional volumes of his sermons is a call on us to give our opinion, more precisely than we have hitherto done, concerning his merit in this species of composition. Instead of criticizing each sermon separately, we are, however, obliged to content ourselves with such general strictures as have occurred to us after an attentive perusal of the whole.

One of the most prominent features in the character of Bishop Horne's sermons is the *orthodoxy* of his doctrine. We do not mention this circumstance in the way of *irony*, as has frequently been done by writers who have entertained sentiments different from those of this worthy prelate, because, decidedly as we have always expressed our persuasion that several
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of those tenets, which are commonly denominated orthodox, have been grafted by metaphysical subtlety on the pure stock of Christianity, we respect the theologian who maintains, with a Christian spirit, whatever he judges to be the true Christian faith:—but, on this ground, we find more occasion to admire the ardour of the prelate's zeal than the solidity of his judgment. In treating on these topics, *assertion* often takes the lead of *reason*: for, on these occasions, he contents himself with a simple appeal to *authority*, without attempting to support his doctrine by logical and critical discussion; and he inculcates the necessity of believing, without accurately specifying what is to be believed, or why believed. Few of the sermons before us, however, treat directly on articles of faith.

The soundness of Bp. Horne's political creed is also well known; and his reputation on this head will not be diminished by the present publication. In a sermon on the duty of praying for governors, it is admitted that, so far as relates to the different modes by which, in different constitutions, rulers become invested with their power, government is an ordinance of man; yet it is asserted that, when, by rulers having become so invested, government commences and is in force, it must be obeyed for the Lord's sake, and resistance to government is to be accounted as resistance to God. Again, treating on submission to government, in reply to the objection that, if it be unlawful to resist, there can be no end of tyranny, he advances the following curious dilemma, to prove that there never can be a proper time for resistance:—‘The best writers allow that nothing less can justify it than a total subversion of the constitution: but if they wait till this is effected it will be too late; and if they begin before, they will often be deluded by artful and designing men.’ This is, without disguise or limitation, the old doctrine of the obligation of *passive obedience and non-resistance* to kings, who rule by *divine right*.

On some occasions, the Right Rev. preacher suffers his zeal to carry him beyond the limits of charity. From the intolerant spirit which prevailed among all parties during the civil commotions in the last century, he very unfairly concludes that the present race of Dissenters are not friends to toleration. ‘The present question (says he,) really is not, whether we shall subscribe to articles of religion, but, as it will appear in the end, who shall draw them up, and impose the subscription; in one word, whether the church of England will preserve in her hands the power of granting a toleration to *others*, or be reduced to the necessity of accepting it *from others*; if they will grant it to her, which it is ten thousand to one that they never will, should God, *for our sins*, permit them to effect a

change, and get into power.' It is much to be lamented that a benevolent spirit should ever be interrupted in its natural expressions by a narrow system either of policy or religion. The general air of lively good humour, which runs through these discourses, leaves no room to doubt that Bishop Horne never felt so much pleasure in penning studied invective or satire, as in writing the liberal sentiments expressed in the following passage :

' To be converted to any opinion, or system, a man must be first well persuaded of the truth of such opinion, or system. But *gunpowder* is no instrument of persuasion. The tongue and the pen were intended for that purpose : and even by these the purpose is always most successfully effected, when they are employed with gentleness. Man, as has been well observed, like every other animal, is best tamed and managed by good usage ; he does not love to be bullied and beaten into truth itself. If you are in possession of it, state it with every possible advantage. Let her appear in her native charms, that the world may admire and adore ; let humility and meekness, faith and patience attend upon her, and in her mouth be evermore the law of kindness.'

Although these sermons are by no means distinguished either by closeness or strength of argumentation, they possess merit of a different kind. Without any appearance of laboured efforts toward elegance or sublimity of diction, the author was enabled, by a lively fancy, to embellish the ordinary topics of theology and morals. He did not think it necessary to deliver his doctrine in one uniform tone of solemnity, but often amused his hearers with agreeable sallies of imagination, and sometimes addressed them with a degree of cheerfulness which approached to pleasantry. Several of the discourses, in these volumes, are as entertaining as they are instructive. Of this kind, particularly, are—a sermon on the death of the old year, in which it is considered under the notion of a deceased friend ; another on the Christian race, in which the course of Christian duty is compared to a contest in the Olympic games ; a third on the Christian warfare, in which the several articles of the Christian armour are distinctly described ; a fourth, on the government of the thoughts,—in which, thoughts are considered as occasional visitants, whom, if they be peevish or quarrelsome, silly or fantastical, licentious or profane, we ought not to admit ; and a fifth, in which human life is compared to a journey, and the Christian to a traveller on his road to a distant country. Even in those discourses, which are not directly analogical, the reader will meet with many pleasing and pertinent allusions. In this manner, the subjects of anxiety, cheerfulness, self-denial, repentance, &c. are treated.

If we were to express the general character of Bishop Horne's style in a single epithet, we should be rather inclined to call it

illustrative than didactic: Sometimes, however, we perceive that his vivacity and pleasantry tempt him to introduce a kind of familiarity, which, though much in vogue among the divines of the last century, can scarcely be thought consistent with the principles of correct taste, in serious discourses. Of this kind are the following sentences; 'Self denial will not only bring down heaven to you for a time, it will carry you up to heaven for ever.'—'*In as much as ye have done it to one of these my brethren*—I ask your pardon, I have omitted a word; it runs, *In as much as ye have done it unto one of the least of these my brethren.*' Again, speaking of those who represent mankind as born free and independent, he exclaims, 'Alas! poor creatures! Free and independent, indeed! why we should not live six hours to an end after our birth in such a state.'

On the whole, though we cannot bestow unlimited praise on all the contents of these volumes, we think them entitled to be considered as affording, in many respects, a good model of popular and useful preaching.

ART. IV. MR. SULLIVAN'S *View of Nature.*

[Article continued from p. 129.]

IN the second volume, the author considers the properties of the electric fluid, and inquires into the share which it has in producing the phenomena of nature; he gives an account of the discoveries concerning the loadstone, and examines the theories which have been advanced relative to it; and he treats of earthquakes and volcanos, of the general convulsions which have happened in this globe, of the Mosaic history of the deluge, and of the grand discoveries in astronomy. Of the rich variety of valuable materials collected on these subjects, and of the ingenious observations that accompany them, we can only enable our readers to form a very imperfect idea, by laying before them the following extract, (for the length of which we shall make no apology,) on the great and general convulsions which have taken place in nature:

'The globe, we thus perceive, at least to a certain depth, is not every where solid; but is intermixed with mighty caverns, whose arches support the incumbent earth, which in the progress of time inevitably give way. Then instantly rush in the waters, and by filling them, leave a quantity of dry land, which shortly becomes an habitation for terrestrial animals. These, in their turn, undergo a similar fate. Thus succeeds revolution to revolution. When the masses of shells were heaped upon the Alps, then in the bosom of the ocean, there must have been portions of the earth, unquestionably, dry and inhabited: vegetable and animal remains prove it: no stratum hitherto discovered, with other strata upon it, but has been, at one time or other, the surface. The sea announces every where, its different

sojournments: and at least yields conviction, that all strata were not formed at the same period. At what a profound depth are beds of coal, the formation of which must have been posterior to the formation of the vegetables of which they are composed, and which vegetables must have flourished on the surface of the earth, or on the bottom of the sea. In the country about Namur there are coal pits at the depth of two thousand feet. At Whitehaven, a vein of coal runs even a quarter of a mile under the sea. But, all strata of limestone, chalks, marbles; all gypsums, spars, alabasters, &c. are confessedly of animal origin: those of coal, and of all bituminous fossils, and the mould every where covering the surface of the earth and other substances, are supposed, as we have already seen, to have arisen entirely from the destruction of animals and vegetables.

Fire, and water, have in this manner left the most indubitable marks of their respective and conjoint ravages on the earth. The former, however, has, to external appearance, worked only in some parts of the surface; while the latter, in its crystallizations, has scattered its offspring of granite almost universally. Yet, if the volcanic theory of basalt be well founded, and no doubt the arguments in favour of it are convincing, at least to me they are irrefragable, a scene of horror is presented to our view, which must fill us with astonishment; since on this system it will be found, that there is hardly a country on the face of our globe, which has not at some time or other been wasted by the fury of subterranean fire*. For instance, independent of those we have already mentioned, what innumerable volcanic remains in Asia, in the Philippine, in the Molucca, in the Japan, in the Bourbon, and in the Sumatra islands. In Africa, how prominently they appear. Teneriffe, which, according to Heberden, is 15396 feet above the level of the sea, or nearly three miles. Madeira, St. Helena, the Azores, Johanna, and the Comoro islands, &c. besides what may be yet undiscovered in the interior parts of the continent. In America, particularly the Southern America, what a volcanic chain! the grandest that exists in nature, with Cotopaxi for its principal link. How interesting would a volcanic map of the two hemispheres be! What a world it would shew us! If again those apparent vestiges of marine productions, which are observed indiscriminately scattered through the earth at all depths below its surface, and on the summit of its highest mountains, be esteemed sufficient proofs of the presence of the ocean in those places, a scene no less wild and uncommon than the former rises before our imagination; in which the products of the Equator and the poles appear to be jumbled together, in a manner incapable of being explained by any of the known analogies of nature.

The immense quantities of petrified sea bodies, found in so many different places and situations, are assuredly instances sufficient to prove, that they could not have been transported and deposited in those situations by the waters of any one general submerision; for the greater part of them, instead of being found in the bowels of the earth, and in solid marble at the depth of seven or eight hundred feet, must have remained on the surface†. Another proof is, that the

* Mr. Hamilton.

† Buffon.

bones, horns, claws, &c. of land animals, are seldom found in a petrified state, and are rarely incorporated in marl or other hard stones; whereas, if these effects had been produced by a deluge, the remains of land animals would have been found in marls, as well as those of fishes. Let us look into the excavations that have been formed by nature or by art. From the lowest valley whence we can descend, we find prodigious heaps of marine bodies at immense depths, either in quarries of calcareous stone, in fossils, &c. and we find them also in the towering strata of mountains; in the mid regions of continents as well as in islands; from the summits even of the Alps, to some hundreds of feet below the level of Amsterdam.

The strata in which many fossils are thus found, prove them, I must believe, to be of an antediluvian period,—a period beyond the records of men, and attended with such circumstances, that we might not unreasonably conceive some calamitous event had destroyed the greatest part of animal life from the face of the earth, and consigned to oblivion a cause, the record of which must otherwise have been transmitted from posterity to posterity, to the very end of time*. These fossil phenomena, indeed, afford a sufficiency of examples to incline philosophers to the opinion, that the earth has undergone commotions abstracted from a deluge, and that those commotions might have destroyed its inhabitants partially, if not generally. But, had the sea little by little got over the face of the earth; had it covered and proportionably uncovered the plains and the loftiest mountains; we should in such case, with the spoils of that element, every where find innumerable vestiges of the habitations of men. We should every where see monuments varied according to countries, and shewing as many different characters, as there have been revolutions in the immense duration of eternity. But, there are no such traces to be discovered. In every corner we see marks of the dwelling of the sea, but none of those submerged monuments, which ought to be met with. The earth, then, must repeatedly have burst, and the waters have rushed into the chasms, and closed the scene of existence.

The petrifactions which are thus found in a fossil state are various. It is worth, however, observing that those of shells, are found on, or nearest to the earth; those of fish, deeper; and those of wood deepest†. That organic substances are most commonly found in strata of marl, chalk, limestone, or clay; seldom in sand-stone; still more rarely in gypsum; but, never in gneiss, granite, basaltes, or schoerl; but that they sometimes occur in pyrites, and ores of iron, copper, and silver; and that they are found where their originals could not have existed. The calcareous petrifactions consist of calcareous stones, in the form of animal or vegetable substances; the former are called zoophytes; the latter phytolites. The most remarkable of the former are, first, those of the coral class, of a ramified and tubular form, as coral, madrepores, millepores, astroites. Secondly, those of the class of sea-worms, as belemnites, which are of a conic or cylendrical form; *asteriæ* and *entrochi*, which have a

* Antiquity of the Earth.

† Kirwan.

starry appearance. And, thirdly, those of the testaceous class, as nautilites, ammonites, echini, &c.

‘Stony, mineral, and stalactical concretions may be found in caverns, where, by affinity, and the different laws of attraction observable in heterogeneous bodies, the air may dispel the fluid vehicle, and thus complete the consolidation. Agglutination may also be produced, from the sperm of shell fish, and sea animalcula, which, operating on certain heterogeneous bodies, will unite them into a firm mass. By this process, certain soft land, which is often undermined by the sea, will, as we have before observed, become rock. But, says Mr. Douglas*, the induration of bones and skeletons, &c. cannot be performed in so small a period of time. These remains were certainly of the antediluvian world. Stalactical matter, and some minerals, may be produced under human observation; but, has the operation of indurated chalk, flint, &c. ever been noticed in its progress, or its induration satisfactorily accounted for?

‘There was much ground, indeed, at one time, for this question: for, though the Scripture declares, that all the foundations of the great deep were broken up, yet we have no authority to conclude, that this convulsion was in its effects equal to those which have produced the fossil phenomena, that are found in the bowels of the earth, in all quarters of the globe. This, doubtless, would have procured effects similar to those, which are found to attend circumstances descriptive of similar connections; such as the strata of fossil bones, found on the coasts of Ithria and Dalmatia, in the islands of Cherso and Osero, in the island of Cyprus, in most of the islands of the Ægean sea, and the rock of Gibraltar; which imply the most convincing proof of an alluvian, by the dislocation and fracture of the bones, and here and there small specimens of shell fish embossed in the mass; whereas, all the large spoils of marine animals are never found with them. Moreover, the produce of respective climes so imbedded, ought to have been found approximate to the spot, where the convulsion so happened. But, whence the exotic fossils that have been discovered?

‘In North and South America, in Russia and Germany, fossil tusks and bones, of a very large size, have frequently been found. According to tradition, these were reported to be the tusks and bones of the mammoth, an animal, which, if it ever existed, is no longer known as an inhabitant of any part of our globe. Mr. Pennant, indeed, thinks that it still exists in some of those remote parts of the vast new continent, not yet penetrated by Europeans. Several eminent naturalists of late years, as Sir Hans Sloane, Gmelin, Daubenton, and Buffon, are of opinion that these prodigious bones and tusks are really the bones and tusks of elephants; and many modern philosophers have held the mammoth to be as fabulous, as the centaur. But the two celebrated Doctors Hunter have proved, by the dissimilitude of these fossils with the bones and tusks of the elephant, but more particularly from the shape of the grinders, which clearly appear to be those of a carnivorous animal, or at least of an animal of the mixed kind, being furnished with a double row of high and conic processes, as if intend-

ed to masticate, not to grind the food; and the enamel making a crust on the outside only of the teeth, as in a human grinder; that they are totally different from the elephant: the elephant being well known not to be carnivorous, but to be of the graminivorous kind, both from the form of its grinders, and by its never tasting animal food. Others again have supposed these fossil bones to belong to the hippopotamus; but, there are many reasons against such a supposition. The hippopotamus is even much smaller than the elephant, and has such remarkable short legs, that his belly descends within three or four inches of the ground. The fossil thigh bones of the mammoth, on the contrary, are evidently the thigh bones of some amazingly large animal. There are some of them nearly four feet in length: and they consequently are, with pretty strong arguments, proved by Dr. Hunter not to belong to the elephant, or the hippopotamus.

These fossil remains, then, would lead one to conjecture, that the animals they belonged to were of a race, which, from some casualty, is now extinct. The wisdom of God may have made other kinds of things before this present face of being began, and may make other kinds of things after this face of being shall be no more. But the unknown existence of the animal is all that we can argue from. The principal property of nature, is to be always consistent with herself. Gravelly and sandy soils, which often abound with the vitriolic acid, will in a short space of time, consume or decompose animal substances; whereas chalky and marly soil, not having the acid quality in any like proportion, will preserve bones, when secure from the filtration of water, to any length of time. Yet, a petrified human body was found in 1722, which lay buried above fifty years in the copper mines of Falham in Dalecarlia, according to Linnæus. Now this is a recent fact, which furnishes an undeniable proof that petrifications have been produced within these last hundred years; and hence no very conclusive argument can be deduced from the petrification of animal substances, in favour of antediluvian phenomena. The more convincing criteria are those we have already touched upon. The evidence is clear, that the sea and land change place, not only from the effects of general and stated periodical laws, but from a variety of revolutions occasioned by particular and accidental causes. Thus the surface of the earth, which we look upon as the most permanent of all things, is subjected, like the rest of nature, to perpetual vicissitudes.

The remaining volumes will be noticed in a future article.

ART. V. *A Letter to Francis Plowden, Esq.* Conveyancer, of the Middle Temple, on his Work entitled *Jura Anglorum*. By a Roman Catholic Clergyman. 8vo. pp. 230. 2s. 6d. Coghlan. 1794.

A MAN who has singled out Mr. Burke for an adversary, and has entered the lists with so powerful a combatant, may perhaps think it beneath his dignity to notice a challenge from a person clad in the modest garb of a clergyman: but, *asculus non facit monachum*, so a hero may be concealed under a

very humble garment; and we will venture to assure Mr. P. that in the writer of this letter he will find no despicable enemy, but one who appears to be extremely well acquainted with the science of offence and defence in the *word of—words*. With all his merit, he is a courteous antagonist; and while he acknowledges, in unequivocal terms, Mr. P.'s powers in the field of argument, he modestly, in our opinion too modestly, confesses his own inferiority to that gentleman in every exercise, except that which is more particularly suited to the habits and profession of an ecclesiastic; in which he thinks he may without vanity aspire to an equality with him.

The author disclaims the idea of entering into a religious controversy, and, in general, adheres to his resolution of avoiding it: but the questions which he discusses are in their nature so nearly allied to, and so intermixed with, matters that form the grounds of controversy, that the discussion in many places assumes a very controversial appearance. We must, however, do the author the justice to say that he conducts the argument with urbanity; and without acrimony or harshness of expression.

The first proposition in the *Jura Anglorum*, censured by the letter writer, is one which, at the first view, might be supposed to contain a self-evident truth—viz. "That man has a natural right to choose his religion." In combating this proposition, he makes a distinction between the *power* and the *right* of making such a choice. That man possesses the former he admits, but the latter he denies. He exemplifies his meaning by the case of Adam when placed in the garden of Eden, to whom God thus spake, saying—"of every tree of paradise thou shalt eat: but of the tree of knowledge of good and evil thou shalt not eat: for in what day soever thou shalt eat of it, thou shalt die." From these words, he says, it is evident that God gave Adam a free and uncontrolled *power* of choosing different objects,—but that it would be a perversion of common sense to infer from them that Adam possessed a natural *right* to break the command of heaven, to fly in the face of his benefactor, and to entail death and the long catalogue of human woes on all his posterity. Hence our author draws this conclusion, that, if Christ taught a true religion for the salvation of man, so far are we from having a natural right to dissent from it, that we are *bound* to renounce every error which it condemns, and to embrace what we are once convinced is the truth; all that is left to us, in this case, being the power of incurring the guilt of voluntary resistance to truth and adherence to error.

In the course of this discussion, he uses arguments founded on *data* which a Roman catholic, as such, must grant; and it is in that character that he addresses Mr. Plowden: but he ac-

knowleges that, if he were speaking to a person of a different religion, he should be obliged to establish by proof that which, in reasoning with a person of his own persuasion, he is at liberty to assume.

In speaking of religious establishments maintained by the civil power, he goes into a long chain of reasoning which will probably be noticed by others as well as by Mr. Plowden. He seems to fix boundaries between the spiritual and temporal authorities, which the civil magistrate, we believe, will not be disposed to recognize: he denies the authority of a legislature to establish a system of worship contrary to the law of God revealed by him to man; and he undertakes to prove from Scripture, and particularly from the case of Solomon, that the civil power, so far from having a right to establish error, may offend heaven even by *tolerating* it. He shews, also, from the 3d book of Kings, which we call the *first*, that ten tribes of Israel were wrested from the son of Solomon, and put under the government of Jeroboam, by God himself; who thus divided the kingdom of David, because Solomon had infringed the command given to all the children of Israel not to intermarry nor have intercourse with women of other nations that worshipped not the true God, lest they should be drawn, through complaisance for those women, to follow their false gods. He observes that very strong reasons of state, if such could weigh against God's express command, might be urged to justify Solomon's marriages with strange women. A match with the daughter of Pharaoh 'afforded him an opportunity of introducing among his own people the fine arts which flourished in the dominions of the Egyptian monarch. Sidon gave him another wife, and with her the free use of a convenient port in the Mediterranean, from whence *the king's navy once in three years went with the navy of Hiram to sea by Tharjis, and brought from thence gold and silver, and elephants' teeth, and apes and peacocks.* Moab and Ammon had hitherto been at constant enmity with the Jews, but by the amours of the king were at this time reconciled to them. Egypt sent him horses and chariots, and all the kings of the Hethites and of Syria sold him horses of the first blood. Thus worldly politicians would have imagined that all the riches and conveniences of the earth flowed abundantly into the states of this wise prince, because he adopted a system which they imagine wise, that of admitting all religions into his state.'

The letter writer, however, reasons differently on this subject, speaking as a divine rather than a politician; as appears from the following extract:

‘But as tis the Almighty, who determines the rights and duties of man upon this point; so his scripture shall inform us in what light this conduct of Solomon was regarded by God. *The Lord was angry with Solomon, says holy writ, because his mind was turned away from the Lord the God of Israel, who had appeared to him twice: and had commanded him concerning this thing, that he should not follow strange gods, but he kept not the things which the Lord commanded him.* Whatever excesses he became guilty of afterwards, his first crime however which drew down the singular vengeance of heaven upon him, and was the source of all his other misfortunes, seems to have been nothing else than too great a complaisance in tolerating, and indulging his concubines in the worship of their false gods. For it is not to be imagined, that so wise a prince, as St. Augustin observes, believed any life or virtue to be existing in dumb idols, but out of a weak condescendence to his wives, having allowed temples to be built to their Gods, he himself was afterwards induced to frequent them and to offer incense in presence of their idols at a time when he knew and believed the God of Israel to be the ruler of the universe; though some commentators are even of opinion, that Solomon was not personally guilty of idolatry himself, but only sinned by allowing it to be practised by his wives. But whatever be the meaning of the texts, the scripture at least tells us, that either by himself or them in the end, *he worshipped Ashtarbee, or Venus the Goddess of the Sidonians, and Moloch the idol of the Ammonites. He built a temple for Chamos, the idol of Moab—and for Moloch the idol of the children of Ammon. And he did in this manner for all his wives, that were strangers, who burnt incense, and offered sacrifice to their Gods.* And as the sacred text immediately adds, that *the Lord was angry with Solomon, because his mind was turned away from the Lord God of Israel, who had appeared to him twice,* we know that for this conduct the displeasure of heaven was incurred.

‘At the same time it is certain that Solomon did not so totally turn his back upon the God of his forefathers, as to destroy the religious worship which had been established in Israel; he neither shut up the temple nor curtailed any part of the religious services which the Almighty had commanded to be observed in it till the coming of the Messiahs; nor do we even find, that he prophaned the adoration of the true God within the precincts of the temple by the mixture of any vain or superstitious ceremonies, such as abettors of modern toleration often attempt to blend with the practices of the true faith. On the contrary, the service of the Jewish temple seems to have been kept up with all its dignity and purity to the very end. For after espousing the daughter of Pharaoh, and building a palace for her, it is still said, that *Solomon offered three times every year holocausts, and victims of peace offerings upon the altar, which he had built to the Lord, and he burnt incense before the Lord: and the temple was finished.* Whatever therefore afterwards were his weakness or his irreligion in adoring false gods, his first crime was only a connivance at or civil toleration of religious errors, which naturally saps the foundation of religion, and will always infallibly end in infidelity, where the principles and maxims of it are cherished to the full.’

Here

Here is scripture authority for intolerance. We are better pleased, however, to find it drawn from the old testament than from the new; the latter breathes the heavenly doctrine of mutual charity and forbearance; while we learn from the former that the Jews were so prone to idolatry after their residence in Egypt, that nothing could so effectually cure them of that disposition, as the cutting off all communication between them and idolatrous nations, particularly by preventing intermarriages with them, as conjugal complaisance might lead the husbands too far, and endanger their own faith, or at least that of their children. There was, therefore, under the old law, a sort of policy, if we may use the expression, not applicable to the state of the world in after-ages, and which ought not to be urged in Christian times as authority for intolerance. The present writer appears to be intolerant only of error, but not of the persons who maintain it:—but this is a slender shield against persecution; from wishing to root out the erroneous opinions to the persecution of the individuals who profess them there is in general but a step; and this step will soonest be taken by those who are most liable to become the dupes of zeal and mistaken charity; for charity prompts us to reclaim those who are astray; and as we sometimes submit to the amputation of a limb, to save the rest of the body from death, so we might think that we were performing a meritorious act in cutting off what we might call gangrened members of christianity, which might taint the rest of the body:—thus a wide door might be opened to the most odious and detestable persecutions.

The reverend writer appears to entertain a rooted opinion of the pre-eminence of the spiritual over the temporal authority; if in some cases he does not raise one above the other, he makes them proceed *pari passu* on a footing of independence and equality; and he fortifies all his opinions on this head with arguments drawn from holy writ:—but, as man existed in a state of civilized society, before a word now contained in the scriptures was committed to writing, the authority of legislatures in temporal concerns cannot depend on that which, in point of time, was long subsequent to the exercise of the powers with which their respective constituents had invested them, unless it be maintained that every government is a downright theocracy.

He touches on the doctrine ‘that the estates of the church may be taken by the legislature as the property of the nation;’ and he condemns it in terms so unequivocal, that, if the owners of church lands in England could be gained over to his opinion, they must ease their consciences by the surrender of a property seized by those who had no right to seize it: there is but little danger, however, that this learned gentleman’s

man's arguments will have much weight in this way even over those of his own communion ; or that he will raise a scruple in the breast of Lord Petre, a catholic peer, about the goodness of his title to the extensive estates which he now enjoys, and which were once the property of the church, taken from her by the temporal power, viz. by an act of the 24th of Henry VIII.

The author touches also on the revolution of 1688, and shews, from pretty good historical authority, that the plan for dethroning James II., laid by the Prince of Orange, was conceived at a much earlier period than the violation of any law or promise of which that monarch was afterward accused, and was grounded on different pretensions. The plan, he maintains, first manifested itself in the reign of Charles II. in the bill of exclusion, and was finally completed in 1688. He proves that Innocent XI. co-operated with William on this occasion, and advanced large sums to the confederacy of which William was the soul, formed against Lewis XIV. with whom James was in alliance. To deprive the French king of the support of the latter must have been the ground of Innocent's hostility to James ; for it cannot be supposed that a pope advanced money to be employed in dethroning a catholic king because he had endeavoured to establish the popish religion in his protestant dominions.

In speaking of this revolution, our author is incorrect when he says (p. 118) that the Duke of Monmouth was a natural son of Charles II. by the Duchess of Portsmouth. The son whom that lady bore him was created Duke of Richmond, and was grandfather to the present duke of that title. The Duke of Monmouth was the son of Charles by Mrs. Lucy Walters, *alias* Barlow, and was 23 years of age when his half brother the Duke of Richmond was born.—

The work, which we have now reviewed, contains many principles respecting the spiritual power, to which it is impossible for us to give a testimony of approbation ; on the contrary, we think them calculated to produce an *imperium in imperio*, the more dangerous to a state as it lays claim to a divine right, which man is not to control. Christ is made the founder of one, as the people are of the other ; between two such founders, there can be no joint-tenancy, as the lawyers call it : the superior dignity of a Redeemer would not bear it. Hence it would follow that the temporal power must be the inferior. The state may have no right to prevent men from obeying the mandate of Christ to his disciples to preach his gospel to all nations : but certainly over a church endowed with *temporalities*, incorporated by law, paid and maintained by law, exercising

exercising certain *temporal* jurisdictions by authority of law, the state must necessarily have a paramount power, or it would be idle to call it *supreme*. At the same time, however, that we censure some of the positions of our author, we must admit that he supports even those with great ingenuity and ability; that he is an adept in the art of reasoning; and that he is in every point of view a powerful antagonist, such as Mr. Plowden will find it the more difficult to answer, as he affords him little ground for declamation or appeals to the passions, and pins him down to dry and close argument. His phraseology, indeed, is in some instances very ungrammatical; and we were sorry to find, in so generally well written a book, such an expression as 'there is no man but *what* would'—which occurs very frequently.

ART. VI. *The Book of Common Prayer reformed.* For the Use of Unitarian Congregations. Crown 8vo. pp. 143. Second Edit. 4s. 6d. Sewed. Johnson. 1792.

NO publications can possibly be more important than those, the object of which is to amend the morals of the great body of the people; since it is immutably fixed, in the nature of things, that mankind shall be infallibly happy, or inevitably wretched, in proportion to the strictness or the laxity of their moral conduct. For this reason, we are always disposed to behold with a favourable eye every attempt to render our liturgy such a service as the most partial of its admirers, if he reads it with attention, must confess that, in many parts, it is now by no means calculated to be, and such as, if he takes the least notice of the conduct and behaviour of the generality of those who frequent our churches and chapels, he must see that in its present state it is very far from actually being—a service which is rational, practical, interesting, and efficient in all its branches.

A liturgy ought to be so plain and simple, so level to every capacity, so free from doctrinal abstruseness, and from all that is merely speculative; and at the same time so diversified and exempt from repetition; that it might not only engage the bulk of men to attend on its celebration, but might fix their attention while present, and dismiss them again to their intercourse with the world, full of such sentiments and impressions as were likely to ripen into good and virtuous habits, and to make them exemplary in the discharge of every duty to God and man. That this is the case with our present national liturgy, in all its parts, cannot be said with truth. Were we not, therefore, to rejoice at every attempt to improve it, and to render it as excellent throughout as it is universally acknowledged

knowledge to be in some portions, we know not how we could escape the imputation of weak heads or bad hearts. In what other light could we appear than that of men who, at all hazards, even though the virtue and morality of a nation be at stake, are resolved to do their utmost to resist all reformation, and to perpetuate things as they are; either, in the true spirit of popery, because they have been once so established, and the church is infallible, or else, in the genuine spirit of the world, because the continuance of matters in their present state is favourable to some paltry secular interest of our own?

The improvements in the reformed liturgy before us are so judicious, and we were so impressed with the importance of the subject, that we once intended to have given an ample detail of the work, and had actually drawn up an account of every material instance wherein it deviated from the established form: but, when the account was finished, its length was such that we could not possibly find room for it in our crowded pages. We were, therefore, obliged to re-model the whole; though, by so doing, our report has been delayed beyond the time at which it would otherwise have appeared.

The services contained in this reformed Book of Common Prayer are, A form for morning, and another for evening prayer; a third for the morning of those days on which the Lord's supper is to be administered; offices for the administration of the Lord's supper, and of infant and adult baptism; for the solemnization of matrimony; for the thanksgiving of women after child birth; for the visitation of the sick; for the burial of the dead; and for prayers at sea: together with some occasional prayers and thanksgivings to be used on particular events: a short thanksgiving for the anniversary of the king's accession; and a morning and evening prayer for a family. The editor has postponed the reprinting of the book of psalms 'until such time as a more improved translation of them is given to the public.' Nor is there annexed to this liturgy any collection of hymns for singing; 'the necessity of such a collection being, in a degree, superseded by the recent publication of those made for the use of the different congregations' [of Unitarians, we suppose] 'in York, Nottingham, and Birmingham; in each of which, both the language and sentiment are generally corrected and considerably improved.'

The most obvious alterations in this reformed liturgy are the disregard of all doctrinal matters, such as the trinity, the atonement, &c. &c. and the rejection of all creeds. Of such improvements we have before (see Rev. New Series, vol. ix. p. 288 and 289) expressed our decided approbation; and we are daily more and more confirmed in our opinion. Whatever

may

may be thought or concluded with regard to the truth or falsehood of these doctrinal subjects; whether we determine rightly when we decide in their favour or when we pronounce against them; they are certainly improper and misplaced in a liturgy. Supposing them to be ever so right in themselves, they are undoubtedly wrong when they are so introduced; because they counteract the very design of all public worship, and cannot fail of producing a bad effect on the worshippers. The intention of meeting together in public worship is to set forth the praises of God, and not to speculate on his nature and essence; to hear his holy word, to ask what is requisite for our temporal and spiritual welfare, to render thanks to him for all his benefits, especially for the great benefit of sending Jesus Christ into the world to save sinners, and not to refine on the particular mode in which Jesus accomplished that salvation:—lastly, it is for the practical purpose of humbling ourselves before God and confessing our offences, and not for the theoretical purpose of confessing the articles of our faith, or declaring our theological opinions. The generality of those who do, and of those who ought to, frequent public worship, neither will nor can attend to mysterious, speculative, and abstruse doctrines. The consequence, therefore, is, that the service, into which such things are introduced, *must*, as to all such parts of it, be to them a mere form of words without sense or meaning. This cannot fail of producing the most pernicious effects, as it directly tends not only to beget a habit of carelessness and inattention to the other part of the service, but likewise to create and perpetuate the notion that men can serve God and obtain his favour by the mere observance of unmeaning forms and ceremonies, or by the repetition of words without ideas; and that there is something meritorious and acceptable to heaven in an external worship which makes no rational impression on the understanding, and has no moral influence on the life and conduct: which is one of the worst and vilest of superstitions, inasmuch as it gives encouragement to every kind of wickedness, by holding out to offenders another method of escaping the divine vengeance beside that of repentance and reformation.

Of the other alterations in this reformed book of common prayer, we must content ourselves with giving the following brief account. Most of the services are shortened. In the morning and evening prayer, the absolution is omitted. The Lord's prayer occurs only once. The gloria patri, or doxology, is not to be used after every psalm, but at the conclusion of the whole, and is directed to be either one compounded of 1 Tim. i. 17. and Rom. xvi. 27. or this which follows,
Glory be unto the king eternal, immortal, invisible, God only wise,

to which the answer is, *For unto thee, O God, it is eternally due, and may thy great name be glorified throughout all the world for ever and ever.* The choice of the psalms and lessons is left to the minister, instead of being regulated by a calendar. After the first lesson in the morning service, the *Te Deum* and the *Benedicite* are discarded, and the 145th psalm is substituted in their stead; and, in the evening service, the 1st, 8th, and 15th psalms occupy the place of the *Magnificat* taken from Luke i. 46. &c. or the 98th psalm. After the second lesson in the morning service, the *Benedictus* taken from Luke i. 68. &c. is curtailed of the last four verses; and, in the evening service, the *Nunc Dimittis* is rejected, and the 67th psalm only is retained. The suffrages or alternate petitions, which follow the second reading of the Lord's prayer, are rejected; and, in the evening service, the prayer for the whole state of Christ's church militant here on earth, or, as the present editor calls it, for the whole christian church, is substituted for the three prayers for the king, royal family, and clergy.

In the morning service for those days on which the Lord's supper is administered; as also in the office for the administration of that rite, and likewise in the remaining offices for baptism, matrimony, burial, &c. this liturgy bears a great resemblance to the well-known liturgy used at the Unitarian chapel in Essex-street in the Strand. There are, however, some occasional variations between the two, in these places. Thus for instance, in the present liturgy, the litany opens with these forms of address or invocation; all however, (as must of course be the case in an Unitarian liturgy,) directed to the one only God: but, in the last edition (the fourth) of the Essex-street liturgy, there is only one invocation at the opening of the litany. This latter method is certainly more simple and more congenial to the spirit of Unitarian worship; and so the editor of the Exeter liturgy (of which we gave an account in our Review for Nov. 1792, vol. ix. page 286, &c. N. S.) seems to have thought; for, though, in compliance with custom, he admitted three forms of address, he put the two latter between crotchets, denoting that the officiating minister might as well omit them.

If, however, in the above instance, the advantage in point of simplicity be on the side of the Essex-street liturgy, in some other respects the present liturgy is more simple. In particular, the editor has carefully banished all those technical words and systematical phrases, which, by having been so long bandied about in the fierce and thorny disputes of polemical divines, have lost their original, scriptural, and practical meaning; and which, from being habitually associated with theological tenets and prejudices instilled into the mind in early youth, now
serve

serve only to excite controversial, speculative, and mystical ideas. Accordingly, in the present performance, we find, no such expression as that of God having *purchased* to himself a church and people; no mention of the *precious blood* of Jesus; no such words as *redemption, sacrifice, mediation, merits, grace, inspiration, election, &c. &c.* The term *faith* rarely occurs; and then only in such connection that it cannot easily be either misunderstood or perverted. Jesus, instead of being styled our *Saviour* and the *Son* of God, is called his *prophet*, or his *messenger*; and the words, *through Jesus Christ*, which terminate a majority of the prayers in our established worship, (but which, we believe, are generally understood in a wrong sense; or are perhaps more generally not understood at all, being used as mere expletives without meaning,) do not conclude any prayer in the liturgy now before us.

Such is the present performance, which does honour to the compiler, and to his 'judicious and learned friend, a member of one of our universities, to whom he communicated his papers, and from whom he received some, and expects still further, assistance on any future revision of this volume.' The work is a proof of the author's discernment and abilities, as well as of his piety to God, and of his love to men, and desire to promote their best interests. Had it contained a greater variety of services, however, it would in our opinion have been better adapted to the purposes of public worship; two morning services and one evening service, we think, scarcely affording change sufficient to engage all the interest and attention which should and might be excited in congregations meeting every seventh day, and sometimes oftener. Of the benefit and necessity of introducing more variety into our forms of worship, we have delivered our sentiments more at large in our 10th Vol. N. S. page 565. to which we beg leave to refer our readers; as also to our 9th vol. p. 290. for a few hints on the same subject.

The accurate and well-informed authors of the "Free and candid Disquisitions relating to the church of England"—a work which we can never praise too highly, nor too warmly recommend to the perusal of every clergyman, and indeed of every member of our church, who would form a just and true notion of the state of ecclesiastical matters within the pale of his own communion—calculated, above forty years ago, that a discreet review of our liturgy would secure, and give pleasure to, more than *twenty thousand* considerate divines at home and abroad. (See 2nd edit. 1750, page 187.) Since that time, the number of the clergy desirous of reform must have increased greatly, from various causes; and the dissatisfied laity,

* Written by eminent divines of the establishment.

on the lowest supposition, must be equally numerous, if not more so. How strongly does this plead in favour of a revival!

Powerful, however, as such an argument is, there is another reason for revival which infinitely outweighs it, and in comparison with which the complaints of the discontented sink into nothing. The grievance that is felt by the conscientious clergy and laity, considered in itself, is certainly great and ought to be redressed:—it is so great that many of the former have resigned considerable preferments, have exposed themselves and their families to extreme difficulty by quitting their stations in the church, and have run all risks rather than live in habitual violation of every conscientious and moral feeling, by outwardly conforming to, and publicly officiating in, a service which they inwardly and privately believe to be contrary to the word of God; and many more, it is well known, would follow their example, if, by so doing, they had any other prospect before them but the almost certain one of absolutely starving: yet even this evil, great as it is, when taken by itself, becomes as it were a mathematical point, having neither parts nor magnitude, when compared with that mountain of mischief by which the great body of worshippers, and as a consequence ultimately the whole nation, are in danger of being overwhelmed by suffering our liturgy to lie thus motionless, and in a manner to rust for want of revision; or, which is the same in effect, to move so long and so uniformly in one dull, unvaried, lifeless round, that it is grown trite and hacknied, and, if no change be made, threatens, after having stifled the remaining devotion of those who use it, to be at last, along with that devotion,

“Immur’d and buried in perpetual sloth,

That gloomy slumber of the stagnant soul.”

The great bulk not only of those who frequent our places of public worship, but of those also who nominally pass for members of our church, may be classed, as to ecclesiastical matters, rather with the careless and inattentive, than with the discontented. They do not express, and probably do not feel, any great dissatisfaction at the present state of things; yet there can be little doubt, in any thinking and impartial mind, that their unconcern and indifference about frequenting any place of worship, as well as their coldness and levity when there, are principally owing to things being, and having so long been, in that state. The want of zeal and interest that prevails among those who go to church; their mechanical repetition of a set of words which they utter almost by rote, without annexing the proper ideas to them; and their having few or no serious thoughts and impressions raised in them while engaged

engaged in worship; are doubtless the great causes of their being so careless about their moral conduct after they come away. This has already produced the most pernicious consequences; and the longer it continues the more fatal will be its effects not only on the lives and morals of the worshippers themselves, but ultimately on the country at large. This, as it appears to us, is a most fertile source of that want of principle which has spread itself almost universally in public, and very generally in private life, among all ranks of people, and which, as long as it continues, *must* on all ranks bring misery and wretchedness.

When we reflect on the malignity and extent of the mischief resulting from the continuance of these important concerns in their present state, and call to mind the many affecting representations that have been given of it, and the numerous applications for redress that have been made from the most respectable quarters, in every mode and through every channel that imagination can devise;—made too, with all the earnestness that sincerity can inspire, and with all the deference that modesty can dictate;—we are astonished to think that a period not much short of a century and a half, reckoning from the act of uniformity, should have elapsed without producing a single revival of our common prayer book. The mere constant recurrence of the same form, without variation, three or four times in a week in most churches, and in cathedrals and college chapels every day, would alone be sufficient, without any other cause, to evaporate all its spirit, and to deprive it of all life and efficacy. The circumstance of time alone therefore, and the consideration that things have gone on so long in the same beaten track, call forcibly for a change, and would render a revival necessary, even on the supposition that our liturgy were perfectly unexceptionable in all its parts; which, however, is so far from being the case, that, excellent as it is in some places, yet in others, as was said thirty years ago (see Rev. vol. xxx. p. 217.) and as there is every day additional reason to say, the more the scriptures are searched, and the longer it remains unaltered, it contains such “aburdities as would even shock the understanding of a *Cherokee*.”

ART. VII. *A Looking-Glass for a Right Honourable Mendicant*; or, the real Character of a certain great Orator; with political Observations: In particular the Marrow of the Slave Question, and of that respecting the Laws of Debtor and Creditor, &c. &c. By an Old Member of Parliament. 8vo. pp. 132. 3s. Crosby. 1794.

THE man who undertakes to overturn opinions long established, and to convince the public that characters and institutions,

REV. JULY, 1794. U

institutions, on which they have long been accustomed to look with respect and veneration, ought to be viewed only with disgust, or treated with contempt, must necessarily give himself credit for powers of persuasion far above the ordinary standard. When such a task is imposed on a man by others, the want of success ought not, in fairness, to be imputed to him as a fault: but when he voluntarily imposes it on himself, a failure must cover him with confusion, as strongly contrasting the deficiency of ability with the vanity which flattered him with the idea that he was equal to all that he had undertaken to perform. In order to enable our readers to judge whether the present author placed himself in this predicament; whether he has over-rated his talents, or has succeeded in his attempt;—we will briefly state some of the propositions which he labours to establish.

He begins with Mr. Fox, whom he calls a Right Hon. *Mendicant*; a name which it is not our province to notice, as we confine ourselves to the *literary* and *argumentative* department; and consequently it is no part of our necessary duty to animadvert on the departure of an author from the rules of good-breeding. We may be permitted, however, to observe, incidentally, that illiberality is a bad auxiliary to argument; a good cause does not stand in need of it; and a bad one derives no strength from it; it disgraces the one, and cannot serve the other. The author acknowledges that ‘Mr. Fox inherits from nature most of the admired qualities of mind, in a degree vastly superior to ordinary mortals:’ but, to lessen the value of these endowments, he very dogmatically asserts that Mr. Fox’s ‘warm and *sanguineous* temperament of body, the ease and rapidity with which he frames and examines his ideas, occasion in him so strong a confidence and attachment to first impressions, with such an overweening sense of his own powers, *as for ever to exclude the possible existence* of that most exalted and valuable property of mind—a *sound judgment*.’ It has been a good old custom with authors, who were modest enough not to be offended if their readers were not disposed to take assertion for proof, particularly when it was made in opposition to generally-received opinions, to elucidate their propositions by examples, and to support them by arguments drawn from reason and authority. It were to be wished that our author had adhered to this custom, and had condescended to state the grounds on which he rested his expectation, that his readers would discard their former opinion of Mr. Fox’s talents, and, in its stead, receive the new one laid down in this pamphlet. We really are at a loss to conceive how any man could expect that such a sacrifice should be made by the public, in compliment to the bare

bare and unsupported assertion of an anonymous writer;—and here we must lament that gentlemen, who undertake to think for others, and to direct the public mind, should suffer themselves to be so blinded by party politics, as to deny to an individual, who differs from them on such topics, those merits or talents which the rest of the world acknowledge that he eminently possesses. In discussing such a subject as this, we would dismiss from our mind all recollection of Mr. Fox's conduct as a *political* character, and consider him solely as a *man*. Viewing him as such, we believe the public have always been impressed with the idea that the most prominent quality of his mind was *judgment*, under the direction of which his powers of reasoning were irresistible, though unaided by the graces of elocution, or the embellishments of language; the former of which Nature has not granted him, and about the latter he has ever been indifferent; his whole attention being employed in giving solidity to his arguments, regardless of the measure or harmony of his periods. If this be the real opinion of the public respecting the judgment of Mr. Fox, and we are persuaded that it is, surely this author has given a strong instance of vanity in expecting that this opinion should be surrendered to the authority of his *ipse dixit*; and this vanity is the more unpardonable in an individual who makes a charge against Mr. Fox, 'that he possesses a steady confidence in his own sense of things.' There is this essential difference, however, between the two men; that the one brings arguments to induce his hearers to adopt his opinions, while the other expects that his readers will dispense with all proof of what he advances, and that conviction will be carried to their minds by anonymous assertion. To which of the two the *palm of confidence* belongs, we leave the public to decide.

Some people have imagined that Mr. Fox's talents qualified him in a super-eminent degree for the situation of a leader of opposition in parliament: but our author, who is resolved, if possible, not to leave him in the likeness of any thing that has even the shadow of a title to admiration, says, 'he may fairly be supposed equally unfit to preside at the head of national affairs, as he has ever proved himself a *useless* and *unprofitable* leader of opposition.' What are we to think of the man who could make such an assertion? The minister, who is at present intrusted with the chief direction of the state, would, some years ago, to get rid of so formidable an opposer, and to secure his support and co-operation, have willingly divided the power of administration with Mr. Fox, and have taken him for a colleague in office. Had Mr. Pitt the same opinion that our author entertains of Mr. Fox? If he had, what censure did he not

deserve for having offered to enter the cabinet council on equal terms with a man ' unfit to preside at the head of the national affairs ? ' In fact, Mr. Pitt deserved no censure for such an offer ; on the contrary, it did him honour ; because he knew that, if Mr. Fox would accept of a seat in his Majesty's council, the public would find in him an able statesman, from whose talents the nation must derive many and great advantages. To say that he has been ' a useless and unprofitable leader of opposition, ' is to repay long and meritorious public services with ingratitude : useful they certainly have been to the present age, and will be so to posterity ; and if they have been *unprofitable*, we believe they were such only to himself. With respect to the grounds of his opposition in any particular case, we throw them completely out of the question ; we speak in general, as our author does, of his qualifications for a leader of opposition ; and we must allow them to stand very high in the estimation of Mr. Pitt, and of the rest of his Majesty's ministers, when we hear Mr. Fox declare in parliament, and without being contradicted, that, if his opposition had no other object than the acquisition of places and power, it was his own fault that it was not accomplished, as such offers had been made to him both for himself and his friends, as might well satisfy the ambition of any man who preferred power to principle.

From Mr. Fox's head, our author proceeds to his heart ; and, as he took sound judgment from the former, so he strips the latter of those qualities which have long made the public consider it as amiable. Who has not given Mr. Fox credit for *good nature, sincerity, disinterestedness, and generosity* ? Our author alone refuses to allow them to him ; and gives such a picture of this gentleman as, we believe, no other mirror in England could possibly reflect.

' An examination of his heart, (says he,) or rather of his moral conduct, taken from his childhood, and continued to this hour, affords us a glaring picture of vanity, self-gratification, and interest ; and whoever takes a close and critical survey of his actions, will find these solely to have been their main spring and prime incentives. His repeated political tergiversations, his numerous though baffled attempts at public deception, his suspicious conduct, or rather barefaced malversation in private life, leave him no possible claims to integrity of character : not but he has passed in the world for a good-natured, sincere, and even generous man. Men in general make no distinction between good nature and good temper, any more than between sterling ability and its counterfeit, until they are set right by sad personal experience.'

The author of this libel admits that the world has given Mr. Fox credit for some amiable qualities : but he says that the world is mistaken, and ought to change its opinion on this head.

head. Who is he who thus sets up for a reformer of public opinions? An anonymous dealer in assertions without proofs. We would wish to know whether he would be so complaisant as to throw into the kennel a piece of coin, which he has been in the habit of considering as made of sterling gold, on being told, by some unknown person, that it was a composition of base metal? If he would not, let him not be surprized if the public should refuse to change, without grounds, an opinion formed on mature reflection, and strengthened by time and experience.

The author feels that some evidence may be required in support of the charges which he brings against Mr. Fox: but, when we examine the little that he adduces, we find that it rests chiefly on assertion, and on the construction which he himself is pleased to put on Mr. Fox's conduct. To shew how well qualified he is for the task of reviewing a man's political life, and of stating facts with accuracy, he says, 'See him [Mr. Fox] afterwards at the head of the Exchequer.' Mr. Fox never was stationed there: he was twice in administration, and each time filled the office of Secretary of State for Foreign Affairs, Lord John Cavendish being, on both occasions, Chancellor of the Exchequer. So much for the author's accuracy!

As we proceeded in our review, we became less surprized at the attack on Mr. Fox, when we found this author treating with the utmost severity a body of men, with whom, and for whose principles, every man in England, who is sincerely attached to the pure essence and spirit of our constitution, would be proud to suffer: we mean the *Whigs*, to whom we are principally indebted for the revolution that marked the boundaries between the prerogatives of the crown, and the rights of the subject. 'The whig system, of Rye-house extraction, (says he,) was hatched and brought to maturity during the troublesome reign of Charles the Second. It is a dangerous and dishonest aristocratical combination, not dissimilar to that of the Barons of old, ever jealous of, and inimical to the just power of the crown.' This single extract from page 12 will sufficiently shew what are the political principles of the author, and how honourable it is to Mr. Fox to have incurred his displeasure. From this passage, it would appear that the writer considers the conduct of the Barons of old, rising in arms to withstand the encroachments of the crown, as factious and rebellious; the concessions made by King John at Runnymede as extorted by lawless force; and *Magna Charta* as a monument, not of the people's liberty, but of their *treason*, by which they had rendered triumphant their hostility to the 'just power of the crown.' To the 'Whig faction,' as he calls it, he says it may

be imputed that the 'fortunate conjunction of 1688 was not so advantageous to the public, as a more honest and patriotic disposition of affairs would have rendered it.' He does not stop here; not contented with attributing to the Whigs 'our immense national debt, contracted to indulge foreign prejudices, and to further foreign interest, at the expence of such a vast portion of the blood and treasure, and industry of this country,' he attacks the Revolution itself, and represents it not as the consequence of the public will, but of necessity, to which the presence of the Prince of Orange's army compelled the nation to submit. That we do not misrepresent the author, let the following extract attest:

'At the Revolution, the Tory party, patriotically laying aside their ancient prejudices, stood forth, with as great zeal, as the foremost of their competitors, in defence of the violated liberties of their country. It is true, they did not cabal in the family of their unfortunate and misguided sovereign, or endeavour by infamous, and impossible calumnies, to exalt one part of it at the expence of the just rights of the other; but in this crisis they were misled, and entrapped by their own religious bigotry, (which was little inferior to that of their discarded sovereign,) and by a much more justifiable cause, that of an anxious concern for their liberties. When they came to themselves, they discovered, although it was too late, that they had been over-reached by the intrigues of their enemies, and over-awed by a foreign force, into measures which in all probability must involve the country in blood; or be attended with the sacrifice of her dearest interests at the shrine of foreign connections. With more good fortune to the nation, than the wisdom and foresight of those who conducted the revolution seemed to promise, we steered clear of the first part of those disasters which were apprehended; but of the latter, we feel the effect to this hour, in the burden of a national debt which can never be paid, and in the defective form of a government, which perhaps is not sufficiently strong to admit of the redress of grievances.'

He next endeavours to destroy the character of William, who has been emphatically called our Deliverer; and he goes so far as to declare that 'never did deliverer deserve less the panegyrics that interest and prejudice have so lavished upon his memory, either in respect to the merit of his *pretended* services, or the excellence of his character, than the Prince of Orange.' Though these declarations might prepare our readers for any doctrine, however flattering to prerogative, they will be surprised at finding him allow merit to those who, for their attachment to servile and exploded maxims, were stigmatized with the name of Jacobites: 'the present King, (he says,) has too much sagacity not to discover the superior worth of an attachment, which is founded upon hereditary right; nor ought it in reason to displease him, to be beloved for the portion of *Stuart* blood that flows in his veins.' As if he had said, in other words, the King ought to be pleased with the hereditary attachment

attachment of men, who, if they were to act up to their principles, would endeavour to dethrone him, and transfer the crown to the heir of James II. The only security, therefore, to which he can look from the Jacobitical part of his subjects, if any such there be, is that they are at variance with their principles; whereas the Whigs, in asserting his title to the crown, are maintaining the principles that brought about and established the Revolution, and entailed the crown on the house of Brunswick. On which of the two, then, ought his Majesty to rely,—the unprincipled inconsistency of the Tories, or the principled consistency of the Whigs? One set of men cannot abandon him without abandoning their principles; the other cannot support him without deserting their old favourite doctrine of indefeasible hereditary right: the Whigs cannot be true to their own principles without being true to him: while the Tories cannot be true to him without being false to their principles. It requires, therefore, no extraordinary share of sagacity to enable the King to discover which of the two he ought to consider as the friends of his house.

When the author resolved to abuse the Whigs, the Revolution, and King William, it was not to be expected that he would overlook the Duke of Portland; accordingly, we find him lash that respectable nobleman in the following note to page 33; in which, by the family of Mynheer B. he means the family of Bentinck, his Grace's ancestor.

‘ A certain noble Duke (whose fears for the safety of those good things, without the possession of which the Ducal Coronet is a mere bauble, occasioned him to vote with the present administration) remarked in the House of Peers, that he should never forgive the ministers for the manner of their getting into power.—No; nor for their keeping in it neither, one may swear for him. There are also thousands yet in this country, who cannot forgive the memory of that monarch, who lavished the riches and honours of England on the family of Mynheer B.’

Neither the living nor the dead Whigs can escape the lash of this author. Speaking of the favourite toast always given by the Whig Club, “ The cause for which Hampden bled in the field, and Sydney on the scaffold,” he exclaims, ‘ A precious cause, truly! That of hypocrisy, deception, prejudices religious and political, and the lust of power. Had those *worthies*, together with about a dozen more of the fools and knaves of that unfortunate period, made a timely exit at Tyburn, or in their beds of the *morbis pediculofus*, or French p—x, or had their restless brains beat out by the fall of an old house, or in any manner whatever, so that the world had been well rid of them, it had saved the lives of some thousands of their countrymen, honest men, and better citizens than themselves.’

He might have added, in order to preserve consistency,—“ and then the Revolution, which deprived us of our favourite house of Stuart, and extorted from the crown the Bill of Rights, had never taken place.” From all this it appears that, though the author puts Mr. Fox out of the pale of his favour and protection, he places him in good company; such, indeed, as the worthiest man might be ambitious of joining.

Speaking of the right of the people to a share in the government, he lays down a principle completely subversive of our constitution. ‘ It may be urged, (he says,) that it is indispensible that the people have a voice in the government; in other words, *are* represented: *I think not*. Every government which secures the just rights of the subjects, is a legal one, however little it may partake of the representative form.’ Let the reader make his own comments on this text.

The next thing, long holden as sacred by the people of these kingdoms, which he endeavours to destroy, in an indirect way, is the *Christian religion*. That our readers may see with their own eyes that this heavy charge is but too well founded, we lay before them the following extracts:

‘ It is impossible to renew impositions once thoroughly detested, Religious seeds will never more vegetate in the purified soil of France, Let a man of but a moderate share of humanity, make a retrospect of 1793 years, and take account of the massacres, wars, treasons, murders, assassinations, and of the whole black catalogue of evils, which overspread the world, in consequence of the adoption of the silly conceits of the Nazarenes, and he will confess that the human race has been already sufficiently punished for its brutish and credulous folly. He will be ready to wish that the earthquake, which is said to have rent the *vail* of the temple in twain, had also swallowed up and sunk to the centre of the earth, that accursed race; that no record, tradition, or memory, might have remained of a people whose senseless and impious opinions have brought such illads of miseries upon mankind. He will acknowledge, that it is time the bonds of religious superstition were broken over the whole earth, that men may be brought to love the gentle yoke of morality; from the truths of which it is the very nature of hypocrisy to alienate their minds. Kingdoms, principalities, and powers! If you be just, you have no rational grounds of apprehension. There is nothing in the world more harmless and pacific than genuine reason and philosophy.’

From the word *Nazarenes*, the period of 1793 years, and the whole context of this passage, it is evident that he means not any particular species of Christianity, but the genus; thus condemning in the lump the whole of the doctrine of Christ, and directly charging it with having been the cause of the various dreadful evils which, during that long space of time, have afflicted mankind.—To proceed with our extracts;

* But it is equally true, that all the nations of the world have hitherto been the miserable victims of violence and fraud, which under the names of Government or Religion, or of some such specious prettexts, have enabled an interested minority to oppress and prey upon the great body of their fellow-creatures. By degrees, this foul enchantment has been dissolved. The devils have been at length cast out by the Messiah's philosophy, sent on earth with a Revelation not intended to eclipse, but to illumine human reason; and, by a general diffusion of light, to save man from the cruel hand of man. We have proceeded gradually, until we have attained the very summit of the knowledge of Ethics. We learned, in the last century, that monarchy was not of divine right. We have proceeded, and are now convinced, that even superstition itself is not so, nor any thing but justice. St. Peter and St. Paul resigned their places in the sanctuary to * St. Voltaire and St. Hume; and there are but two descriptions of people now, who do not plainly discover the traces of human cunning and ingenuity in the fabric of all religious systems; those who suppose themselves, or mankind in general, interested in their continuance, and such as from the force of early embibed prejudices, are afraid to examine.'

If the author had nothing more in view than to combat superstition, we would gladly buckle on our literary harness, and give him our aid in attacking the empire of ignorance, by which superstition is uphelden. If he avowed hostilities against subscriptions to disputed religious dogmas, as tests or qualifications for civil offices, and wrote against them as encroachments on the rights of the subject, with whose speculative opinions the magistrate has, in reason, nothing to do, we would cordially support him in thus asserting the civil and religious liberty of mankind: but to us it appears that, with him, *superstition* and *religion* are *synonymous*; and that a disbelief of all revealed religion is the ground of his enmity to tests and creeds. We wish it may turn out that we have misunderstood him; most certainly it is not our intention to misrepresent his opinions; on the contrary, that they may speak for themselves, we will lay some more extracts before the reader:

* Those blasphemous and degrading positions, that rational creatures cannot be governed without the aid of superstition, and that morality, to be stable and of practical use, must rest upon a foundation of prejudices and falsehoods, are about to be consigned to that just contempt they merit, with the other numerous and cruel falsehoods and follies of antiquity. Human reason has at length discovered, that it is no more in its power, than it is its province, to alter and

* * The translation of Volney's *Ruins*, has effected much in this country of what some people will stile great mischief; others great good. It is one of the most excellent books ever published; and I wish to recommend it warmly to all serious and well-disposed Christians, particularly Mr. Wilberforce, and Mr. Henry Thornton.'

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amend the moral government of the Deity. Such sacrilegious temerity will soon cease. The Babylon of superstition is fallen!

One cannot help remarking, the extreme solicitude of our clergy since the French Revolution, on the score of what may be called the machinery, or the factitious parts of religion. Vast numbers of books are published every month, at a heavy expence to their authors, in support of the various sacred Hypotheses, concerning which the public in general seem to shew themselves very little interested. This respectable and useful body of men judge erroneously, I think, in supposing the existence of their sacred office depends on the preservation of certain nonsensical chimæras. Our national character secures us against the apprehension of such impious follies as have been acted by the sacrilegious madmen of France. The Church of England will flourish, as the preceptress and foster-mother of virtue and just morals, and the necessary ally of the Crown, long after the objects of our present superstitious veneration are forgotten, or remembered only in our comedies and farces.'

Here he mentions the superstition of the church of England, without specifying in what it consists: but, from a subsequent passage, we might conclude that a belief of revelation, as recorded in the Old Testament, comes within his idea of superstition; and consequently that every church, sect, or denomination of Christians must be superstitious; for they all believe that Christianity has its foundation in scripture; and that, if the canonical books of the Jews be false, the gospel cannot be true. The author shall again speak for himself, in a passage in which he defends atheism, and appears to give it the superiority over the Christian system:

'The Atheist complains of the matchless absurdity of teaching, and supposing the vulgar able to comprehend, the most incomprehensible mysteries; and yet unable to understand the naked truths of morality, which require only the most simple exertions of the reasoning faculty. He pretends to see no more utility than truth in your system, which has never comprehended a thirtieth part of mankind, and has been for ages on the decline; which has received all its improvements from those very infidels it presumes to damn and execute; and which has made so small a progress in perfecting the morals of mankind, that even its staunchest votaries at this day, Judas like, scruple not to buy and sell their brothers' blood! As an example of the dangerous spirit of superstition (and a moderate one it is among thousands more ridiculous and more atrocious) the good people of this country once went to cutting one another's throats, on a question of the propriety of bowing at the name of a certain person, when not a man of them could *fairly* prove that such person ever existed: and if, after all, they had been able to prove it, all the benefit they could have derived therefrom, would have been the labour of the research.

'He is sorry to give offence, but he cannot restrain his risible faculties, when he is gravely told that Almighty wisdom thought it feli

self concerned in ordering a miserable people to cut off a bit of that precious member, which modesty and the small cloths usually conceal: or, that the most High condescended to direct his prophet to feed upon *petit pains*, made of fir-reverence and barley-meal, to purge away by proxy the sins of the people. Such precious truths he thinks may set people together by the ears (which indeed they have already sufficiently done) but can never in any degree contribute to the improvement of their morals.

The Indians fought for the truth,
Of the Elephant and the Monkey's tooth.

• If you ask the moral Atheist concerning death, he tells you he rejoices in it, as the most glorious and most consoling privilege of humanity. The grand refuge which makes the evils of life tolerable. Of Annihilation, he says, he sees not how the *possé* of it can be made intelligible by human reason. On the subjects of future rewards and punishments;—he professes that good works are their own reward; that conscience of crime naturally implies punishment; and that these notions (true or false, which matters not to us, seeing we cannot change them) are indigenous in the human breast, and can never be eradicated. But for his own part, he saith, he is virtuous for virtue's sake; not from the inferior motives of hope or reward, or fear of punishment. Such are beneath the dignity of the philosophic character.'

We have gone into greater length in our review of this work than is suited to our plan of brevity: but we thought that we owed it to the peace of the community to put men on their guard against the attempts which appear now to be systematically made, not against any particular mode of worship, but against revealed religion in general; attempts the more dangerous, as they are made under the appearance of zeal for the constitution and the established church. Those who are attached to either, or to both, finding a book written professedly in support of the one and the other, could not expect to discover in it doctrines subversive of both; and the poison, being concealed under a fair outside, might make the greatest ravages, before any danger could be apprehended. Man has been called by some 'a *religious* animal;' it is our wish that the definition may always apply to him: what the religion of any individual may be, is nothing to us; it is a matter to be settled between God and himself: we only desire that every man may profess *some* religion; that he believes that there is a *future* state, in which he shall be accountable for his actions in *this* world, and that injustice is a crime which, if not expiated here, must be attended with punishment *hereafter*. Such a religion as this will be sufficient to prevent a man from being a dangerous member of society; and the person who believes thus much ought not to be deprived of a single civil right because he does not believe more: but the man who believes less, the man who denies a future state of responsibility, cannot be suited to a com-

a community in which the life, liberty, property, and honour of individuals depend on testimony. False evidence, when it can be proved to be such, may bring on the person who gives it a degrading punishment in this world: but it may be so given as to elude the vengeance of human laws; and therefore, if a man have not before his eyes some other fear than that of human institutions, which may be evaded by ingenuity, his fellows in society lose one-half of their security for the enjoyment of all that is dear to them. Religion comes in aid of law, and is, in our opinion, absolutely necessary to the existence of society. If we be right in this, we may fairly conclude that the individual, who deliberately sets about destroying religion in general, (for we speak not of any particular species of it,) must not be surprized if he sees society itself involved in the destruction; for they must stand or fall together.

We hope that we have spoken so intelligibly on this subject, that no one shall deem us advocates for any particular religious establishment in a nation, and still less for a political alliance between the church and the state: we have always felt the necessity of a belief in a future state, but have never been able to discover any for incorporating those who professed it, nor for giving dominion and power in temporals to men who call themselves disciples and followers of an humble Redeemer, who said that his kingdom was not of this world. The author of the pamphlet before us pays court to the church of England, and prays 'that she may become universal throughout the empire:' but this is merely *ad captandum*; for, take away from her the scriptures, and laugh them to scorn, as our author appears to us to do, what in that case would become of her, or of any other Christian church whatever?

Having thus ventured to express the sentiments which an attentive perusal of this pamphlet excited, we are ready enough to compliment the author on his style, and to agree with him in all that he has said about the slave-trade, the laws respecting the recovery of debts, and the settlement of the poor. Beyond this we cannot extend our commendation.

ART. VIII. *A Defence of the Scots Highlanders in general; and some learned Characters, in particular: with a new and satisfactory Account of the Picts, Scots, Fingal, Ossian, and his Poems; as also of the Macs, Clans, Bodotria, and several other Particulars respecting the high Antiquities of Scotland.* By the Rev. John Lanne Buchanan. 8vo. pp. 286. 6s. Boards. Egertons, &c. 1794.

THIS writer has undertaken the difficult task of refuting some novel positions of Mr. Pinkerton concerning the early history of his nation. It is well known that Scotland is inhabited

bited by two tribes of men extremely dissimilar, the Highlanders who speak a Gaelic, and the Lowlanders who speak a Gothic dialect. Hitherto it has been taken for granted that the former are the original inhabitants of the country; and that the latter began to occupy the coast and the flat lands about the time when the Anglo Saxons and Danes forcibly settled in England. Mr. Pinkerton, on the contrary, maintains that the Goths are the original settlers, that the Caledonians and Picts spoke a Gothic dialect, that Agricola strove against Goths, and that the first Gaelic colony came from Ireland into Scotland about or after the year 258. Each of these tribes seems to think its honour concerned in vindicating its claim to prior occupancy, and in fastening on its antagonist the charge of intrusion: this author therefore entitles his work a *Defence of the Highlanders.*

The fundamental position of Mr. Pinkerton, "that the Picts spake the Gothic tongue," is very correctly transcribed at page 9 of this work, but we seek in vain for the facts that should disprove, or the probabilities that should invalidate, this undemonstrated but very possible circumstance. Indeed we are convinced that the more this opinion is examined, the more rational it will appear; and that no other portion of the inhabitants of G. Britain in the time of Agricola can well be supposed to be of German, or Gothic origin, than those of Caledonia; the name of which country is probably derived from the Gothic words *kal* and *dun*, signifying the *bald hills*. Bede, in the very beginning of his ecclesiastical history, boasts that the gospel was then preached in five different tongues in England; and he expressly enumerates, as distinct, the language of the Scots and that of the Picts.

We pass over those passages which bear any resemblance to the virulent invectives against scurrility so frequent among the learned in us—over those which relate to individuals of whom we have every wish to think highly—and over those which concern local etymologies and subordinate antiquarian questions—in order to notice the next important position of Mr. Pinkerton, which the author has extracted at page 132, and which he attempts to overthrow: namely, "that no Druids ever dwelled northward of Wales." Cæsar expressly tells us that Druidism was common to the Celtic and Belgic nations in France: if there be no traces of it in the Highlands, it decides the question; proving that not the Celts but the Belgæ are the inventors of the system, and superinduced it on their neighbours. To this point, however, nothing decisive is adduced.—At page 167, our author begins his refutation of Mr. Pinkerton's assertion relative to the very tardy conversion of the Picts to Christianity, who do not boast a *native saint*, till the eleventh century. Saint

Fillan and some others are named here in opposition: but the proofs that they were neither Welsh nor Irish churchmen are withholden. Christianity was certainly very slow in its progress among the Gothic nations; whereas the Druids appear at an early period to have willingly undertaken its inculcation.

Finally, at page 198, the author enters on the celebrated question concerning the poems of Ossian, those sacred books of the Highlanders. Mr. Buchanan confirms, on this head, an account to which there is much and, we think, an irresistible concurring testimony: we mean that in the *memory* of certain seanachies, or rhapsodists of the Highlands, are preserved a great number of metrical romances, relative to Fingal and the heroes of other times, the composition of which Tradition ascribes to Ossian. Of many of these ballads, Mr. Macpherson appears to have given an *improved* version. The chief differences relate to the quantum of this improvement, and to the liberties which he has taken with chronology. Thus much must be acknowledged, that, in whatever degree his character as an antiquary can be impaired, his merit as a poet must be enhanced.

The language of this work is not altogether pure, but it is sufficiently perspicuous:

ART. IX. *Dangers which threaten Europe.* Translated from the French. 8vo. pp. 76. 1s. 6d. Boosey. 1794.

WE understand that the original of this translation is from the pen of M. Mallet du Pan; whose object, in writing this pamphlet, was to point out the principal causes of the want of success in the late campaign, the faults to be shunned, and the means to be employed for rendering the present campaign 'decisive in favour of the friends of order and peace.'

We have had occasion, once before, to speak of M. Mallet du Pan, and to give our opinion of him as a *writer*. Of a former performance, we expressed ourselves in terms of commendation; that which we have at present under consideration serves, with little exception, to strengthen and confirm the judgment which we then formed of his abilities. With respect to his *politics*, he appears to us to have taken a middle course; in which, so far from finding that safety which the adage promises, (*medio tutissimus ibis*,) he is attacked on both flanks by enemies of opposite principles, who have little in common with each other but their hostility to him. By writing against the old government of France, and in support of the principles on which the first revolution in that country was founded, he brought on himself the ill-will of the royal party, and of all those who were of opinion that the first assembly was empowered only

only to restore, not to alter, the old French constitution, still less to destroy it. By writing against the constitution and in favour of the war carried on by the confederated powers, he has exposed himself to the vengeance and indignation of the republicans, and of all those who are of opinion that the allies, by interfering with the internal government of France, are violating the rights of a sovereign and independent nation. So circumstanced, M. Mallet du Pan has the misfortune to be abused by parties the most opposite and adverse, and scarcely can find a man who agrees with him in politics.

As to the present war against France, he unequivocally pronounces it to be *ad internecionem*: 'It is (says he) a war of *extermination*, as the regicides themselves have, with great reason, named it. The monster of anarchy must perish, or Europe must expect to see the downfall of every throne, the dissolution of all the bands of society, the abolition and contempt of all religion, the subversion of all principle, the violent attack of all property, and the massacre of half its population.'

To avert such calamities, he calls on all Europe to arm against France, and ascribes to blindness or folly the policy of those states which wish to preserve a neutrality, and expect to find in treaties a security against hostilities on the part of the convention.

'You talk of treaties, (says he,) as if solid treaties could exist with the tiger—as if it were sufficient not to have provoked him, to be safe from his fury. You place your security in the remoteness of your situation, as though thunder could not in a short time extend its ravages to a distance; as if those who form an electric chain did not experience almost at the same instant, the same shock. It looks like playing with a revolution, which threatens to overturn every thing, to swallow up every thing, which makes no secret of its views, and which every day acquires new means to realize them. Your views are fordid; you form the narrow and selfish calculations of egotists, at the time that devouring flames surround all parts of the social edifice; whilst the concurrence of all is necessary to form a barrier to their threatening progress, when it is so much your interest to be just at home, and terrible abroad, you employ but half means against the common enemy, and keep the rest of your power to create new ones—who could believe that Europe would look on and behold a torrent forming and swelling, of which the origin and progress so clearly announced its ravages, without seeing that it threatened its safety, or at least without opposing some obstacle to it.'

M. Mallet du Pan, though convinced of the necessity of the war, was not so absurd as to think that it could be terminated either speedily or with facility:

'The French, (he says,) encouraged by successes, more or less brilliant, against all their enemies, excited by the ardour of pillage, and by the most insidious and atrocious suggestions, intoxicated by a species

species of fanaticism, which inspires with all its madness nations the most calm, which produces numberless traits of heroism amongst people the least warlike, led on by chiefs whose only alternative is the scaffold or success, and who can obtain this success only by the total overthrow of empires; too deeply criminal, too entirely abandoned to licentiousness and debauchery, not to dread the return of order, always fed with the seductive hope that they will shortly repose in peace and opulence on the spoils of their victims—all concur in shewing that the revolted people of France will not cease to unite to the ardent bravery of the ancient Gauls a ferocity hitherto unknown, and that tremendous constancy, which appears so utterly inconsistent with their thoughtless and sprightly character.—How can it be expected that this destructive activity, which is the very essence of the present crisis, and which every thing tends to keep up, should allow a speedy termination to your disasters? Doubtless it is a state of burning fever which will be followed by extreme debility; but upon what grounds can you pretend to calculate the duration of the paroxysm? Doubtless the monstrous edifice of the French revolution will end in ruin, because it is built on a moving sand, and because all its parts want relation and connection; but perhaps, a great part of the present generation will moulder away, and a general mourning cover the face of Europe, before the period of its termination arrives.¹

Surely such a picture as this is more likely to counteract than to promote the views of M. Mallet du Pan, as affording to the enemies of France much stronger grounds for abandoning the war, than encouragement for carrying it on:—but this is not all; for, as if he had forgotten on which side he was writing, he takes pains to point out, in strong terms, that the pursuit in which the allies are engaged is absolutely hopeless, and its object unattainable:

‘An enormous mass of assignats, (says he,) to the emission of which no bounds are set, and which bear forces into circulation without complaint and without difficulty through the whole extent of the kingdom, serves for the payment of all articles in the interior; in a word, to pay off the troops, their subsistence, their equipment, their marches, &c. in short *all that exhausts the resources of foreign powers, costs the convention nothing, since they have converted their paper mills into treasuries.* To such a degree have they subjugated France, that they dare attempt any thing without hesitation or fear. It is by these means that they expend at present, in six weeks, more than, under the old government, which they so decry, was expended in a whole year, even at periods of the greatest extravagance. Yet notwithstanding this monstrous devastation, *it were in vain to expect their means to be exhausted, for this can only arise from a disproportion of the efforts to the resources; and here resources spring up as it were by magic in proportion to their wants.*’—

Who could suppose, after this, that the author’s purpose was to urge the allies to a vigorous prosecution of the war? yet it was with that view that he published his pamphlet. For our part,

part, we are so decidedly of opinion that he defeats his own purpose, that, were we required to prove the necessity of an immediate peace, we should use precisely those arguments which he adduces in favour of war;—and, as if those which we have already stated were not sufficiently strong, he furnishes us, if possible, still stronger; as our readers will find by perusing the following extract:

‘Are the armies in want of any thing? Are any of their supplies retarded? These objects are put in *requisition* through the whole country; instantly every one hastens to strip himself; the thinking and wise man, on that score more exposed to their malevolence, distinguishes himself by the extent of his *patriotic* gifts, as they are called, too happy in saving his head by such a sacrifice. This is not only the case with respect to things the most trifling, as the procurement of lint and old linen for the wounded, it is extended universally to all objects without exception; nothing more is wanting to procure men and horses for the transmission of their dispatches to the provinces and the armies; the signature of the first villain that the Convention has invested with its full powers effects, as by a magic charm, in two days, what would take up sovereigns as many months, and at an enormous expence.

‘We might adduce numerous other circumstances, which all concur in proving to demonstration that the French possess a multiplicity of advantages against their enemies, essentially depending on the dreadful crisis with which they are agitated; for, what sovereign is there, be he as despotic as he may, who could dare to do once what the pretended regenerators of France have been incessantly doing for four years past? A light impost, loudly called for by circumstances for the security of persons and property, is the object of a thousand complaints and objections, whilst in France they dispose arbitrarily of every thing, and the least murmur on the part of the plundered is the signal of his execution.’

The author foresaw the inference which we have drawn from the truths that he has stated; he was aware that such an inference *might* be deduced from them: but he contends that it would be erroneous. In elucidating his subject, he compares France to a pirate, and the belligerent powers to a number of peaceable navigators, compelled, after an abundance of provocation, outrages, and menaces, to unite their force against him. He asks whether it would be wise in them, their association having been formed under the idea that they had nothing to expect, if they were not victorious, but slavery or death, to endeavour to treat with the plunderer, merely because they met with more resistance than they expected. Their want of success, he says, could arise only from a want of union and harmony in their exertions at a moment when a little constancy, and the combination of all their forces, would have cleared the seas of this destructive scourge, and have been the pledge of their

amend the moral government of the Deity. Such sacrilegious temerity will soon cease. The Babylon of superstition is fallen!

‘One cannot help remarking, the extreme solicitude of our clergy since the French Revolution, on the score of what may be called the machinery, or the factitious parts of religion. Vast numbers of books are published every month, at a heavy expence to their authors, in support of the various sacred Hypotheses, concerning which the public in general seem to shew themselves very little interested. This respectable and useful body of men judge erroneously, I think, in supposing the existence of their sacred office depends on the preservation of certain nonsensical chimæras. Our national character secures us against the apprehension of such impious follies as have been acted by the sacrilegious madmen of France. The Church of England will flourish, as the preceptress and softer-mother of virtue and just morals, and the necessary ally of the Crown, long after the objects of our present superstitious veneration are forgotten, or remembered only in our comedies and farces.’

Here he mentions the superstition of the church of England, without specifying in what it consists: but, from a subsequent passage, we might conclude that a belief of revelation, as recorded in the Old Testament, comes within his idea of superstition; and consequently that every church, sect, or denomination of Christians must be superstitious; for they all believe that Christianity has its foundation in scripture; and that, if the canonical books of the Jews be false, the gospel cannot be true. The author shall again speak for himself, in a passage in which he defends atheism, and appears to give it the superiority over the Christian system:

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‘He is sorry to give offence, but he cannot restrain his risible faculties, when he is gravely told that Almighty wisdom thought it
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self concerned in ordering a miserable people to cut off a bit of that precious member, which modesty and the small cloths usually conceal: or, that the most High condescended to direct his prophet to feed upon *petit pains*, made of fir-reverence and barley-meal, to purge away by proxy the sins of the people. Such precious truths he thinks may set people together by the ears (which indeed they have already sufficiently done) but can never in any degree contribute to the improvement of their morals.

The Indians fought for the truth,

Of the Elephant and the Monkey's tooth.

‘ If you ask the moral Atheist concerning death, he tells you he rejoices in it, as the most glorious and most consoling privilege of humanity. The grand refuge which makes the evils of life tolerable. Of Annihilation, he says, he sees not how the *posse* of it can be made intelligible by human reason. On the subjects of future rewards and punishments;—he professes that good works are their own reward; that conscience of crime naturally implies punishment; and that these notions (true or false, which matters not to us, seeing we cannot change them) are indigenous in the human breast, and can never be eradicated. But for his own part, he saith, he is virtuous for virtue's sake; not from the inferior motives of hope or reward, or fear of punishment. Such are beneath the dignity of the philosophic character.’

We have gone into greater length in our review of this work than is suited to our plan of brevity: but we thought that we owed it to the peace of the community to put men on their guard against the attempts which appear now to be systematically made, not against any particular mode of worship, but against revealed religion in general; attempts the more dangerous, as they are made under the appearance of zeal for the constitution and the established church. Those who are attached to either, or to both, finding a book written professedly in support of the one and the other, could not expect to discover in it doctrines subversive of both; and the poison, being concealed under a fair outside, might make the greatest ravages, before any danger could be apprehended. Man has been called by some ‘ a *religious* animal;’ it is our wish that the definition may always apply to him: what the religion of any individual may be, is nothing to us; it is a matter to be settled between God and himself: we only desire that every man may profess *some* religion; that he believes that there is a *future* state, in which he shall be accountable for his actions in *this* world, and that injustice is a crime which, if not expiated here, must be attended with punishment *hereafter*. Such a religion as this will be sufficient to prevent a man from being a dangerous member of society; and the person who believes thus much ought not to be deprived of a single civil right because he does not believe more: but the man who believes less, the man who denies a future state of responsibility, cannot be suited to
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be attended with greater difficulty than that of Valenciennes, as the French would no doubt make every effort to raise it, and to save a town of such importance. Should an innumerable multitude of the republicans unite at a distance for the purpose of pouring down in a mass on the besiegers, the latter, he says, ought not to wait to receive them in their intrenchments, but should advance and offer them battle in the open plain, the proper theatre for the valour of the Austrians and their allies, and where they could most effectually reap the fruits of a victory.

Such is the outline of a pamphlet written by a man who appears to be well acquainted with his subject, and who treats it with much ability. We have given the greater scope to our review of it, as it is not the production of a party man in this country, who might take his politics from his leader, and support the war merely because his patron happened to be a minister; it is the work of a man, who, though writing against the French Convention, was himself a republican from his boyish days, having been born and bred in the city of Geneva. It would seem as if he were thoroughly convinced that the republican system in France was not founded on the free will of the people, but on their fears; that it was formed by the violation of every principle of justice and sound policy; and that it is supported only by force and all the horrors of proscriptions and bloody executions. It is not for us to say whether he be right or wrong in his opinion: but we must allow that he is very capable of forming a judgment, and that he reasons powerfully in its support.

In the **POLITICAL** class of this month's *catalogue*, the reader will find another translation of this work.

ART. X. *Mr. Edwards's History of the West Indies.*

[Article continued from p. 170.]

THE fourth book (vol. ii.) of this very interesting history commences with a statement of the population in the British West India islands. The total amount of the *white* inhabitants is computed to be 65,305, and that of the *black* 455,684; an immense disparity, scarcely to be reconciled to any ideas of political prudence; and the time may come in which, apprized of their superior numbers, feeling their strength, and enraged by accumulated oppressions, this immense body may severely retaliate on their task-masters. The present ravaged state of St. Domingo ought to impress the mind of the planter as well with sentiments of judicious caution as with those of proper humanity.

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The two great branches of white and sable inhabitants are subdivided into various classes, according to their shade of colour, and to other distinguishing traits; for instance, Creoles, or native whites; Creoles of mixed blood; and free native blacks; of whom the respective characters are curiously and minutely discussed by our author, in the first chapter of this fourth book. His account of the Creoles in general, but, in particular, of the delicacy and tenderness which mark the females of that order, is highly interesting; and it concludes with an address to the Sable Venus, written by a deceased friend of Mr. Edwards,—of which we shall present our readers with two stanzas, containing images for the most part new to European readers. The first describes the chariot of the goddess:

‘ Of ivory was the car, inlaid
With every shell of lively shade;
The throne was burnish’d gold:
The footstool gay with coral beam’d,
The wheels with brightest amber gleam’d,
And glitter’d as they roll’d.’

The second stanza depicts the sable deity herself:

‘ Her skin excell’d the raven plume,
Her breath the fragrant orange bloom,
Her eye the tropic beam:
Soft was her lip as filken down,
And mild her look, as evening sun,
That gilds the Cobre * stream.’

The second and third chapters of this book treat of the particular manners, genius, and characters of the negroes employed in our islands; and, in the course of them, we have an abridged history of the slave-trade at its commencement, and during its early periods. Mr. Edwards laments the original establishment of this nefarious commerce, but defends the present race of planters from those intemperate charges of cruelty and despotism, in the treatment of their slaves, which have been urged against them in Europe; and most feelingly remonstrates against that hasty and unlimited emancipation of them which has been the source of such infinite calamities in the French settlements. Some gentlemen, he informs us, who, residing in Europe, had been led by humanity and the popular outcry to order their agents to give liberty to their slaves, have since found it necessary to retract that order, from a conviction that their benevolent purposes could not be carried into effect, consistently with the happiness of the negroes themselves.

The Portuguese, in 1442, first set on foot this infamous traffic in human flesh. In 1502, the Spaniards followed their

* A river so called in Jamaica.

example, and the mines of Hispaniola were then first wrought by the inhabitants of Guinea, torn from their native country and the tenderest connections which nature knows, to toil in subterraneous caverns, and to waste the remains of life in darkness and unavailing anguish. To the eternal disgrace of the English name, which ought to be for ever sacred to freedom, Captain John Hawkins next engaged in the barter of blood; and the ship which he commanded, by another and still more glaring violation of decency and justice in the denomination, was called *THE JESUS*. On this predatory errand, he sailed three times to the coast of Guinea; "going every day on shore, (says his biographer in Hackluyt,) during his stay there, to take the inhabitants, with burning and spoiling their towns." As his object was rapine and wealth, so his daily employment and pastime were devastation and murder: but the vengeance of Heaven overtook him in his third voyage, and his squadron of six ships was either dispersed by the winds over the ocean, or wrecked on that ill-fated shore which his avarice had drenched with blood.

Notwithstanding this disaster,—in a few years, a first, a second, and a third African company successively arose under the sanction of the British government; and at last the name of Majesty was prostituted, by calling it the Royal African Company. The Revolution, which abolished the tyranny of the Stuarts, gave a momentary respite, from oppression and death, to the slaves of Guinea: but, by the statutes 9th and 10th of William and Mary, the first Assiento company was established, and this commerce was resumed. In 1750, the African trade, then nearly expiring, was renovated under those politic (we cannot add *humane*) conditions and regulations by which it is now carried on. With a concise account of those regulations, and of many interesting particulars concerning the trade itself, by no means necessary to be here detailed, the second chapter of this book concludes.

The succeeding chapter opens a novel and affecting scene. It affords us the history of man in his most degraded state of savage nature; as he roams in untamed ferociousness among the gloomy wilds of Africa:—we shall abridge the whole as concisely as perspicuity will allow.

The first class of slaves enumerated, as brought from Africa to the West Indies, are called *Mandingoes*, or natives of the windward coast of that vast continent. It appears to Mr. Edwards that the Mandingoes are, in their native countries, Mohammedans. He himself has possessed slaves from that country who could repeat many passages of the Coran, and could write Arabic fluently. They are distinguished above their fellow captives

captives by an air of marked superiority, and by gentleness of disposition and docility of behaviour, which seem to be the result of early education and discipline, but they are horribly addicted to theft. In their complexions and persons, they are easily to be distinguished from the Africans who are born nearer to the equator. They are of a less glossy black; and their hair is not woolly, but soft and silky. The author supposes that, in the frequent religious wars which happen between the Mohammedan nations inhabiting the countries to the north and east of Sierra Leone, these unfortunate people are taken prisoners, and are sold for slaves to the factors who conduct this trade.

The *Koromantyn* or *Gold Coast Negroes* exhibit a character fierce and inflexible. They possess an active, stubborn, and daring mind, equal to any enterprize of difficulty or danger; and they meet death in its most terrible form without being appalled. The greater part, destined to be slaves in their own country, submit to labour with promptitude, and even with alacrity:—but among them are some who, being born of higher rank, and having enjoyed freedom in Africa, require the menacing scourge to be perpetually holden over them, and the strictest curb of personal restraint. Sullen in their demeanor, and bearing defiance on their brow, they constantly meditate the bursting of their chains; and the most sanguinary insurrections have frequently been caused by them. One dreadful instance of this kind is recorded in p. 65; and the serenity with which the condemned chieftains met a painful death, which it was found necessary to inflict on them, extorts admiration and compassion even for those who literally drank the blood of our butchered countrymen.

The people of *Whidah* are the next objects of our author's extended investigation. They are generally called in our islands *Papaws*; and they form a striking contrast to the hardy *Koromantyn*. They shrink with terror from the infliction of pain, and agonize under the apprehension of approaching death. From the high state of agriculture in that part of Africa from which they are brought, and in which they are probably inured to early toil, they have a constitutional aptitude for industrious exertion, and commence their labours on a new soil without repining. Degraded far below even these by abject pusillanimity and timid despondency, are the slaves imported from the *Right of Benin*: a country of Africa, says Mr. E. comprehending an extent of coast of near 300 leagues, and of which the interior regions are unknown even to the people of Europe: They are called *Ebors* in the islands, and appear to be the lowest in the scale of human beings: in complexion, they are more yellow than the *Gold Coast* and *Whidah* Negroes; are of a sickly hue,

and, in the conformation of the face, very much resemble the baboon. Such is the constitutional depression of their animal spirits; or such the servile terror under which long-continued slavery has bowed them down, that, if addressed harshly or treated severely by their masters, they often fly to suicide for relief from sorrow, and sink beneath the storm which they want vigour to oppose. In their own country, they are Anthropophagi; and their degraded system of religion leads them to worship, for their principal divinity, a reptile called *Guana*, which is a species of lizard.

The last in order of this oppressed progeny of Africa are the Negroes imported from Congo and Angola, of whom our historian avers little more than that they are in general a more slender and slightly race, of a deep and glossy black, of a disposition naturally mild and docile, fitter for domestic service than field-labour, expert in mechanics, and endued with more honesty than the rest of their sable brethren.

Such is the varied picture which the people themselves present. Mr. Edwards now proceeds to display the peculiar customs, sports, and superstitions, imported by them from their native continent, and in use among them in their own assemblies, whether holden for the purpose of joy or grief; and it would be unjust not to permit him, on this interesting subject, to speak in his own elegant and impressive language:

‘ It is no easy matter, I confess, to discriminate those circumstances which are the result of proximate causes, from those which are the effects of national customs and early habits in savage life; but I am afraid that cowardice and dissimulation have been the properties of slavery in all ages, and will continue to be so, to the end of the world. It is a situation that necessarily suppresses many of the best affections of the human heart. - If it calls forth any latent virtues, they are those of sympathy and compassion towards persons in the same condition of life; and accordingly we find that the Negroes in general are strongly attached to their countrymen, but above all, to such of their companions as came in the same ship with them from Africa. This is a striking circumstance: the term *shipmate* is understood among them as signifying a relationship of the most endearing nature; perhaps as recalling the time when the sufferers were cut off together from their common country and kindred, and awakening reciprocal sympathy, from the remembrance of mutual affliction.

‘ But their benevolence, with a very few exceptions, extends no further. The softer virtues are seldom found in the bosom of the enslaved African. Give him sufficient authority, and he becomes the most remorseless of tyrants. Of all the degrees of wretchedness endured by the sons of men, the greatest, assuredly, is the misery of those who are unhappily doomed to be the Slaves of Slaves; a most unnatural relation, which sometimes takes place in the sugar plantations, as for instance, when it is found necessary to instruct young Negroes
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in certain trades or handicraft employments. In those cases it is usual to place them in a sort of apprenticeship to such of the old Negroes as are competent to give them instruction; but the harshness with which these people enforce their authority, is extreme; and it serves in some degree to lessen the indignation which a good mind necessarily feels at the abuses of power by the Whites, to observe that the Negroes themselves, when invested with command, give full play to their revengeful passions; and exercise all the wantonness of cruelty without restraint or remorse.'—

Of those imitative arts in which perfection can be attained only in an improved state of society, it is natural to suppose that the Negroes have but little knowledge. An opinion prevails in Europe that they possess organs peculiarly adapted to the science of music; but this I believe is an ill-founded idea. In vocal harmony they display neither variety nor compass. Nature seems in this respect to have dealt more penuriously by them than towards the rest of the human race. As practical musicians, some of them, by great labour and careful instruction, become sufficiently expert to bear an under part in a public concert; but I do not recollect ever to have seen or heard of a Negro who could truly be called a fine performer on any capital instrument. In general they prefer a loud and long-continued noise to the finest harmony, and frequently consume the whole night in *beating on a board with a stick*. This is in fact one of their chief musical instruments; besides which, they have the *Banja* or *Merriwang*, the *Dundo*, and the *Goombay*; all of African origin. The first is an imperfect kind of violincello; except that it is played on by the finger like the guitar; producing a dismal monotony of four notes. The *Dundo* is precisely a tabor; and the *Goombay* is a ruffic drum; being formed of the trunk of a hollow tree, one end of which is covered with a sheep's skin. From such instruments nothing like a regular tune can be expected, nor is it attempted.

Their songs are commonly *impromptu*, and there are among them individuals who resemble the *improvisatore*, or extempore bards, of Italy; but I cannot say much for their poetry. Their tunes in general are characteristic of their national manners; those of the Eboes being soft and languishing; of the Koromantyns heroic and martial. At the same time, there is observable, in most of them, a predominant melancholy, which, to a man of feeling, is sometimes very affecting.

At their merry meetings and midnight festivals, they are not without ballads of another kind, adapted to such occasions; and here they give full scope to a talent for ridicule and derision, which is exercised not only against each other, but also, not unfrequently, at the expence of their owner or employer; but most part of their songs at these places are fraught with obscene ribaldry, and accompanied with dances in the highest degree licentious and wanton.

At other times, more especially at the burial of such among them as were respected in life, or venerable through age, they exhibit a sort of *Pyrrhic* or warlike dance, in which their bodies are strongly agitated by running, leaping, and jumping, with many violent and frantic gestures and contortions. Their funeral songs too are all of the heroic or martial cast; affording some colour to the prevalent notion that the Negroes consider death not only as a welcome and happy release from

from the calamities of their condition, but also as a passport to the place of their nativity; a deliverance which, while it frees them from bondage, restores them to the society of their dearest, long-lost, and lamented relatives in Africa. But I am afraid that this, like other European notions concerning the Negroes, is the dream of poetry; the sympathetic effusion of a fanciful or too credulous imagination*.

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* Perhaps it was some such imagination that gave rise to the following little poem, now published for the first time—the production of early youth; but surely if the fond idea of returning to their native country could afford the poor Negroes comfort and consolation in death, it were to be wished that it really prevailed among them.

• ODE ON SEEING A NEGRO-FUNERAL.

Mahali dies! O'er yonder plain
His bier is borne: The fable train

By youthful virgins led:
Daughters of injur'd Afric, say
Why raise ye thus th' heroic lay,
Why triumph o'er the dead?

No tear bedews their fixed eye:
'Tis now the hero lives, they cry;—

Releas'd from slav'ry's chain:
Beyond the billowy surge he flies,
And joyful views his native skies,
And long-lost bowers again.

On Koromantyn's palmy soil
Heroic deeds and martial toil,
Shall fill each glorious day;
Love, fond and faithful, crown thy nights,
And bliss unbought, unmix'd delights,
Past cruel wrongs repay.

Nor lordly pride's stern avarice there,
Alone shall nature's bounties share;

To all her children free.—
For thee, the dulcet Reed shall spring,
His balmy bowl the Coco bring,
The Anana bloom for thee.

The thunder hark! 'Tis Afric's God,
He wakes, he lifts th' avenging rod,
And speeds th' impatient hours:

From Niger's golden stream he calls;
Fair Freedom comes,—oppression falls;
And vengeance yet is ours!

Now, Christian, now, in wild dismay,
Of Afric's proud revenge the prey,

Go roam th' affrighted wood;—
Transform'd to tigers, fierce and fell,
Thy race shall prowl with savage yell,
And glut their rage for blood!

The Negroes, in general, are so far from courting death, that, among such of them as have resided any length of time in the West Indies, suicide is much less frequent than among the free-born, happy, and civilised inhabitants of Great Britain. With them, equally with the Whites, nature shrinks back at approaching dissolution; and when, at any time, sudden or untimely death overtakes any of their companions, instead of rejoicing at such an event, they never fail to impute it to the malicious contrivances and diabolical arts of some practitioners in *Obeah*, a term of African origin, signifying sorcery or witchcraft, the prevalence of which, among many of their countrymen, all the Negroes most firmly and implicitly believe. We may believe, therefore, that their funeral songs and ceremonies are commonly nothing more than the dissonance of savage barbarity and riot; as remote from the fond superstition to which they are ascribed; as from the sober dictates of a rational sorrow.

This chapter concludes with a particular account of the *Obeah*, the dreadful practice above mentioned, which has been the occasion, at times, of almost depopulating whole plantations; the effect of the tremendous power which is supposed by the superstitious African to attend the spells of the hoary magician. The devoted victim pines away under the influence of imaginary terrors; an invisible agent, armed with the vengeance of Heaven, incessantly pursues him; and he gradually sinks into the grave under the aggravated horrors of his forlorn condition.

Chapters iv. and v. continue the history of the slave-trade to the present period, in which are interspersed many judicious observations, and much important information, the result of the author's personal inquiries on the spot, and, consequently, the more valuable. The great question relative to the propriety or impropriety of totally abolishing the slave-trade is also extensively discussed: but, as that question has lately been the subject of public debate, we shall not here enlarge on it. Throughout the whole of the argument, Mr. Edwards proves himself to be a man of humane and liberal sentiments; and we have no doubt that the African progeny under his controul are as happy as the nature of their melancholy condition will admit. Fortunate would it have been for the national character and the subjected individuals, if the conduct of all the other owners of West India property had been animated by the same noble principles, and guided by the same rules, which direct the proceedings of the worthy writer.—An Appendix of nearly 50 pages follows

But soft,—beneath yon sam'ring shade,
 Now let the hero's limbs be laid;
 Sweet slumbers bless the brave;
 There shall the breezes shed perfume,
 Nor livid lightnings blast the bloom
 That decks Mahali's grave.

the fourth book, consisting of a series of most wise and humane regulations, which, under the title of "THE CONSOLIDATED SLAVE ACT OF JAMAICA," passed the Assembly of that island in March 1792. A spirit of justice and philanthropy pervades every page of this summary of provincial institutions, and it is equally honourable to the abilities and the intentions of those who composed it.

Having gone at so much detail into the scope and purport of the preceding portion of this work, the reader must excuse our passing as briefly over the last two books as the interesting nature of the subjects will allow. These are, agriculture, and the botanical productions of the West Indies, especially those which are in a more particular manner connected with the trade of those islands,—as the sugar cane, cotton, indigo, coffee, ginger, aloes, and *pimento* or all-spice, the other articles of West Indian commerce, and the restrictions, some of them severe, under which it is carried on; and lastly, the plan of government established by the legislature for the ample security of so extensive a trade, such numerous inhabitants, and so vast a property. The most concise possible statement, however, of these facts, so interesting to a great commercial country, especially at this period, when the fortune of war has thrown into our hands so considerable an addition to our settlements in that part of the world, would swell this article to a disproportionate magnitude; and we find ourselves obliged to reserve our concluding observations for the ensuing month, happy to do entire justice to an author of Mr. Edwards's superior merit, and to make amends for the accidental delay in reviewing his work.

[To be concluded in another article.]

ART. XI. *Observations made in a Journey through the Western Counties of Scotland; in the Autumn of 1792.* Relating to the Scenery, Antiquities, Customs, Manners, Population, Agriculture, Manufactures, Commerce, Political Condition, and Literature of these Parts. By Robert Heron. 8vo. 2 Vols. 12s. Boards. Verner and Hood. 1793.

VARIOUS are the motives which induce men to take journeys. One travels for amusement, another for instruction, some to gratify the vanity of *of seeing their names in print*, and a few are stimulated by all the three motives: Mr. Heron appears to be one of these few. He could expect, however, but little *pleasure* from a mountain tour, in a wet autumn, and under the pressure of time and consequent fatigue: nor could he hope to reap much *instruction* from such sort of travelling. We must therefore look for some additional motive, to warrant his ap-

pearing in public on so slight an occasion. Perhaps, finding himself in possession of 'some general ideas concerning the principles of civil policy, trade, national industry,' and various other subjects, he hit on the thought of a tour, to *body them forth* by distributing them among the few notes which a hasty journey might afford; and thus, by a kind of application, though not perhaps always apposite, to render them more interesting than they would have appeared in a less fashionable form.

This conjecture is favoured by the circumstance that the author not unfrequently sees things in the dark of night; and sometimes at extraordinary distances. Thus, in passing round the Point of Galloway, and catching a glimpse of the Isle of Man, he draws from it a fund of intelligence: from the Isle of Bute, still more; and whether he did, or did not, see it from the coast of Air, is no matter: for, in passing through the Highlands, he describes the dusky wilds of Rannoch, which he could not possibly see; and, in going through Fifeshire, he talks *learnedly* of St. Andrew's, at near twenty miles' distance.

In looking over these volumes, we find that, beside the above remarks, we have put down some few others of a censorial cast: as—fanciful; mere imagination; want of method; wild digression; a medley of ideas mixed in the same long-winded paragraphs; bad pointing, &c. &c.—but this young writer has made such an ample confession of his faults, and seems so truly contrite, that we cannot refuse, for once, to forgive him. At the same time, however, we enjoin him to divest himself of the *eagerness* which is too evident throughout his present work, and to digest his materials sufficiently, before he again sits down to compose. The chief part of his journey was prosecuted in the months of October and November, and his book was published in May following. Our preceding conjecture, therefore, as to its origin, is perhaps the best apology that can be made for him.

It may be said, however, that, if the entertainment be in itself good and wholesome, it matters the less how it is served up:—we therefore close our censure.

On the side of praise, we are happy in being able to say that the volumes before us contain much entertainment, and some information: taken together, they afford a very good resource for general readers; and, we may add, the political economist will glean from them some useful particulars. We will copy a few passages, by way of giving our readers as much opportunity as we can of judging for themselves.

Mr. Heron's route was from Edinburgh to Perth, by way of the Queens-ferry and Kinross:—from Perth to Dunkeld, and, through

through the highland districts of Athol and Breadalbane, to Argyleshire; thence, through Dunbartonshire, to Glasgow. From Glasgow, southward, through Lanerkshire and the shire of Dumfries, into the Galloways, winding through them to the western coast; by which he returns through Airshire and Renfrewshire to Glasgow: thence to Stirling; and through Strathern to Perth: returning to Edinburgh by way of Fife-shire, taking water at Kinghorn for Leith.

A considerable part of the first volume is occupied by a history of Perth, in which we find the profession of a Pedlar placed in a new and interesting point of view; and, we may say, raised to a degree of dignity and importance:

‘ Here,—if I may be allowed to assume, for a moment, the cloak, or hood at least of a commercial philosopher,—I am induced to observe, that chapmen or pedlars, are the great civilizers of countries and nations. We learn from Cæsar and other Roman writers, that the travelling merchants who frequented Gaul and other barbarous countries, either newly conquered by the Roman arms, or bordering on the Roman conquests, were ever the first to make the inhabitants of those countries familiarly acquainted with the Roman modes of life, and to inspire them with an inclination to follow Roman fashions, and to enjoy Roman conveniencies. In North America, travelling merchants from the settlements have done and continue to do much more towards civilizing the Indian natives, than all the Missionaries, Papist or Protestant, who have ever been sent among them. There is reason to expect, that much may be equally done for the civilization of the natives of New Holland, by chapmen travelling, with suitable wares, from our new-formed settlements at Botany-Bay.

‘ Nothing can be more natural, than that these things should so happen. A rude people will hardly go in search of commodities of which they know not the names, the nature, or the value, and which they have little, if any, money to purchase. Yet, when such commodities are brought among them, exposed to their view, and recommended as fashionable or useful; they seldom fail to take a fancy for them, and will often give in exchange any thing of however essential utility, that they already possess. They learn to labour, that they may have means with which to purchase those foreign commodities.—They learn to disdain the use of those coarse clothes, or rude utensils with which they were before content. And with the new conveniencies, they insensibly adopt that improved system of manners to which such conveniencies properly correspond. In the stage of the progress of society in which this change is begun, no such alteration could possibly take place, without the intervention of chapmen or pedlars.

‘ It is farther to be observed, for the credit of this most useful class of men, that they commonly contribute, by their personal manners no less than by the sale of their wares, to the refinement of the people among whom they travel. Their dealings form them to great quickness of wit, and acuteness of judgment. Having constant occasion to recommend themselves and their goods, they acquire habits of the most

most obliging attention, and the most insinuating address. As, in their peregrinations, they have opportunity of contemplating the manners of various men and various cities; they become eminently skilled in the knowledge of the world. As they wander, each alone, through thinly inhabited districts, they form habits of reflexion, and of sublime contemplation. With all these qualifications, no wonder that they should often be, in remote parts of the country, the best mirrors of fashion, and censors of manners; and should contribute much to polish the roughness, and soften the rusticity of our peasantry. It is not more than twenty or thirty years, since a young man going from any part of Scotland to England, of purpose to *carry the pack*, was considered as going to lead the life, and to acquire the fortune of a gentleman. When, after twenty years absence, in that honourable line of employment, he returned, with his acquisitions to his native country, he was regarded as a gentleman to all intents and purposes. When he had purchased a little estate, he commonly made improvements, and set up in a stile of living, by which the taste of the whole country-side was mightily corrected and refined. I believe in my conscience, that at least a fifth part of our second-rate gentry, whose gentility is not of ancient, military origin, may trace it to the useful industry of this deserved class of citizens.

But, to trace somewhat farther, the progress of that refinement which is begun through the ministration of itinerant merchants:—When curiosity, taste, industry, and fancy have, by their endeavours, been roused; the purchasers of their commodities learn next to meet them at fairs. By assembling upon these occasions, they become more social in their tempers, they are taught to vie with one another in their manners and appearance, they gain some knowledge of traffic, and become acquainted with more of the conveniencies of life. The time of the fair becomes a period to which their hopes look forward, and an æra from which every one dates some increase or other of his personal importance. Every one returns home from it, too, with resolutions to earn money or to prepare commodities which may enable him to make greater purchases by the return of next fair.

The spirit of industry and of social intercourse which is by these means stirred up, continues to operate, till yet more frequent meetings for the purposes of traffic become requisite. Markets are next established. The chapmen become shopkeepers. And the improvement of the country, if not impeded by the operation of opposite causes, goes rapidly on.

This is no fanciful or ludicrous deduction. The progress of industry and of luxury, advances by these very steps. Chapmen are undeniably of all that consequence in society which I have ascribed to them. I know not if the Society for propagating Christian Knowledge in the Highlands and Islands of Scotland, had not better employ chapmen, instead of preaching missionaries,—or unite the two characters of the chapman and the preaching missionary in the same person.

Mr. H.'s description of a highland hut is well drawn, and, we believe, accurately:

‘ Landing

Landing on the western bank of the Tummel, I was desirous to refresh myself and my horses. I had been told that some tolerable accommodation might be obtained for a few minutes, at the boatman's house. I entered the house. It exhibited a scene of nastiness and simplicity which convinced me that the primitive manners of my country were not every where lost. It was a low, smoky hut, the door of which could hardly be entered without creeping. The thatched roof was not rain-proof; and all the rafters were dropping an inky fluid. On each side of the door, a partition ran through the house: it was formed of stakes driven into the ground, interwoven with twigs, or willow branches, and the whole plastered, on both sides, with clay. This simple partition had, like the roof, suffered by the injuries of time; the clay was here and there broken off; and the wooden part of the partition seemed to have decayed through rottenness. One end of the house was appropriated to the purposes of a bed-room, store-room, cellar, pantry, and apartment for the accommodation of strangers. It were hard to say whether dampness, dirt, or disorder seemed to predominate most in it. The other was the kitchen, and into it I entered. Here was a smoking fire in the middle of the floor. I am not sure whether or not there might be a hole in the roof for the discharge of smoke. If there were, it was certainly inadequate to the purpose; for the smoke was diffused through the kitchen, so as to obscure it with almost palpable darkness. Immediately around the fire was a small sphere within which the darkness was visible. Here sat the mistress of the family, with several of her children beside her. The good woman was dirty, black, and overgrown, and seemed just like Sir John Falstaff in petticoats. The children were half naked, and dirty, but with health and cheerfulness in their looks. They conversed together in Gaelic. I addressed the mother. She could speak a little, and but a very little broken English; the children neither spoke nor understood a syllable of English. In compliance with my request for refreshment, the good woman soon produced her whisky bottle, with bread and cheese. To measure out the whisky, she brought a tin *soup* which by frequent use, by the impression of the smoke, and by the religious reverence with which it had been kept sacred from any thing like rinsing or washing, had assumed a hue something between a dirty brown and a jet black. It was, at the same time, marked with many a dimple; and was deprived of its lid, to shew, that it was to be always—either filling or emptying. With this vessel was produced a glass, which through long and faithful service had lost its only leg and foot; but to guard it against future accidents, what remained was thickly coated over with a mixture of soot and dust, wrought with whisky into a cement. It were tedious to describe at length, the cheese, the cakes, the plate, and the—but there was no table: the good woman gave all but the bottle into my hands; and the bottle she retained in her lap. But, even this fare was agreeable; for it had rained heavily at times as we rode between Blair and the ferry; and the exercise of riding, with the keen air of Athol, had sharpened my appetite. I cut down the cheese, therefore; the good woman poured out her whisky; the children shared of the bread and cheese; and the mother partook

partook of the whisky so liberally as to convince me that her predilection for this cordial must have contributed considerably to the enlargement of her bulk. Every thing was new and striking. The scene was simple as the hut of a savage; there was the same squalid nastiness, the same aspect of vigorous health, and the same cheerful, kind hospitality, as society is said to present in its simplest and rudest forms. I was, in consequence, more gratified than I should have been in a more commodious inn, and with better entertainment. And before I had time to be disgusted, my servant having also obtained refreshment for the horses and himself, called me to proceed on my journey.*

In the Galloways, our author seems to protract his stay with delight; as if he had, there, more than a traveller's attachment. We have put him down, at a venture, as a Man of Glenkens*. After having paid some compliments to the ancient family of the Gordons of Kenmuir, and to the patriotism of its present representative, he says,

* One institution which does high honour to the good sense and the benevolence of Mr. Gordon of Kenmure, is a FARMER CLUB, at which he himself occasionally attends, and presides. In situations less shut up from the intercourse of the world, meetings of this nature are less necessary; for the necessary intercourse of business affords those who are placed in such situations, opportunities enough of comparing and examining their respective habits, practices, and opinions, and of receiving information of what passes in the more distant parts of the world. Yet, even there, advantages are derived to society from such associations. But, in a district like this, remote from the busy scenes of commerce and industry, unless precautions be used to oppose the influence of local circumstances; customs, manners, and opinions descend unvaried and unimproved, from generation to generation: The son imitates his father, and has no ideas of perfection not exemplified in his practice: Opinions are hardly ever matched against each other with any thing of that collision which is necessary to try their respective tempers. Hence that retrogression of improvement in the arts, and in the modes of life which often takes place in such situations. Now, every means that may tend to obviate these disadvantages must plainly be highly beneficial to those places which are exposed to them. In this respect, do I suppose, that the Glenkens may be benefited by the FARMER CLUB of New-Galloway. The farmers meeting together monthly, converse about their stocks, their crops, the markets, the seasons: Any thing peculiar in any one man's mode of management, if he find it beneficial or think it plausible, is, with an honest pride, communicated, for the approbation and the imitation of his neighbours: If it be ridiculous, or disadvantageous, it will not fail to be eagerly noticed by those who think it foolish to desert the old and beaten track: Every farmer, too, attending such a meeting, will naturally strive to do himself credit by communicating whatever he may have learned at distant fairs or markets, or may have observed in his excursions to these, concerning

* A district near New-Galloway.

the improvements in husbandry that are elsewhere pursued. Thus a body of useful information is brought into the common stock. Those prejudices for old practices are dissipated, which restrained the progress of improvement. Useful experiments are suggested. And a whole neighbourhood learn to countenance each other in trials, which no one durst singly to have ventured upon.*

Mr. H.'s ideas respecting the effects of manufactures on the morals of the people, and on their natural connexion with agriculture, are so similar to our own*, that we cannot refrain from making the following extract:

‘ But although I should rejoice to see these scenes adorned by more general cultivation, and occupied by a greater number of inhabitants, than at present: Yet, I am not sure that growing population, and increasing opulence would not introduce into them vices to which their present inhabitants are strangers; and debauch, while they augmented the society here established: Philosophers and politicians have lately racked their wits, and busied their hands, to stimulate the industry, to multiply the enjoyments, and to increase the numbers of men. But, accursed be that philosophy! perish that policy! which, in its care to make mankind richer and wiser, scruples not to risk or even to sacrifice their piety and their virtue! When I consider how crowded society tends to make its members worthless, I am sometimes almost tempted to fancy, that men were intended for hermits and savages. Yet, society which refines and quickens ingenuity, while it exalts humanity, must be the natural state of man. But, not the thronged, compressed society of the camp, of the great city, of the disorderly manufacturing village. In such situations human nature is degraded below itself. No wonder that living and writing, as he did, in the midst of Paris, John James Rousseau should have been led to maintain, that man was happier, more dignified, more independent in the savage state, than in a condition of polished civility. I have remarked that wherever manufactures flourish, and labour can be readily exchanged for the means of sensual gratification, the industrious part of the community are there peculiarly worthless. The inhabitants of this part of Galloway are, at present, undeniably virtuous without pretence, and pious without hypocrisy, above the people of almost any other part in Scotland. The consideration of these several facts, therefore, inclines at times, to fear lest those improvements which one would otherwise wish anxiously to promote, may in truth rather injure than benefit these people. One virtuous shepherd or husbandman is worth a score of dissipated manufacturing artisans. Let those then who actively promote the introduction of a new species of industry into this country, turn their attention at the same time, to provide against that influx of vice which may probably accompany it. I know of nothing that has been lately done for the purpose of correcting the morals of the poor, and preventing their depravation, except the institution of Sunday Schools. In large manufacturing towns, these must be highly beneficial. And I should suppose that, in some instances, it might not be unserviceable to the

* Excepting in what he says relative to superstition, &c.

same ends, if pains were used to keep some of those salutary observances of superstitions and dreams of enthusiasm, of which many of the clergy shew too great an earnestness to relieve the people. Even within these last twenty years, within my remembrance, profane swearing has become much more common in the *Glenkens*; a reputation for purity of morals has lost not a little of its value in the eyes of these people; the sabbath has come to be much more carelessly observed; the censures and admonitions of the church have lost much of their authority. It is indeed true, that every age has its own virtues and vices. But not less true is it, that one age may have more numerous vices, and those more enormous, than another. The vices to which these people are at present most liable, are far less injurious to the dignity and the happiness of human nature, than those which prevail among the labouring classes in great manufacturing towns.—I should therefore wish to see villages and hamlets of manufacturing labourers scattered thick over these regions. But, I should be sorry ever to see here a *Birmingham*, a *Manchester*, or a *Paisley*, rising.

Indeed, in every remark and reflection we detect the rigid moralist in our author, who, though of the established kirk, is a liberal thinker in matters of religion. Whether his liberality be carried too far in the following remark, we leave our readers to determine. We copy it with some satisfaction:

‘I have almost forgotten to mention, that a Relief-meeting-house has been built, and a Relief Congregation formed at Newton-Douglas. Although a sincere well-wisher to the church of Scotland; I am however not ill-pleased to see dissenting-meeting-houses arise in growing and populous villages. They have always a happy effect on the morals of the lowest of the people, and they serve, at the same time, to rouse the established clergy to an alert discharge of their official duties.’

Another instance of Mr. Heron's enlarged ideas respecting religion appears in some reflections which arose on viewing the ruins of the Abbey of Cross Ragwell:

‘Surveying the ruins of this religious house, I was led into various reflections on the influence of religion on social life, and the fate of the ministers of religion at different periods in the progress of society. Religion no sooner takes a body and form in rude society; than its ministers become men of consequence. The doubts, the wishes, the hopes, the fears of the human heart, are all so many ready engines with which they may work their purposes. They have usually the power to give to savage life, something of the order of civility. If the form of religion or superstition which they profess, have arisen among savages; it will ever retain in its character, somewhat of their barbarism and ferocity. If it have arisen among a polished, enlightened people; something of barbarism, and of the absurdity of ignorance may indeed be superinduced upon it; but its leading features

will ever be marked with benignity and beneficence. In either case, the clergy, so long as they are the best instructed order in the society, will necessarily have great influence, and will acquire a large share of the wealth and honours of the state. *Druidism*, and the superstition of the followers of *Mahomet*, seem to have arrested civilization and refinement in their progress. *Christianity*, the offspring of knowledge, of civilization, of philosophy, was indeed degraded in its character, and debased in its spirit, in the dark ages of Europe: but, it prevented barbarism and ignorance from settling over Europe in all their darkness and gloom. In both these instances, the clergy have acquired great wealth and great consideration in civil life. In both instances, their influence has been, in the whole, friendly to the dignity and the happiness of mankind. But in the Christian establishment it has been much more so, than under any other.

* When we review the history, or survey the monuments of the dark ages of Europe, we are apt to exclaim against the Romish clergy, as having debased and corrupted the religion of Jesus for the purposes of worldly policy and of sensual gratification. Was it for the clergy, we are apt to say, to lord it over kings; to appropriate to themselves the *fat of the land*; to build stately palaces, while the people of their flocks inhabited huts inexpressibly wretched; to profess poverty and accumulate treasures; to profess abstinence, yet solace themselves with the most generous wines and the most beautiful women? Was it for them to draw ambitiously all power into their own hands,—and to study nothing but the invention of new engines, from time to time, by which they might depress and pillage the people?—The clergy of the church of Rome, if they engrossed an undue share of property in the dark ages of modern Europe, if they enjoyed a greater share of the luxuries and conveniences of life than the laity, were however well entitled to these advantages. They not only preached religion, but propagated the arts of life. The gardening, the agriculture, the architecture of our forefathers originated with the clergy. The forms of law, and the decencies of public assemblies were regulated by them. Their immunities and privileges and opulence were liberally shared with the laity who resorted to their protection and charity. The hierarchy of Rome formed, as it were, an empire within the empires and kingdoms through which its clergy were established: and that empire was an establishment of refinement and knowledge, in the midst of barbarism, simplicity and ignorance. When I survey the remains of the noble abbeys and cathedrals which were formerly occupied by Roman Catholic clergy; when I trace the appearance of superior cultivation in the fields which were possessed by them; when I visit their orchards, and examine their cellars; I feel no temptation to exclaim against the luxury of the clergy, or the horrors of Romish superstition: no, I am proud to see, that among the antiquities of my country, there are monuments nobler than the circle of rude pillars, the cairn, the barrow, the mote, the turreted castle, the barn-like meeting-house of our dissenters.—I allow that the Romish clergy became the grossest of sensualists: that their opulence and their peculiar institutions had together a tendency destructive to
their

their morality: that, with all its ceremonies, all its artifices, and all its absurdities of doctrine, the Romish superstition is unfit for the religion of a polished people and an enlightened age. But, I must at the same time maintain, that no form of superstition was ever better calculated to bring savages under the restraints of order, or to teach the more improved arts of life.'

The manufactories of Paisley gave rise to the following remarks; which do Mr. Heron credit as a moralist:

'One shocking circumstance which, in spite of every means that can be used to prevent it, results unavoidably from the present management of our manufactures, is, the almost total ruin of the rising generation. Where left unemployed, the children of the labourers in manufactures are,—as I have observed,—very generally left uneducated; such being almost always the state of the children of the poor about great towns. Where they are even in infancy sent to earn their sustenance by their labour, it is hardly better with them: they are cramped in their growth; their health is wasted by confinement; their morals are corrupted, in consequence of their being crowded so much together; they become independent of parents at an age when they are unfit to judge for themselves: if such children live to the age of thirty or forty, they are commonly the most dissipated, idle, unthinking, improvident, helpless creatures in the world. But, if their labour cannot be wanted,—yet why should their strength and life be prematurely consumed for all the little labour of which they are capable? Alas! we do with them as did the boy with his goose that laid him golden eggs: he was in a haste to receive all that she had to lay: he killed his goose: the eggs were yet in embryo. Thus do we, in our haste to render the rising generation useful to the community, anticipate in infancy all the services of youth, of manhood, of age,—nipping in the bud, the flowers of humanity. When obliged to labour, before the age of twelve or fourteen, children should never be confined for more than four, or at most six hours in the day: this, if at employment within doors, for not more than four days in the week: the other two being set apart for their education. The parents are base, who spending in eating, in drinking, in clothing, those earnings, which they might employ to give their children the enjoyment of that sportive freedom in which the innocence of youth delights,—to procure them instruction in religion, and in the other ordinary branches of education,—sending the poor creatures prematurely into all the toils and miseries of life.—Yet, I say not, that in great towns, it is better for the children of the poor to be idle than to be employed: if there be a choice between two such evils, I would rather employ them, work them to death, than send them wandering about the streets, as blackguard boys and infant-strumpets.'

These volumes close with a sketch of the history and present state of Edinburgh. The new town is mentioned with enthusiasm, and the college with high-sounding praise. Handsome compliments are paid to the several professors, and the tribute

of a tear is paid to the memory of Dr. Robertson, the late Principal.

Passing from Mr. Pulteney's munificent institution of a Professorship of Agriculture, Mr. H. is led, naturally enough, to the thought of establishing a Professorship of Commerce;—a new idea perhaps, and, we think, a very good one. We therefore copy his proposals:

'It appears somewhat surprizing, that in a commercial age, and especially among a nation, the foundations of whose strength and happiness are established upon their manufactures and commerce, no less than upon their agriculture, there should be no particular institution for the instruction of youth in the elements of *Commerce*. Forming but a slender part among the numberless modifications of human exertion; its *rise and progress* cannot be very particularly detailed in a course of general history. For the same reason, its *relations* can never be very fully explained in a series of lectures on the principles of political œconomy. The arithmetician and the accountant teach but a very small part of the actual practice of trade, and that but very imperfectly. But, if when detached from each other, the several parts of commercial knowledge may make but an inconsiderable figure; if they cannot be separately taught, in their full extent, among the other branches of knowledge; taken all together, however, they appear to be of great magnitude and importance; and they might be very beautifully connected into a distinct system of study. In such a system, the *HISTORY*; the *PHILOSOPHY*; and the *ŒCONOMY* of Commerce might be successively explained.—By the *Philosophy of Commerce*, I mean the investigation of its relations to climate, laws, manners, internal industry, religion, national virtue, power of defence, national revenue, local situation, &c. By its *œconomy*, I understand all its transactions, from gifts in the expectation of gifts, and the barter of commodities among savage tribes,—to the most complex negotiations of the most ingenious trading nations in Europe;—comprehending all the details of retail-trade, of banking, of insurance, of exchange, of stock-jobbing, &c.—Surely such an institution for thus improving and extending commercial knowledge were worthy of the legislature and government of a great trading nation;—of the patronage of merchants and manufacturers in a country where they form so very opulent and so very respectable an order in the community,—and are so much distinguished by liberality of sentiments and of manners;—and of an university, the most deservedly celebrated in Europe, and which seems to want only this additional institution, to render its provisions for literary and scientific instruction most admirably complete!'

It is perhaps scarcely necessary to add, after the preceding observations and extracts, that, if these volumes be open to the attacks of criticism in some respects, they are in more instances deserving of praise.

ART. XII. *Indian Antiquities*: or, Dissertations, relative to the Ancient Geographical Divisions, the Pure System of Primeval Theology, the Grand Code of Civil Laws, the Original Form of Government, and the various and profound Literature of Hindostan. Compared, throughout, with the Religion, Laws, Government, and Literature, of Persia, Egypt, and Greece. The whole intended as introductory to, and illustrative of, the History of Hindostan, upon a comprehensive Scale. Part III. In which the Indian Theology is continued, and the Sacred Edifices of Hindostan and Egypt are compared. 8vo. 6s. Boards. Richardson. 1793.

As we have already given such copious accounts of the first and second parts of this entertaining work*, we think it unnecessary either to enter into a minute detail of the contents, or to offer large specimens, of this *third part*: in which the Indian theology is continued, and the sacred edifices of Hindostan and Egypt are compared. The whole volume consists of *one* chapter of 198 pages.

After a short dedication to Sir William Scott, and a brief advertisement to his readers in general, Mr. M. thus introduces his subject:

* Emerging from the deep shade of caverns, where the *image of the solar orb* was adored, and from the still deeper obscurity of subterraneous hieroglyphics, we shall traverse with increased pleasure the regions illumined by the glorious sun himself. Let us now contemplate those more conspicuous, but not less majestic, monuments of antiquity, THE PAGODAS THAT ADORN THE SURFACE and erect their lofty summits in every quarter of HINDOSTAN. To the solemn mysteries of superstition, celebrated in caves and amidst the secret recesses of the secluded forest, succeeded the not less splendid and ostentatious worship, practised in the more ancient of these superior temples: temples constructed of such enormous dimensions, that the bigoted natives think them, equally with the caverns we have described, the work of invisible agents. Most of them are of an astonishing height and extent; while the stones, of which they are composed, are of a magnitude hardly credible. The height, for instance, of the pyramidal gateway, leading to the magnificent pagoda of CHILLAMBRUM, on the coast of Coromandel, exceeds 120 feet; the circumference of the outward wall of that of SERINGHAM extends nearly four miles; and the stones, that form the stately roof of its principal gateway to the south, are thirty-three feet long† and five and a half in diameter, We are equally awed by the majestic appearance of these august fanes, and struck with wonder at the la-

* See Review, vol. xii. New Series, p. 1. 129. 246.

† Cambridge's War in India, p. 25, oct. edit. I cite Mr. Cambridge in this place, not in preference to Mr. Orme, but because Mr. Orme, though he bears testimony to the magnificence of the stones that form this gateway, does not give their exact dimensions; he only says, "they are still larger than those that form the pillars of it."

boured decorations which are displayed on their surface. In these sublime structures, indeed, the polished elegance which characterises the Grecian architecture has no share. The reigning features are rude magnificence and massy solidity; and these have been thought still more strongly to point out "the hand of those indefatigable artists who fabricated the pyramids, the sphynxes," and the other vast colossal statues of Egypt.

While we range through these immense fabrics, we can scarcely yet consider ourselves as entirely emancipated from the gloom of the ancient groves and caves described in the former volume; so great, in many instances, is the similitude between them. In fact, of these pagodas, the most venerable for their antiquity, as, for instance, those of Deogur and Tanjore, engraved among the accurate and beautiful designs of Mr. Hodges, are erected in the form of stupendous pyramids, resembling huge caverns, and admitting the light of heaven at one solitary door: they are, however, within artificially illuminated by an infinite number of lamps, suspended aloft, and kept continually burning. The similitude which the internal appearance of some of these more ancient Indian temples bears, in point of gloomy solemnity, to the original excavated pagoda, so forcibly struck Mandellsoe, on his visit to this country in 1638, that he expressly asserts, "they looked more like *caves* and recesses of unclean spirits than places designed for the exercise of religion." As the Hindoos improved in architectural knowledge, the form of the pagoda gradually varied: the labours of art were exhausted, and the revenue of whole provinces consumed, in adorning the temple of the Deity.

The sacred edifices, which Mr. M. more particularly describes, are the pagodas of *Jaggernaut*, *Benares*, *Mattrra*, and *Tripetty*; his account of them is chiefly taken from Tavernier; but, from other authorities, he adds a description of that of *Seringham*. He adopts Tavernier's account, in preference to any other, for these two reasons: First, because his narration, so far as it relates to objects which he actually visited, has ever been deemed of all Indian travellers the most authentic; and, secondly, because Tavernier travelled through India before those dreadful devastations commenced, which the execrable spirit of bigotry that actuated the mind of the famous Indian Emperor, Aurengzeb, urged him to commit on the ancient and hallowed shrines of India.—He does not, however, confine himself to Tavernier alone; Mandellsoe, Bernier, and Thevenot are occasionally consulted; as well as several living writers and travellers in India: not to particularize the antient Greek historians.

From India, our author goes to Egypt, and gives a description of the principal temples of that country, taking Norden, Pococke, Greaves, Volney, and Savary, for his guides, but often interpersing ingenious observations of his own. Of these we select two, relative to the celebrated pyramids:

• If,

‘ If, (says he,) I might be permitted to offer an opinion upon a subject, concerning which the learned have been so greatly divided in sentiment, I should be induced, by the following circumstances, to conceive, the use to which they were anciently applied to have been *threefold*, and to consider them at once as TOMBS, TEMPLES, and OBSERVATORIES. If it could be proved beyond all doubt that the Egyptian pyramids were solely intended by their fabricators for tombs, the argument would by no means tend to disprove they were temples, or not used as observatories. It is unnecessary for me to repeat in this place, that the deities, honoured in the Pagan world, were not originally adored in temples raised by the labour of man, but on the summits of hills and in the recesses of sacred caverns. According to some of the most esteemed authors of classical antiquity, the first temples, ever erected upon earth, were sepulchral monuments, in which sacred rites were performed in honour of the memory of those whom the blind admiration and slavish obedience of their subjects exalted, when dead, to the rank of deities. As, by a strain of unmanly flattery, too general even at this day through all the Oriental world, they have compared them, when living, to the brightest of the heavenly host, and even distinguished them by their names; so, when entombed, they paid to them the honours conferred by their abject superstition upon the planetary train. But as the planet, by far the most glorious and conspicuous of them all, was the sun, and as it was customary to represent him by pyramids and obelisks, the sepulchral monument likewise assumed the pyramidal form, a form which brought at once to their minds the Deity himself and the deified mortal. Theology and astronomy, I have observed, were, in those days, sister sciences; and, under the double impression of their influence, it was natural for the ancients to make their sacred edifices useful to the cultivation of their darling science. It was natural for them to *observe* with more fixed and enthusiastic attention, as well as to *adore* with more intense fervor, the solar deity on the elevated apex of that temple, which was at once erected to his honour, and bore impressed the sacred form of his own majestic beam.’

Again, he has the following just remark :

‘ Before we quit the pyramids, I must be permitted to make one reflection, to which indeed I shall not at present subjoin any additional observations, but the consideration of which will finally be of the utmost importance in summing up the evidence relative to this comparative parallel of the antiquities of Egypt and India, deduced from the examination of their proficiency in architectural knowledge and cultivation of the arts and languages in general. On no part of the three great pyramids, internal or external, does there appear the least sign of those hieroglyphic sculptures which so conspicuously and so totally cover the temples, the obelisks, and colossal statues of Upper Egypt. This exhibits demonstrative proof, that, at the period of the construction of those masses, that kind of hieroglyphic decoration was not invented; for, had that sacerdotal character been then formed, they would undoubtedly not have been destitute of them. The pyramids were, therefore, fabricated in æras far more remote

remote than those assigned them by Herodotus and Diodorus Siculus; in the very infancy and dawn of science, when as yet possibly mankind knew not how to form the arched and ponderous roof, or to support that roof with graceful columns. Let human pride be humbled by the reflection that some of the most stupendous prodigies in architecture of the ancients owed their origin to their ignorance. Had they known that water would rise nearly to the same elevation as that from which it falls, those amazing productions of human labour, the aqueducts, would never have excited at once the astonishment and admiration of their wiser posterity.

At p. 448, we find a dissertation of 72 pages on the origin and progress of architecture, considered with reference to the astronomical and mythological notions of the ancients; and on the earliest species of Oriental architecture; which is both curious and instructive; although not perfectly digested. Indeed the want of method, and of an unexceptionable arrangement, are the principal defects of our learned and very ingenious author; for his exuberance of style is rather pleasing, at least to us: although it may be disliked by the more rigid critic.

If Mr. M. should ever give, as we hope he will, a second edition of his work, we are convinced that he will cut and pare, transpose and condense, until he will render it an excellent composition.

This volume, or rather part of a volume, is decorated with six copper-plates; namely, the principal portal of the temple of Luxore in Upper Egypt; the great pagoda of Tanjore; a Mexican temple of the Sun and Moon; a plan of the Serpentine Temple at Aubury, with another of Stonehenge annexed; the Pantheon or Rotunda of Rome; and some ancient temples in Upper Egypt.

Mr. Maurice says that 'he would have been happy to have concluded in this volume his strictures on the Indian Theology, but he found that the very curious and interesting subject of the ORIENTAL TRIADS OF DEITY opened so vast a field for inquiry, and, withal, led to such important consequences in our own system of theology, that it was utterly impossible to contract it within the narrow limits he had prescribed himself. The present is by no means the period for suppressing any additional testimonies to the truth of one of the fundamental articles of that noble system, and he trusts that he has brought together such a body of evidence as will decisively establish the following important facts; first, that in the SEPHIROTH, or THREE SUPERIOR SPLENDORS, of the ancient Hebrews, may be discovered the three hypostases of the CHRISTIAN TRINITY; secondly, that this doctrine flourished through nearly all the empires of Asia a THOUSAND YEARS BEFORE PLATO WAS BORN; and, thirdly, that the grand cavern-pagoda of ELEPHANTA, the oldest and most magnificent temple of the world, is neither more nor less than a SUPREME TEMPLE TO A TRI-UNE GOD.'

This conclusion of the subject has already issued from the press, in two more volumes; which we shall speedily notice.

ART. XIII. *Observations on the different Modes of puncturing the Bladder, in Cases of Retention of Urine*; pointing out the Advantages and Disadvantages of each Mode of operating, under different Circumstances and Diseases. To which is added, an Appendix containing several practical Observations on some of the Causes of Retention of Urine, and on the Use of Catheters. By Walter Weldon, Surgeon. 8vo. pp. 171. 3s. sewed. Dawson. 1793.

THE observations on these subjects which the author of this work had noted down, from cases that presented themselves to him during the course of his studies and practice, were thrown into this form in consequence of a prize question offered by a medical society in Southwark in 1791. They begin with a short anatomical description of the bladder, and of the parts in its vicinity. The next section relates the symptoms produced by a retention of urine. The third describes the different modes of puncturing the bladder, premising some remarks on the time when it is proper to have recourse to the operation. The advantages and disadvantages of each method are next discussed under five different heads; which are, the danger of wounding important parts, the danger to the system from the operation, the danger of the urine getting into the surrounding parts, the difficulty of keeping open and healing the wound, and the facility of the operation. The last section considers the diseases which, being present with the retention of urine, ought to influence the surgeon in determining which operation is preferable.

From this sketch of the method pursued, the reader will see that it is a regular treatise on the subject, comprising a great variety of observations disposed in a connected order. Though the writer seems to speak little from his own practice, yet he has evidently paid due attention to the practice and reasoning of others, and has drawn his inferences with judgment. He finishes this part of his work with the following conclusions:

‘ From the observations laid down, in the foregoing pages, the following conclusions are drawn.

‘ I. A retention of urine is, strictly speaking, a symptomatic disease. It is a symptom arising from any disease which obstructs the passage through the urethra; and when that disease can be removed, this symptom immediately ceases.

‘ II. The parts concerned in the different modes of puncturing the bladder, are liable to considerable changes in their structure; some of which changes are consistent with health, many the consequences

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of disease; but any of them will, in most cases, considerably influence the success of the operation. Therefore, in every case, before the advantages, and disadvantages, of each mode of operating, with respect either to their immediate, or to their remote consequences, can be determined, it is necessary to be acquainted with the exact state of the parts concerned.

• III. A retention of urine arising, sometimes from a change in the structure of the urethra, or of some part connected with it; sometimes from a diseased action of these parts; it is necessary to be acquainted with the cause of it, also, before it can be ascertained which mode of operating is preferable.

• IV. Supposing all the parts concerned in the operations to be in a state of health; when the patient is moderately thin; the operation above the pubes is most easy to perform; and most simple, with respect to the anatomy of the parts. The operation *per ano* is simple, and by no means difficult. The parts concerned in the operation in *perinæo*, are more numerous than in either of the above operations; and the precise situation of some of them being rather uncertain, the operation is more complex and difficult.

• V. If the natural passage can be restored immediately, the easiest mode of operating is preferable; as the urine may be evacuated as freely, and the wound will heal as readily, as in that mode of operating which is more difficult.

• VI. If the natural passage cannot be restored immediately; or, if the case is doubtful; the operation *per ano* ought to be preferred. The patient can, generally, retain his urine; he is freed from the danger and trouble of a canula; and, what is of still more consequence, he can expel the urine freely, whenever he pleases, without danger of its collecting in the surrounding parts.

• VII. If any of the parts to be wounded, in either mode of operating, have undergone such a diseased change in their structure as may lessen their powers of restoration, or such a change as may render the precise situation of any important part uncertain, that mode of operating ought, if possible, to be avoided. Therefore, when the prostate gland is enlarged; and in many diseases of the *perinæum*; it is improper to perform the operation in *perinæo*. When the rectum is affected with a scirrhus; in some cases of hæmorrhoides; when the prostate gland is so enlarged, that the operation cannot be performed above it; and in any case where the fluctuation of the urine cannot be distinctly felt, by a finger, in the rectum; the operation *per ano* is improper. When the patient is very corpulent, or is dropsical; or when the bladder cannot be felt distinctly, as the situation of the *peritænum* is uncertain, the operation ought not to be performed above the pubes.

The *Appendix* contains practical observations on some of the causes of retention of urine, and on the use of catheters. The first section of it treats of catheters as adapted to the urethra in its healthy state. It is here remarked that the curvature of this instrument, though various, is always a segment of a larger circle than the urethra forms; whence unnecessary difficulty

culty is incurred in introducing it into that part which lies within the arch of the pubes.

The next section considers the diseases causing retention of urine, and the use of catheters in them. These are, inflammation, spasm, and stricture complicated with these diseases. This part is full of practical observations, which we cannot abridge, but which are important, and are drawn from the best sources. They are not indeed given much in detail, the nature and limits of the work not permitting minuteness. On the whole, we recommend the perusal of it, as capable of suggesting to the practitioner the leading considerations in such cases, by which his conduct is to be directed.

ART. XIV. *A Translation of the Table of Chemical Nomenclature*, proposed by De Guyton, formerly De Morveau, Lavoisier, Berthollet, and De Fourcroy; with Additions and Alterations: To which are prefixed an Explanation of the Terms, and some Observations on the new System of Chemistry. 4to. 6s. Boards. Johnson. 1794.

THE judicious author of this useful publication, Dr. George Pearson, begins his preliminary memoir with a distinct exemplification of the convenience of appropriate terms in chemistry. He then adduces the five principles of nomenclature from the publication of the celebrated French chemists named in the title, and mentions some previous attempts to improve the language of this extensive science. Some strictures are then offered on certain denominations employed in the new London and Edinburgh Pharmacopœias, as either, first, not denoting the chemical composition of the medicines on which they are imposed; or, secondly, as signifying some different composition; or, thirdly, as 'not conveying a just meaning of the substances which they should signify.'

Medical colleges, when they new-name substances employed in philosophical chemistry as well as in pharmacy, seem to engage in a very perilous undertaking. Students of medicine must necessarily learn the language of the chemists: but it is by no means necessary that the chemists should return the compliment, and learn the language of pharmacy. Hence the authors of a pharmacopœia had perhaps better content themselves with adopting the best among the terms already introduced, than attempt unpromising innovations. A more frivolous employment cannot be imagined than to invent names which are never likely to come into general use; and to effect this purpose a pharmacopœia will never be sufficient. He who would establish new terms must recommend them by some work of more extensive circulation.

Dr.

Dr. Pearson next comes to the revision of the columns of his corrected and enlarged table. It is perhaps sufficient for us to observe that, in making the alterations, he has taken proper advantage of the discoveries in chemistry since 1787, and that he has added a more extensive synonymy. The substance and arrangement of the table continue essentially as proposed by the French chemists, as the title of the present publication announces; and thus the design of the authors is completed to the present period.

The review of the table concludes with a reply to the objections brought against the French system and nomenclature in the very able preface to the first part of the new edition of Macquer's Dictionary. This reply is conducted with temper and good sense.

The experiments lately published by Dr. Priestley, together with his paper on the union of *dephlogisticated and inflammable air*, from Vol. LXXXI. of the *Philosophical Transactions*, furnish Dr. Pearson with matter for an appendix, in which he considers the facts and arguments adduced by the former in opposition to the new chemistry. It is not very difficult to reconcile all the facts in the first of these memoirs to the Lavoisierian doctrine, by the help of some very fair suppositions. Neither is there any thing in the last experiments which is capable of shaking the faith of those who have adopted the French system. One of the facts, however, related by Dr. Priestley, is worthy of farther investigation, as it seems to promise some discovery. We shall lay before our readers the experiment itself, and Dr. Pearson's reflections on it:

—“ I contrived to use the same water repeatedly, confined by mercury, than which I do not know that any process can be more unexceptionable. Filling long glass tubes, closed at one end, partly with water, and partly with mercury, the open ends being immersed in basons of mercury, I began with exposing a part of the tube above the mercury to heat, so as to convert the water contiguous to that place into steam, the water having been previously made as free from air as possible” - - - That the water in the tube might not be for even a moment exposed to the common atmosphere and imbibe air, “ I provided a long trough of mercury, and plunging the tubes into it, let out the air under the mercury, so that the water never came into any contact with the air of the atmosphere. But I always found that when the tubes were again brought to the fire, and the water converted into steam, air was produced as before; and I did not cease to repeat this process, till I was thoroughly satisfied that the repetition would answer no purpose. I therefore could not help concluding that, on whatever principle the effect was produced, the whole of any quantity of water is convertible into air by means of heat, or by heat and light jointly. For the glass tubes in this set of experiments being transparent, light might have some influence in the business.”

business." On making the experiment, however, in opaque vessels, as much air was produced as in transparent ones.

Remark. This is the least exceptionable experiment in the whole set, but I confess that it does not carry conviction to my mind of the change of water into "Air" by this process. It seems probable that on reading the account of this experiment without much consideration, in which it is stated, that a certain quantity of water afforded air, day after day, and week after week, in as great quantity as at the first, many persons will be disposed to think the air could not have been contained in the water, but must have been generated from it. But I beg leave to observe, that Dr. P. has not said that he has ever converted the *whole*, or even *one half*, of a given quantity of water into air by the application of heat. Nor has he re-produced water by re-uniting the "phlogisticated and dephlogisticated air" obtained from water. The quantities of air which he mentions to have been procured are but a very small part of the weight of the water which afforded it; and it has been long known how very difficult it is to free water from air, and that it probably contains in solution a far greater quantity than is commonly supposed.

In a concluding note, Dr. P. mentions a repetition of the Dutch experiment, in which water is decomposed by electric shocks, by that ingenious artist Mr. Cuthbertson. We are rather surprized that this experiment has not been repeated on such a scale as to afford a large quantity of the airs for examination. For this purpose, a better apparatus indeed is requisite, and such may be very easily contrived.

Respecting the Nomenclature itself, we cannot help remarking that it is much more satisfactory to us in French than in English. Its terminations are agreeable to the analogy of the French language, and they pass off very currently along with the other words:—but they are so little conformable to the genius of the English, that they produce, when mixed with other words, a very unpleasant effect. It has happened, however, in some instances, that names, imposed by inventors, have been naturalized in foreign languages. This will also probably happen in the present case; and we *wish* rather than *hope* to see a nomenclature of the new chemistry skilfully adapted to our own language. The Germans, indeed, have attempted this, and not unsuccessfully; though it cannot be dissembled that the German tongue is far more plastic than the English.

ART. XV. *Odes moral and descriptive.* By the Rev. John Whitehouse, of St. John's College, Cambridge. 4to. pp. 94. 3s. 6d. Boards. Cadell. 1794.

DR. MATY would perhaps have said, "There is a something very fine about these Odes." They partake much of

of the grave and lofty spirit of Milton, which always cherishes the great in moral sentiment and action, and which, though delighting perhaps to excess in habitual pomp of diction, knows how to throw aside occasionally metaphor and rhyme itself, and to intrust a sublime thought to plain and simple words. They are not every-day verses: they *deserve* that we should find fault with them; and therefore we shall enter at some length into an examination of them.

“The ode, (says a superior artist,) like any other piece of poetical composition, is written with some determined end; and this end should be one: whether a hero is to be praised, a mourner to be soothed, a virtue to be inculcated, or a vice to be reproved, the subject of the ode is single and defined. Of the great direction and purpose of the performance, therefore, the poet should never lose sight; an unconnected groupe of thoughts and images, however striking or affecting, form not a good ode: whatever is introduced should evidently tend to the end which is in view; whatever is unconnected with this end is idle, and ineffectual, and spoils that wholeness which is essential to the excellence of the piece. Neither is it all-sufficient merely to unite the different passages or portions of the ode with the theme on which it is written; the poet must not stop here; the passages must also be united among themselves, the mind should glide with ease from one part to the next, the link between them should be plainly discernible, or the piece is a mere cento. Connection of component parts together with wholeness (if I may so express it,) is essential to the perfection of the ode.”

This theory, however just, is certainly not drawn from the practice of English ode-writers; who seem, for the most part, to have considered eccentricity and unconnection as the very characteristics of their task, and to aim chiefly at combining a bewildering variety of imagery in a single performance. It is not difficult to trace the cause of this erroneous process. Poets write mostly from imitation, seldom from nature, scarcely ever from system. Now, although, among the sonnets and other poems of Milton, several fine and complete odes of very simple structure occur, such as the passage in *Lycidas* beginning, *Alas what boots it with incessant care*, and ending, *Of so much fame in heaven expect thy meed*;—yet the first English ode of decided and popularly acknowledged merit, Dryden's *Fest of Alexander*, happens to be remarkable for transitions of description. In this accident of one admired ode was supposed to consist its very essence; and the quality was carefully copied by Pope in his ode for St. Cecilia's day, by Gray in his brilliant desultory stanzas entitled the *Progress of Poesy*, and by a multitude

tude of others : but it was most successfully imitated by Collins in *The Passions*, in which the unity and cohesion of the whole is not in the least sacrificed to the variety of the parts.

Next to heterogeneity, the most frequent fault of English odes is *excessive length*. It is the uniform opinion of critics that dithyrambic poetry, that the serious ode, is of every form of metrical composition the most poetical ; that which will bear the most uncommon turns of phrase, the boldest tropes, and the most dazzling imagery ;—consequently, that it presupposes in the poet a higher degree of intellectual excitement, a more exalted, impressed, or impassioned state of mind during the composition, than any other effort. It is contrary, however, to the nature of human feeling, that intense agitation should be lasting : it follows that no effusion, in which it is implied, should be long. The most rapturous and pathetic odes, therefore, of the great masters, as Sophocles, Collins, Klopstock, are generally short. It is only on subjects of pleasing contemplation that they indulge excursions of fancy, and expand into minute description : as in Milton's *Hymn on the Nativity*. Where terror, or pity, or the sublimer passions, are to be excited, it is mostly by few and strong touches that they attempt that task : as in the same poet's *Avenge, O Lord! thy slaughter'd Saints, &c.*

With these preconceptions, we proceed to the work in question. It contains ten odes ; of which the foremost is addressed to Poetical Enthusiasm. The first stanza, whatever powers of style and magnificent personifications it may display, is wholly redundant :—the general character of the piece is not *plaintive*, as the first line intimates ; neither is there sufficient resemblance between the poet's object and the Spirit of Ocean calling up a tempest :—different schemes of mythology, too, are commixed ; the Spirit of the Ocean belongs to one system of ideal being, and Neptune to another, and they should not meet. The example of Camoens might here have served as a warning. Fancy is personified in the second, and again in the third, and again in the fourth stanza. It is a fault, also, that we must look to the title for the meaning of the word *Spirit* in the 43d line, and to the note for that of *offspring* in the 140th :—from the poem, it is impossible to ascertain who these are. At length, in the eighth stanza, the Bard returns from his Pindaric digressions, and begins to evolve the object of this prefatory ode ; which is to announce that, although Chivalry's pictured scenes

— — no more impart

The thrill of transport to the heart,

Philosophy having

REV. JULY, 1794.

2

— — chased

———' chased away
 The shadowy forms that wont to play
 'Midst the dim twilight of her reign,'
 yet Poetical Enthusiasm shall find other and worthier objects,
 around which to entwine

' Immortal Genius' amaranth flower.'—

We do not understand the lines

' No more romantic Honor calls
 Her spectre-chiefs to hoary halls.'

When did Honor call spectres? and where is the propriety of the epithet *hoary*? which means, strictly, "covered with rime-frost," and, metaphorically, "white," "snowy." Does it follow that, because *snowy* may be used for *white-hair'd*, it may also be used for *aged*, even when applied to objects which do not, like the dodder'd oak, or the human locks, grow white with age? The two succeeding lines are improperly hyperbolic, for a bastion, which is a projecting part of the imbankments fortifying a castle, is never higher than the castle itself, so as to *frown over its roof*. We doubt very much the poetical effect of learned words, such as the *dedal* globe, &c. The pedantry of Milton's style is its fault, not its merit. We should even be inclined to question the prudence of employing such words derived from the Latin as are in common use, preferably to terms purely English. *Circumspect*, for instance, which to a Roman must have been so picturesque a word, suggests to Englishmen only an abstract idea; the image, the metaphor, and consequently the poetic force, are lost. On the score of words, it may be added that the particles *amongst*, *amidst*, &c. were once indeed in common use, but, as these prepositions are equally significant without the mark of the superlative, and are far more harmonious in their contracted form, even prose-writers have adopted *among*, *amid*, &c. The harsh contraction '*midst*' occurs, however, in this ode: so does the ungrammatical participle *wanted*, for *wont*: the obsolete infinitive being *to wone*, which means "to dwell,"

All this will appear very captious, where there is so much to praise: but the poet who would have his writings studied must be induced to study his writings.

The Ode to Ambition is throughout noble, and the abrupt turn in the following (the 8th) stanza is truly sublime:

' Yet know ye impious, know ye coward band,
 That Jove will one day wake in wrath; his eye
 Sleeps not, but marks the outrage; and his hand
 Is raised to launch the thunder! Though ye dare,
 And in the face of heaven, profane
 Each hallowed right to Freedom dear,

And,

And, deaf to Nature's powerful call,
 Insult the pleadings of Humanity,
 Yet in some secret moments ye shall hear
 A voice that shall your souls appall,
 A voice of dreadful note, that cries "*Beware!*"
 The adverse heavens portentous frown,
 The earth is moved beneath;
 Woe-fraught events, and fearful bodings strange
 Possess men's minds, and new-sledged Rumors breathe
 Intestine broil, and sublunary change,
 With many a dark, unperpetrated crime;
 While, suited to the dangerous time,
 Hood-winked Revolt pales o'er the sickly crown
 Of princes. On this nether ball
 Evil and good alternate sway,
 And they that rise, and they that fall,
 But Fate's immutable decree obey,
 Mere vassals of Heaven's will, and creatures of a day.'

Even of this ode, however, as of the former, there is too much: some images recur twice: the threat of the stanza just quoted is repeated in the eleventh with less dignity; and the language is often inflated.

The two Odes to Sleep have much elegance. That to War we shall transcribe entire; not because it is the best, but because it is best suited to our limits:

* STANZA I. Dread Offspring of Tartarian birth,
 Whose nodding crest is stained with gore,
 Whom to some giant-son of Earth,
 Strife, in strong pangs of childbed, bore;
 O War! fierce monster, homicide,
 Who marchest on with hideous stride,
 Shaking thy spear distilling blood:
 Bellona thee, in angry mood,
 Taught proud Ambition's spoils to win,
 Amidst the loud, conflicting din
 Of arms, where Discord's gorgon-featured form
 High shakes her flaming torch amidst the martial storm.

* II. Stern God! wolf-hearted, and accursed,
 Fostered by Power, by Rapine nursed,
 Oppression ever in thy train,
 For hapless man prepares her chain:
 A thousand vulture-forms beside
 Stalk on before thee; bloated Pride,
 Thick-eyed Revenge, his soul on fire,
 And Slaughter breathing threatenings dire,
 Tumult, and Rage, and Fury fell,
 And Cruelty, the imp of hell,
 Her heart of adamant! and armed her hand
 With iron hooks, and cords, and Desolation's brand.

* III. There, where the Battle loudest roars,
 Where wide the impurpled deluge pours,

And ghastly Death, his thousands slain,
 Whirls his swift chariot o'er the plain,
 Rapt in wild Horror's frantic fit,
 'Midst the dire scene thou lov'st to sit,
 To catch some wretch's parting sigh,
 To mark the dimly-glazing eye,
 The face into contortions thrown,
 Convulsed: the deep, deep-lengthening groan,
 The frequent sob, the agonizing smart,
 And nature's dread release, the pang that rends the heart.

' IV. Avaunt, from Albion's isle! nor there
 Thy arms, and maddening car prepare,
 Nor bid thy crimson banners fly
 Terrific, through the troubled sky;
 But stay thee in thy wild career;
 Lay by thy glittering shield and spear,
 Thy polished casque, and nodding crest,
 And let thy sable steeds have rest:
 At length, the work of slaughter close,
 And give to Europe's sons repose,
 Bid the hoarse clangors of the trumpet cease,
 And smooth thy wrinkled front to meet the smiles of Peace.*

The sixth ode, to Horror, abounds with strong imagery: but the concluding compliment to Fuseli is not incorporated with Horatian dexterity. The seventh ode bewails a favourite parrot, without attaining the tender easy elegance either of Catullus or Gray. The eighth is addressed to Beauty, and tends, we think, to confirm the opinion that the author has more at command the sublime than the beautiful. The ninth is inscribed to Truth, and the tenth to Justice. Of the two, we prefer the latter. In all, splendid lines and fine moral maxims are exhibited: yet we cannot help thinking that there is a certain sameness of decoration, a frequent recurrence to similar allegorical imagery, which betrays, we will not say an exhausted invention, but a narrower range of idea than such intellectual powers should be contented to possess.*

MONTHLY CATALOGUE, For JULY, 1794.

POLITICAL and COMMERCIAL.

Art. 16. *A Friendly and Constitutional Address to the People of Great Britain.* By Francis Plowden, LL.D. of Gray's Inn, Conveyancer. 8vo. 1s. Robinsons. 1794.

DR. PLOWDEN is of opinion that the 'British constitution is clear, simple, and adapted to the understandings of all those whose welfare it secures.' This is certainly a novel doctrine; for we have

* For a former volume of poems by Mr. W. see Rev. vol. lxxix. p. 159.
 hitherto

hitherto been taught to consider this constitution as a complicated machine, full of checks, balances, and regulators, uniting all the good parts, and excluding as much as possible all the defects, of three different forms of government. That such a machine was remarkable for the simplicity of its construction, we were to learn from this pamphlet. Water is a simple beverage: but it would be an abuse of terms to call by the same name that pleasant compound, *punch*, in which the water, the spirit, the sweet, and the acid, are all at war with each other; yet a skilful mixture of the ingredients, preventing any one from gaining too great an ascendancy, produces an agreeable flavour from a judicious combination of things the most opposite in their nature. On the same principle is our constitution constructed. The truly simple form of government is absolute monarchy; in which the will of one individual is every thing. Let us be thankful that our constitution bears but little resemblance to the simplicity of such a government.

The author observes that 'the ancient government of France was an absolute monarchy, in which the will of the sovereign made the law. His power was unlimited, and he could impose taxes, levy money, and punish his subjects in whatever manner he pleased.' In the very next page, forgetting that he had given unlimited power to this sovereign, he asserts that, 'although the last unfortunate monarch were a man of integrity and virtue, and seemed to have nothing more at heart than the welfare of his subjects, yet he either wanted judgment or power to eradicate the abuses, which had grown out of the vices or follies of his predecessors.' Here we find a strange kind of power, at once limited and unlimited; capable of making a whole nation submit to taxation without its consent, and to bear with any manner of punishment which the sovereign might think proper to inflict; and yet incapable of doing good, or of making a comparatively small number of people, chiefly his own creatures, who were interested in the continuance of abuses, consent to an abolition of them which would relieve millions, and arm the crown with the power of the nation to crush the reptiles that would prefer their own private emolument to the public good. The old government of France was certainly such as a man, enamoured of the English constitution, must behold with horror: but nothing can be farther from the fact than 'that it could punish its subjects in whatever manner it pleased.' Of banishment and imprisonment without process of law it certainly was shamefully prodigal: but can the author state an instance, under the old government of France, in which a single individual has been made to suffer the ignominy of the *carcan*, or been whipped or put to death (private assassinations are out of the case, for they may happen under every government,) except by the authority of a judicial sentence regularly pronounced by a court of law? With respect to the power of levying taxes, and the checks that existed on the royal power, we must refer him to the many addresses and remonstrances to the throne from the different *parliaments* of France, asserting the rights of the people and the limitation of the royal authority; he will there see the struggles between the crown and the nation; the former endeavouring to establish despotism, the latter opposing to it the rights and usages of their

forefathers; and he will find, in almost every contest, that something was gained for liberty.

Speaking of the war in which we are at present engaged, the author complains that it has no fixed and determinate object; and that no ten men in or out of parliament can be found, who agree in the reasons, views, and motives for carrying it on. We do not mean to dispute this position; for certainly the various and contradictory measures pursued by the different members of the confederacy, and by our own ministers, afford but too much ground for such a complaint.

One might have imagined that, in former works, Dr. P. had exhausted his fury against Mr. Burke: but in this address he appears as much enraged as ever against that gentleman, whom he charges with insulting and deceiving the people: at the same time he does not forget to remind the latter how spiritedly he himself took up their cause, and published his "*Jura Anglorum*," or the *Rights of Englishmen*, in defence of their constitution.

We will not go farther in animadverting on this address, but will conclude with observing that a great part of it is a repetition of what the author has said in other works; and that, if the substance of what is thus repeated were to be omitted, the present address might very fairly be reduced to a quarter of its size.

Art. 17. *Plain Truth in a Plain Dress: or, A short Admonition to the Middle Ranks of People of Great Britain and Ireland.* By William Tindal, M. A. 8vo. 6d. Longman.

As every man is at liberty to take what side he pleases in political discussions, there being in such cases no means of *mathematically* demonstrating on which side truth is to be found, the office of a Reviewer, strictly speaking, is not to consider what are the politics of a writer, but what are the arguments by which he supports his propositions. Acting on this principle, we presume not to condemn the author of this little pamphlet for differing in opinion from us respecting the dangers with which, it is pretended, the constitution of this country is threatened; and still less for his anxiety to avert them, and to preserve inviolated a form of government which, in its nature, must ever be dear to Englishmen:—but we have a right to weigh his arguments in the scale of reason, and to pronounce them to be light, if we find them deficient. When he speaks of *tithes*, he calls them an 'equitable institution;' such it may appear to him, and therefore he has a right so to denominate it: but he is certainly wrong in point of fact when he tells us that the burden of tithes does not rest on the *farmer*; for, though it should be admitted that the land-owner lets his estates at a reduced rent because they are charged with the payment of tithes, still it is certain that the farmer gives a great deal more than an equivalent for the abatement, when he is forced to yield to an incumbent or lay-impropriator a tenth of the joint produce of his capital and his labour.

The means by which Mr. T. would counteract those who, he thinks, are aiming at the destruction of the constitution, appear to us calculated to defeat his own object. 'Let (says he,) all who have any thing to lose, nobility, clergy and laity, strictly unite their interests in every part of the kingdom. Let them enter into solemn engage-

engagements for their mutual support. Let a trusty set of messengers be kept in constant employ, to convey intelligence in the quickest manner possible; noticing the smallest degree of progress made by these atheistical levellers.' This advice, if adopted, would, in our opinion, establish in this country a government by *clubs*, which might ultimately destroy the power both of the King and the Parliament; and, by introducing a system of *espionage*, would sow among the people the baneful seeds of distrust and division, which must grow up into enormities and civil war.

Wishing to stem the torrent of irreligion that seems to be bending its course toward this country, Mr. T. endeavours to impress his readers with a strong sense of the necessity of religion. For his success in this object, he has our most hearty wishes: but, in the name of Christian charity, we protest against the inference that may be drawn from the writings of some of our modern zealots, among whom we do not mean to place Mr. T. that the religious worship of only one set of Christians can be agreeable to the Almighty, and that all those who do not join in it are enemies to religion. If there be errors in the creeds of the different denominations of those who believe in Christ, they must be set down to the account of the head; the hearts of all, we trust, are sincere; and the homage of a sincere heart cannot be unacceptable to the common Father of mankind. Let it be taught, from all the pulpits, and in all publications on the subject of religion, that to impute to our brethren motives which they disclaim, and principles which they reprobate, is a breach of Christian charity, and a violation of the great precept, "do as you would be done by." Let not the speculative opinions of men, who are in other respects strictly moral and religious, deprive them of their civil rights; such a deprivation, on such an account, would be on one side an injury, and on the other an act of unsufferable pride and arrogance. Why should men, acknowledging themselves *fallible*, pretend to decide *infallibly*, and to set up their own creeds as *unerring* guides for others? The true friends of Religion will never bring her forward to sanction injustice; it is only when she is made to act a part so inconsistent with her own precepts that she can ever be in danger: her origin is divine; she emanates from God himself: let, then, all those who profess to revere her take care never to make her appear without her natural attributes, charity, humanity, and justice.

With respect to Mr. T.'s literary merit, the present performance, though on a small scale, serves to place it in a conspicuous point of view.

Art. 18. *Europe in Danger*; or, An Enquiry into the Causes of the Misfortunes of the last Campaign, with the Means of avoiding them in future, by the Commencement of decisive Hostilities. Addressed to Monarchs, Ministers, Leaders of their Forces, and the People. 8vo. pp. 81. 2s. 6d. Debrett.

We had not gone far in our perusal of this publication, when we found, though the title-page was silent on the subject, that it was a translation from the French, and of the same pamphlet which we have reviewed at page 286, written by M. Mallet Du Pan. Not having seen the original, we cannot presume to say which of the two keeps

closest to it; they both agree in the main, but differ considerably from each other in many parts. The latter appears to be the more free translation, (though not the better,) for it contains some quotations from Shakespeare, which, it is to be presumed, were not used by the author. Of the merits of the respective translators we cannot speak with much applause.

Art. 19. *Plain Suggestions of a British Seaman* respecting the present Admiralty, and the Mode of constituting the Board, &c. &c. as also the Figure made by his Country on the Seas during the present War. With loose Hints for a Plan for manning the Fleet without Pressing. 8vo. pp. 40. 1s. Jordan. 1794.

The author of this pamphlet appears much dissatisfied with the conduct of the Board of Admiralty, and censures their proceedings with much severity, attributing to their negligence, and inattention 'the figure made by his country on the seas during the present war.'—The character of Lord Sandwich, and the service which he rendered to the navy, are represented in a favourable point of view.—Should an answer to this pamphlet appear, we shall, no doubt, see the *noble* figure made by the fleet under Lord Howe, on the first of June, triumphantly exhibited, in opposition to these *Suggestions*, &c.

Art. 20. *A Dialogue in the Shades*, between Mercury, a Nobleman, and a Mechanic. 8vo. 1s. Jordan.

A *so-so* imitation of Lucian, to the old tune of

"Worth makes the man, the want of it the fellow,

The rest is all but leather or prunella;"

and in which Mercury joins with the mechanic in giving the Nobleman this old lecture,

"*Paulus, vel Cossus, vel Drusus moribus esto;
Hos ante effigies majorum pone tuorum.*"

Art. 21. *The Tocsin of Britannia: With a Novel Plan for a Constitutional Army.* By John Stewart, the Traveller. 8vo. pp. 56. 2s. Owen. 1794.

Art. 22. *The Second Peal of the Tocsin of Britannia*, or Alarm Bell of Britons, with Plans of National Armament and National Defence, addressed to the British Yeomanry. 8vo. pp. 52. 2s. Owen.

Nature seldom distinguishes a creature by more than one remarkable quality: to the Hare she gives swiftness, to the Fox cunning, but bestows not both on either. In the feathered creation, we rarely find beauty of plumage and melody of voice in the same bird. The same system is observed with respect to the human species, though with some exceptions. It rarely happens that the same man is at once a good orator and a good poet: Ovid could not write in prose, nor Cicero in verse; each excelled in the art which the other could not exercise. This operation of Nature is not confined to the talents of man, but shews itself equally in the diversity of his passions; thus we see that what charms one is frequently disgusting to others; and therefore the poet says justly—*trahit sua quemque voluptas*. In Mr. John Stewart, who is well known by the name of *Walking Stewart*, and in his literary productions now before us, we discover a striking elucidation of this system. He has been gifted by Nature with a strong

strong propensity to travelling, and with extraordinary corporeal powers to enable him to gratify it. The idea of a *walking party* round the earth, as far as it was practicable, instead of frightening him, would fill him with pleasure, and, barring accidents, he would most certainly accomplish the undertaking. This might naturally lead him to think himself capable of excelling in some other line, and of acquiring as great a reputation for writing as for walking. Alas! *Non omnia possumus omnes*.—The work before us has convinced us that it is by his feet, not by his head, that Nature intended he should rise to fame. We would therefore earnestly exhort him to renounce all pretensions to authorship; and we do this without any disparagement to his heart; which, we are informed, possesses those philanthropic and amiable qualities that must endear him to society: but, as an author, it is impossible that he should ever make a shining figure. We mean not, however, to extend this opinion to his plan for a constitutional army; we refer only to his manner of treating his subject,—to his style and general diction.

The measure, which he earnestly proposes to the public, and which, he says, is 'to enable Great Britain to outlive the general wreck of civilization, is that a constitutional army be immediately formed of all men of property; that the qualification of a volunteer be an acre of land, a house, or 500*l.* sterling in effects; that those individuals whose *lands* might exceed, should have the privilege to guarantee a volunteer for every exceeding sum of qualification he possesses, or 20 acres of land; and that an oath should be administered to maintain the present constitution practically and theoretically, till the most evident majority of the people, *so qualified*, should testify their desire to reform it.' By such a plan, he thinks, an army of from 3 to 400,000 men might be raised:—but, when raised, what *might* it do? Experience has woefully convinced the world that little reliance is to be placed on oaths taken by armies or great bodies; because, when the breach is general, the many keep each other in countenance; though, in the case of a single individual, an oath may be a good security, because, standing alone, he bears all the odium of perjury; and this circumstance, independently of conscience, may secure his fidelity. The second National Assembly of France,—all the armies and national guards of the country,—in a word, every individual, whether of property or no property,—took an oath of fidelity to the constitution; and yet the consequence of an event in one city of France on the famous 10th of August was, that the oath of the whole nation was insufficient to support the constitution; it fell just like King James II. at the very time when his chests were filled with *addresses* from all quarters, containing professions of eternal respect and allegiance, and offers of lives and fortunes to be employed in his service. We confess that we have a sovereign dread of armies, however constituted. We know what *power may do*, and what men are capable of aspiring to do when they possess power.—Mr. S. speaks of the volunteers of Ireland, but seems to be unacquainted with the nature of their association. He says, 'that the establishment of a volunteer army in that country, which had not property for its basis, had very *near* overturned the constitution.' He is wrong in two points: that army was in reality under the influ-

ence of the property of Ireland; was self-paid, self-clothed, and self-supported; and we can account for its very exemplary conduct in maintaining a good police, and in acting in aid of the civil magistrate, on no better principle than this, that it was in general under the influence of the property of the country. So far this institution might be quoted in support of Mr. S.'s plan: but, on the other hand, it might be quoted against him; for, though an army of men of property could not be supposed capable of establishing an Agrarian law, it might be made an instrument for changing the form of government. In Ireland, the volunteers armed, as the fencibles are now arming in England, for the purpose of resisting a French invasion: they afterward, on viewing their numbers and consequent strength, turned their thoughts to the constitution of their country; which some will say they did, and others that they did not, *overturn* in the whole or in part: but this much is certain, that they severed Ireland from the jurisdiction of the British parliament, and procured a renunciation of England's right to legislate for, or to bind, the Irish.

Mr. S. was once a strenuous advocate for reform: but his own ideas being now reformed, he accounts for his change of principle, at p. 45, to which we refer the reader.

Soon after, however, he intimates that he has rather suspended than changed his principles respecting reform; and his intimation is conveyed in terms sufficiently whimsical, in which he makes his *Tacsis* and the *Curfew* synonymous words:

'One clangorous peal more and then let the curfew cease: I call upon Government to *arm men of property*, to *arm them instantaneously*, and let all *thoughtful men of industry* join to *save the social fabric from destruction*, and then I will again step forward and become a most zealous reformist to defend the characteristic sensibility of the English plebeity from sufferance, and the thought of optimacy from error. O Britons! think and deliberate with freedom upon all subjects in domestic societies, the true medium of fair disquisition. Who calls you to assemble or to action, means to mislead you with eloquence; (disquisition is incompatible with multitude;) he is your enemy, the enemy of England, of social existence, and of all nature.'

The author sometimes soars far too high for our comprehension: but this must be on account of a defect of capacity in us. Our readers may judge from the following sketch whether he be too sublime for them:

'I am the democrat of nature, and view the perfectability of manhood at its most elevated point, on the scale of intellect (where the optics of the political democrat cannot reach) but I look down at the same time to the low point of predicament, and thought gives me sagacity to graduate the scale of union; and when a constitutional armament shall have placed props to the fabric of the constitution, to guard it from the outrage of fanatical innovation, I will then boldly and confidently work hard to repair it, as the only matrix or asylum of the highest comprehensible and final energy of existence of this sphere, progressive intellect.'

We will quote another passage in nearly the same strain, in which he pledges himself to devote the profits arising from his *literary labours* to extensive charitable purposes:

* In the sacred name of my integer nature, whose fractional part I am, inseparable in temporal and eternal interest, I here solemnly devote myself to the worship of human intellect and religion of nature, the bond of universal good; and I pledge myself in the most solemn manner to the public, never to receive any post, place, or emolument from the government of this country; that the profit of my literary labours shall be employed in the endowments of schools, or modes of education, to teach the wisdom they are intended to discover, after deduction of a very homely and temperate subsistence for the author.

* I conjure in the sacred name of their common integer, of the whole of existence, all princes, potentates, and governments, sensible of this universal truth or good, the unity of self and nature, to use all their power to protect and call forth the high energies of this sphere of existence, human intellect; to consider that whatever may be the mode of paramount energies, or distant spheres of existence, man can have no directory or intelligent communication therewith: that both his intellect and existence must attach and operate to perfect this world, though his matter must revolve through every system of the universe."

We should deem ourselves guilty of gross injustice to Mr. S. were we to pass over unnoticed the hand bill with which he closes his first pamphlet; it is replete with sound sense, conveyed in language the most appropriate. We here insert it, both for the credit of Mr. S. and for the benefit of our countrymen in the more humble walks of life, to some of whom our friends may probably think it useful to cause it to be read:

* *A Hand Bill for the Plebeian Class of the Community, recommended to wealthy Patriots, to print and circulate over all England.*

* Poor and industrious fellow countrymen, beware of an artful, cunning class of men, who call themselves patriots, and go about with inflammatory discourse and seditious writings, to wean your love from the British Constitution, which has for many ages raised your condition of peace, plenty, and liberty, to be envied by the enslaved and miserable poor of all other nations. They impose upon you by long harangues when you are assembled, and seduce you with the flattering words of liberty and equality, to change the present form of government, where power is responsible, for one in which you could have no share, and they would have all the profit without any responsibility.

* Examine the character of these patriots, you will find the most part of them dissipated, thoughtless rakes, who, having no powers of reason to give happiness to themselves, seek to be appointed by you, the guardians of the public happiness. You know well by your own experience, that the man who spends all his week's labour at the ale-house, can never govern well his family; and how many are obliged to give their money to their wives, that they may have no liberty to spend it. How few men know how to govern their own selves or families where all is simple, to procure health and subsistence for their own persons; what would these men do with the great family of the nation, where matters are so difficult and complicated, that wisdom itself is puzzled with the task!

* You

' You are exactly to the nation, what the arms and legs are to the body; if this is sick, the head alone can keep a diet to effect a cure; if the arms and legs were to govern, they would carry the body into the open air, and so destroy it; just so must be your interference with the policy of the nation, nothing but disorder could ensue, and industry and property must feel the pain of national sickness.——

' Read, teach your children to read; converse frequently with one another on all subjects, but listen to no harangues of public orators; they wish only to render your innocence, ignorance, and industry, the victims of their thoughtless ambition, that seeks to destroy all order, to make a play-field for their restless dispositions: whenever they accost you with their treacherous instruction, tell them you are determined to follow the Yeomanry of the country; that class just above you in the community, who have education, and understanding to judge better than you of what evil must be borne, and what may be remedied; that on them you place all your confidence, as from their commerce your industry draws all its support, and that you are determined never to act till you are capable first to understand, lest you should be engaged in the broils of a drunken club, where the candles being knocked out, friends beat friends in the dark, and general confusion ensues, in which all the members are equally injured or destroyed.'

FRANCE.

Art. 23. *Francomania; French Madness; or, the Travels of the D—l and Folly in France, Liege, Brabant, &c.* Translated from the French. 12mo. pp. 224. 2s. 6d. sewed. Vernor. 1794.

Whether it be owing to the different temperature of climate in the two countries, or to some less physical cause, the fact is, we believe, pretty certain, that the disease which may be called *Anglicomania* is less malignant in its symptoms, and admits of a more easy cure, than the *Francomania*. There has never been a time in which Britannia has been so mad that a due course of purgative medicine, with a little bleeding, has failed to bring her to her senses:—but the *mania* of our neighbours, under whatever form it has appeared, has always shewn a degree of virulence which has defied the power of every class of medicine, except the *metallic*;—and, in the present stage of the disease, even this powerful specific,—though it must be owned that it has of late been pretty freely applied by the foreign physicians who have so kindly stepped in, to try their skill in a desperate case,—it is much to be feared, will not be able to effect a cure. Some other empirical practitioners, who have heard of the wonderful efficacy of music in certain morbid affections, have fancied that the *Francomania*, like the spleen, may be

“ Tarantulated by a tune.”

The author of the publication now before us appears to have entertained a romantic idea of this kind; and has accordingly employed his powers of enchantment to raise a good-humoured merry devil, who, with the pleasant lady, 'ycleped Folly, by his side, runs singing and dancing through France and the Netherlands. In their route, they meet with several odd characters and droll adventures, which are described with humour, though sometimes grossly; and the work,
notwithstanding

notwithstanding a mixture of acerbity, is lively and amusing: but we have little hope that it will contribute much toward correcting the ill humours that are so violently stirring either on this or the other side of the Channel.

Whether this volume be really of French parentage, we know not: but its present dialect is evidently *Caledonian*.

MEDICAL, CHEMICAL, &c.

Art. 24. *Practice of Physic*: wherein is attempted a concise Exposition of the Characters, Symptoms, Causes of Diseases, and Method of Cure, with Formulæ, in which such new Articles are introduced as seem, from Trial, to be valuable Additions to the *Materia Medica*. By Richard Temple, M. D. Licentiate of the Royal College of Physicians, London. 8vo. pp. 452. 6s. Boards. Johnson. 1792.

This work follows the arrangement of Cullen's *Nosology*. The method of treating on each disease is, first, to give its *character* in the words of Cullen; then, under the title of *Symptoms*, a sort of paraphrase of the character; next, its *causes*, *diagnosis*, *prognosis*, and *cure*. Under the latter head, are various formulæ of the most approved remedies. The work appears to us to be well calculated for the purpose for which it was intended, *viz.* as a compendium, for the use of young practitioners.

Art. 25. *A Dissertation on the Structure of the Obstetric Forceps, &c. &c.* Together with Cautions, Remarks, and Reflections on the Conduct and Management of Labours in general. By R. Rawlins, Surgeon, Oxford. 8vo. pp. 125. 3s. 6d. White. 1793.

The writer of this tract appears to be a practitioner of long standing, and of large experience in his profession, though no great adept in the art of writing. His remarks on the forceps in general, and on those of his own planning in particular, would not be intelligible to our readers without the figures with which this treatise is accompanied. The observations on the management of different kinds of labours have little novelty. The writer is copious in his recommendation of cautious, gentle, and leisurely methods. In all cases, he disapproves of premature and forcible delivery.

Art. 26. *Observations on Animal Life, and Apparent Death from accidental Suspension of the Function of the Lungs*; with Remarks on the Brunonian System of Medicine. By John Franks, of the Apothecaries Company, London. 8vo. pp. 105. 3s. Boards. Johnson, &c.

The purpose of the writer of this desultory work seems chiefly to be to support Dr. Brown's fundamental principle, "that animal life is a forced state of existence;"—of which great discovery we see no other practical application, than that life will not perpetuate itself without external aids; a fact probably known ever since eating and drinking were in fashion. Farther, in order to restore life apparently lost, a something is necessary which, long before Dr. Brown was known, was called a *stimulus*: to produce this effect, Mr. Franks prefers air blown into the lungs, which he supposes to operate by the heat which it imparts to the blood. Copious quotations from Doctors Goodwin and

and Crawford, Mr. Kite, and others, compose the best part of the present work.

Art. 27. *Observations on Maniacal Disorders.* By William Pargeter, M.D. 8vo. pp. 140. 3s. sewed. Murray.

We have read this work, which is enlivened by quotations poetical, historical, and medical, and interspersed with cases and remarks, with some amusement, but, we fear, with little instruction. The writer's own ideas seem by no means clear enough to communicate to his readers any new light on the mysterious subjects on which he treats.

Art. 28. *Sketches of Facts and Opinions respecting the Venereal Disease.* By William Houston, Member of the Corporation of Surgeons, &c. 8vo. 1s. Cadell.

Of this slight performance it is not necessary to say more than that the writer seems sufficiently acquainted with the best opinions relative to his subject.

Art. 29. *An Inquiry into the Causes which produce, and the Means of preventing, Diseases among British Officers, Soldiers, and others in the West Indies.* Containing Observations on the Mode of Action of Spirituous Liquors on the Human Body; on the Use of Malt Liquor, and on salted Provisions. By John Bell, M.D. &c. &c. 8vo. pp. 180. 3s. 6d. Boards. Murray.

The title-page of this work will sufficiently acquaint the reader with its general contents. We shall only add that it is the production of a man of reflection and experience, and contains many observations which deserve the attention of persons who conduct or attend military expeditions in the West Indies. It is purposely written in a manner as little professional as possible; and the reasons of all the regulations and alterations which it proposes will be comprehended by any well-informed reader. While our sugar traffic *must* be supported by war and slavery, it will be an important duty to lessen, as much as possible, the necessary evils arising from those scourges of the human race.

Art. 30. *The Anatomy of the Bones, Muscles, and Joints.* By John Bell, Surgeon. Large 8vo. pp. 459. 9s. Boards. Edinburgh, Mudie; London, Murray. 1793.

A description of parts which have been already often and accurately described can claim particular notice only on account of superior clearness in the method and language. As to method, that of treating the objects of the present work is obvious, and admits of little variation. With respect to language, the names of things are fixed by general use; and, if one writer deviates from the rest in search of novelty, or even of what he may think a more easy and natural diction, he leaves his reader unpractised in the terms which are commonly used by proficient in the same art or science. Technical language always appears stiff, ungraceful, and void of the force and lively imagery of common language; yet, having been once introduced, and associated to particular ideas, it cannot be dropped without inconvenience. Mr. Bell, in his preface, takes credit for having familiarized his descriptive style, and for having avoided the technical obscurity

obscurity of other anatomists. He has done this in some degree: but on the whole, an anatomist must use the proper terms of his art, and the intermixture of more or fewer vernacular words is a matter of no great consequence.

Though he seems to hold physiology cheap in respect of anatomy, Mr. Bell has thought proper, by way of amusement, to throw in some theoretical discussions; such as those relating to ossification, to muscular action, to irritability and sensibility, &c. These are well written, and may be perused with advantage by those who are far enough advanced in a knowledge of the general functions of the body to comprehend them: but they seem rather misplaced in the description of parts which are first offered to the acquaintance of students, as mere objects of sight.

From an advertisement, we learn that a set of plates has been made to accompany this work. These we have not yet seen.

Art. 31. *A Practical Essay on the Diseases of the Viscera; particularly those of the Stomach and Bowels, the Liver, Spleen, and Urinary Bladder: in which their Nature, Treatment, and Cure, are clearly explained.* By John Leake, M.D. Physician to the Westminster Lying-in Hospital. 8vo. pp. 442. 6s. Boards. Evans, &c.

This work being merely popular, we do not think it necessary to say more concerning it than that the doctrine and practice which it contains are generally from the best authorities; and that those who are addicted to medical reading, without engaging in the course of scientific study, will find in it a safe and useful guide with respect to the subject which it discusses.

Art. 32. *A Commentary on Apoplectic and Paralytic Affections, and on Diseases connected with the Subject.* By Thomas Kirkland, M.D. &c. 8vo. pp. 191. 3s. sewed. Dawson.

Having given a brief historical account of apoplexies in general, with the opinions entertained of their causes, Dr. K. establishes two kinds of this disorder, the nervous or proper apoplexy, and the *coma jamnolentum*. Of the first kind, the first species of which he treats is the vehement, in which a person falls down suddenly senseless and motionless, as if thunderstruck. This he conceives to arise, not from fulness of vessels, extravasation, or other compressions, which are often found to exist in an exquisite degree, without causing such an affection,—but from a peculiarly disordered state of the nervous system, constituting what he chuses to call ‘an apoplectic diathesis.’ Of this affection, he supposes vertigo to be a low degree; and, as its cause is often in the nerves of the stomach, he imagines that the cause of apoplexy may frequently be the same. He acknowledges it to be difficult to determine what the peculiar state of the nervous system (or *brainular*, as he terms it,) is in this case; and therefore his *diathesis* is merely a name for an occult quality. As he believes this species of apoplexy to be in its nature mortal, he says little as to the treatment. The milder, or second, species of the same disorder is frequently curable, but often leaves an hemiplegia behind it. Its symptoms are the same with those of the first, but less in degree, the patient not being void of sensation. As it arises from a defect of vital powers, be-
ing

ing is generally injurious. Blisters are hurtful, from the morbid irritation which they excite. Vomits and purges are useful; and, after them, opium is peculiarly serviceable.

The *carus* or *coma*, arising from obstruction and distension of the vessels of the brain, has very generally been considered as apoplexy, but its symptoms are different from those of the true or nervous apoplexy. It is not attended with snoring respiration, nor with a total abolition of sense and motion. It arises from congestion within the vessels of the head, and comes on rather gradually, or after indications of its approach. Removing the cause of the congestion by bleeding, unloading the stomach, and purging, are the proper indications of cure.

The Doctor distinguishes paralytic affections, on the same principle, into the true, or those which arise from a sudden loss of nervous power, and the spurious, which come on gradually, and proceed from compression. The cure of the first depends on the use of stimulant or animating medicines, which invigorate the nervous system, and which Dr. K. distinguishes from those that are irritating, and rather increase its derangement. Among the former, he reckons opium, which he calls a stimulant sedative, as the principal; also, the warm balsams, fatid gums, and aromatics. Spurious palsies, on the other hand, are to be cured by removing the mechanical cause of the pressure, or unloading the obstructed vessels; which is frequently to be done by acrid medicines and applications.

Such is the general doctrine of this work, which is illustrated by a variety of cases; and, like other works of the author, contains much useful practical matter. We cannot think, however, that he has been very successful in his attempts to establish specific distinctions in this obscure class of diseases. That great differences among them do prevail is known to every practitioner; and, to all those who do not practice merely by rote, the diversity of symptoms is a guide to different indications: but no one, who philosophizes in medicine, will think that he approaches nearer to a notion of the cause of a disease by ascribing it to a peculiar undefined *diathesis*.

Art. 33. *A Treatise on Putrid Intestinal Remitting Fevers*, in which the Laws of the Febrile State and Sol-Lunar Influence being investigated and defined, are applied to explain the Nature of the various Forms, Crises, and other Phenomena of these Fevers; and thence is deduced and instituted an improved Method of curing them. By Francis Balfour, M.D. Edinburgh. 8vo. pp. 150. 6s. Boards. Richardson.

Dr. Balfour published at Bengal, five years before the present work, an essay concerning the influence of the moon in fevers. Since that time, he has seen reason not only to be confirmed in his first opinion, but to include likewise the influence of the solar revolutions; and, having formed his doctrine into a system, he now announces it to the world as a very important discovery in the theory and cure of fevers. It is thrown into a regular form of axioms, problems, and theorems. Every part being in this manner connected with what preceded it, we find abridgment impossible, and extracts useless; which last, indeed, could

could not be understood without a familiar knowledge of the language of the medical division of time here used. We shall therefore confine our account to a few of the general ideas of the work.

Under the term 'putrid intestinal remitting fevers,' all fevers called low, nervous, contagious, malignant, and putrid, are in some degree comprized, their general nature and leading phenomena being the same; and many fevers in India, which appear with peculiar local affections, are by this author supposed to belong to the same class. To all these it is common that the *mucus* lining the intestines is infected, and in a putrifying state; and this matter, being absorbed into the blood, becomes the cause of that change called the *febrile state*. The intestinal mucus is first infected by means of contagious matter taken into the stomach with the saliva. If it remains long enough in the intestines, it generates a morbid matter; the effects of which, when absorbed, are manifested by a *spasmodic affection* of the vascular system, in which the febrile state consists. Thus, in Dr. B.'s idea of fever, the notions of morbid matter and of spasm are combined.

With respect to the sol-lunar influence over diseases, this is assumed as a mere matter of fact, without any attempt to account for the nature of it. It is therefore an *occult cause*, which is only known by its effects. From close observation of the fevers in India, they are found to have a prevailing tendency to meridional paroxysms; and this is stronger during the lunar periods, or those connected with the time of full and new moon, than during the interlunar intervals; and farther, it is greater during the equinoctial periods than in the inter-equinoctial intervals. On this ground, classes of fevers may be made with respect to their forms and crises; and all their phenomena will be found to correspond with the different combinations of sol-lunar influence, joined to other circumstances specifically belonging to them. The doctrine of critical days, it is manifest, must be all deduced from the powers of sol-lunar influences; as well as that of remissions and exacerbations at certain periods. Dr. B. recommends that registers of cases be kept so as to exhibit all these correspondences of phenomena with medical periods; and he gives tables for that purpose, to which we must unavoidably refer our readers for a clear idea of his intention.

As to the important problem, how to employ this knowledge in order to deduce an improved method of curing these fevers, we confess that we have found ourselves disappointed. A vigorous method of treatment is, indeed, laid down: but it turns entirely on the Dr.'s theory of putrifying mucus in the intestines being the exciting cause of the disease; and, with respect to the proper times and seasons for attempting medicinal operations, we find nothing deduced from the notion of sol-lunar influence which common observation of the times, at which remedies are most commodiously and effectually exhibited, would not equally have suggested. To begin immediately with exhibiting calomel over night, and a laxative solution in the morning, and, after sufficient evacuation, to take the first opportunity of throwing in the bark, occasionally repeating evacuations, are rules of practice surely very little dependent on the new theory. On the whole, we cannot but think

that more has been added to the forms, than to the substance, of the art of physic by this performance.

THEOLOGY, &c.

Art. 34. *Sermons on various Subjects*, by William Sellon, late Proprietor of, and Preacher at, Portman Chapel; Minister of St. James, Clerkenwell; and joint Evening Preacher at the Magdalen Hospital. 8vo. pp. 439. 6s. Boards. Rivingtons.

The deceased author of this posthumous publication is mentioned by the editor as an agreeable and useful preacher, and as a man whose life and conversation corresponded with his doctrine. The strain of these sermons confirms the former part of this account: they are perspicuous and correct, without the affectation of ornament; and are sufficiently animated, without a pompous display of oratory. They chiefly treat on practical subjects; and, when the doctrines of religion are maintained, it is for the sake of enforcing its precepts.

Art. 35. *Thoughts on the Nature of true Devotion*, with Reflections on the late Fast, addressed to the British Nation. 8vo. 1s. 6d. Robinsons.

This anonymous writer reprobates national fasts as absurd and altogether unnecessary. 'A nation truly devout, he says, has no occasion for a national fast, and a nation not devout cannot be benefited by one. If the justice of our cause will not bring us the divine blessing, one day's fasting will not.' He examines the form of prayer composed for the late fast, and disapproves some of its expressions. What is termed national fasting he cannot allow to be a religious act; on the other hand, he pronounces it to be a mockery of the divine goodness, and a mere state-trick to alarm the people by religious terrors, and to cherish national enmities.

Art. 36. *Sixteen Sermons on the most interesting Subjects to Seamen*, comprehending many important Events in Naval History. By the Rev. J. Malham. 8vo. pp. 440. 6s. Boards. Deighton.

Of these sermons, four are on subjects directly suited to the state and circumstances of the preacher's marine audience; and though the remaining discourses are on topics of general importance, he very properly applies them to the situation of his hearers.

The author discovers a real desire to contribute to the service of his auditors: he appears studious to discharge the duties of his office, and interested in the welfare of those whom he addresses. He freely points out their faults, and urges them to repent and reform. If he does not display great powers of oratory, he inculcates, in a plain and intelligible manner, a regard to their duty and interest; and he proposes to their serious contemplation many just observations, and weighty subjects of thought. In a few instances, he wanders from the immediate topic of discussion; he becomes too diffuse in some cases; in others, too laconic; or he dwells so much on the peculiar circumstances of his audience as to leave little room for the direct subject of his discourse; by which means he may not fully improve all the advantage which is offered of closely engaging attention, and impressing the heart: yet the discourses have, no doubt, a very useful tendency.

dency, and derive merit from the author's evident wish to serve the great cause of religion and virtue.

Mr. Malham does not perplex his naval congregation with *orthodox* discussions: but, lest he should be judged to fail in this respect, he has augmented the volume by the addition of six sermons: four of them, for Christmas-day, Easter-day, Ascension-day, and Whit-sunday; together with one for Good-Friday, and another on the fall of man.—In these, as in the former sermons, we find just remarks and reflections, mingled with others which are not so clear and well founded.

L A W.

Art. 37. *A Treatise on the Law of Corporations.* By Stewart Kyd; Barrister at Law, of the Middle Temple. Vol. I. 8vo. pp. 500. 6s. Boards. Butterworth. 1793.

The nature and design of this publication will be best collected from the author's advertisement:

'There is no title in the laws of England more extensive, or more generally interesting, than that of Corporations. The present work is an attempt to reduce into a systematic form the law upon that subject, which lies scattered in so many volumes of reports. The introduction prepares the reader for the perusal of the body of the work; by giving a definition and description of a corporation, the distribution of corporations into their different kinds, and the manner in which a corporation is composed.

'The first chapter treats of the authority by which a corporation is created; the second, of corporations considered in their relation to the public; the third, of their internal constitution; the fourth, of the manner in which they are visited; and the fifth, of the dissolution of a corporation, and its effects.

'The present volume contains the first and second chapters; and a considerable part of the third; the rest of the latter, and the two succeeding chapters, will make two volumes similar to the present. The whole of the work will be published before the end of next Trinity term.

'Should the present work be favourably received, it is the author's intention to publish another volume on the constitution and laws of the city of London.'

The subject is a very important one in English jurisprudence; and the accurate manner in which this first volume is executed invites us to look forward with considerable hopes to the completion of the work:—but we are sorry to add that the author (as the public prints of the day inform us) is one of the gentlemen who has lately been committed to the Tower, on a charge of high treason.

Art. 38. *A Collection of Cases on the Annuity Act*, with an Epitome of the Practice relative to the Enrolment of Memorials. By William Hunt, A.M. of Lincoln's Inn. 8vo. pp. 204. 4s. Boards. Brooke. 1794.

The plan and intention of this work are explained in the following passage in the author's introductory chapter:

'To throw some check upon improvident transactions of this kind, (namely the buying and selling of annuities,) which are usually carried on with great privacy, and to provide against the fraud

and circumvention of those, who are ready to take advantage of the necessities of distressed persons desirous of taking up money upon annuities, the statute 17 G. 3. c. 26. (commonly called the Annuity Act) has directed, that upon the sale of any life annuity of more than the value of 10l. per annum, (unless on a sufficient pledge of lands in fee-simple, or stock in the public funds) the true consideration, (which shall be in money only) shall be set forth and described in the security itself; and a memorial of the date of the security, of the names of the parties, *cestui qui trusts*, *cestui qui vies*, and witnesses, and of the consideration-money, shall, within twenty-days after its execution, be enrolled in the Court of Chancery, else the security shall be null and void; and in case of collusive practices respecting the consideration, the court in which any action is brought, or judgment obtained upon such collusive security, may order the same to be cancelled, and the judgment, if any, to be vacated: and in order to protect minors from the difficulties which the want of an immediate supply frequently occasioned, the same statute directs that all contracts for the purchase of annuities from infants, shall remain utterly void, and be incapable of confirmation after such infants arrive to the age of maturity; and makes the offence of procuring or soliciting an infant to grant any life annuity, or to promise or otherwise engage to ratify it when he comes of age, an indictable misdemeanor, and punishable with fine and imprisonment: as it does also the offence of taking more than 10s. per cent. for procuring money to be advanced on any life annuity.

By these provisions the legislature has in a great measure remedied the mischievous effects arising from this mode of raising money; and has guarded against all collusive, and inequitable dealings in such transactions, as far as human prudence can go. Since that act was passed, many cases have arisen respecting the construction of several clauses therein, which have been determined by the courts at Westminster, and the intention of the legislature has been distinctly shewn by the interpretations there put upon such clauses as those cases relate to. Many of them are to be found in the following pages, digested under various heads, and arranged after the particular clause of the act which guided the courts in making each decision.

This publication shews diligence and accuracy, and will be found useful by those who are engaged in contracts of this description.

Art. 39. *Laws concerning Property in Literary Productions*, in Engravings, Designings, and Etchings; useful for Authors, Printers, Booksellers, Engravers, Designers, and Printfellers. Shewing the Nature and present State of such Property, and the Mode of securing it. 8vo. pp. 104. 1s. 6d. Jordan.

This work contains little more than the cases of *Millar against Taylor*, reported in 4 Burr. 2303. and *Blackwell against Harper*, reported in 2 Atk. 93.

Art. 40. *The Law respecting Horses*. By A. Stovin. 12mo. pp. 84. 1s. 6d. Butterworth. 1794.

The regulations and decisions of the law on this subject are accurately detailed in this small treatise, which will be found of considerable service.

Art.

Art. 41. *Observations on the Debtor and Creditor Laws*, with Facts and Remarks illustrative thereon, addressed to the Merchants of London, Lloyd's, and Batson's Coffee-houses; also, additional Observations, tending to prove, that the present Laws are calculated to give Societies of designing opulent Men, a Power to ruin Individuals, who may be less opulent than themselves. By W. Thompson. 8vo. 1s. Crosby.

The author, to secure this work from being pirated, has thought it expedient to enter it at Stationer's Hall. Surely, such a precaution, in the present instance, was altogether unnecessary!

Art. 42. *The Solicitor's Guide to the Practice of the Office of Pleas in his Majesty's Court of Exchequer, at Westminster*; in which are introduced Bills of Costs in various Cases, and a Variety of useful Precedents, with a complete Index to the whole. By Richard Edmunds, one of the Attornies of the said Office. 8vo. pp. 330. 6s. Boards. Cadell and Davies. 1794.

This work, we think, will prove useful to those for whose service it was compiled.

Art. 43. *A Treatise on the Law of Partnership*. By William Watfon of Lincoln's Inn, Esq. 8vo. pp. 530. 7s. 6d. Boards. Butterworth. 1794.

The law of partnership is a very important subject, especially in a commercial country; and we have often wondered that it had not received the discussion which it deserved in some distinct work.—Mr. Watfon has here collected all the cases, and has explained the law on many interesting and difficult points, with equal accuracy and judgment. The appendix contains several useful precedents of partnership agreements.

Art. 44. *The Trial of the Hon. Richard Bingham, for Crim. Con. with Lady Elizabeth Howard, Wife of B. H. Howard, Esq.* presumptive Heir to the Duke of Norfolk, and Daughter to the Earl of Fauconberg, before Lord Kenyon and a Special Jury, Feb. 24, 1794. Taken in Short-hand by a Student of the Inner Temple. 8vo. pp. 77. 2s. Ridgway.

Mr. Erskine, counsel for the defendant, in an eloquent speech, rested Mr. Bingham's defence on the circumstance of Lady Elizabeth Bellasysse having been attached to him previously to her marriage with Mr. Howard, and on her extreme aversion to the match on that very account. This point was made out in evidence, to the satisfaction of the Judge; who, in summing up, declared this cause to be materially different from all which had come before him in the course of his practice; that 'it was emphatically an unfortunate cause;' and that he would advise the Jury to give, according to their judgment, something beyond nominal, and not amounting to excessive, damages.—Their verdict, in consequence, was for the plaintiff, with 1000*l.* damages.

Art. 45. *Reports of Cases adjudged in the Court of King's Bench*, during the Reigns of Charles the Second, James the Second, and William the Third, by Sir Bartholomew Shower, Knt. In 2 Vols. The second Edition, corrected, with Notes and marginal References.

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By Thomas Leach, Esq. of the Middle Temple, Barrister at Law.
8vo. 1l. 4s. Boards. Clarke. 1794.

These reports were originally published in the year 1708, after the death of their learned author; which circumstance will account for some errors discoverable in them. The attention of the present editor has been, as he declares in his preface, principally employed in correcting the *text*, inserting *marginal abstracts*, adding *marginal references*, *indexes*, and compiling the *notes*, which will be observed to accompany many of the cases. Much praise is due to Mr. Leach for his notes, which will be found applicable to, and illustrative of, his text; but we think that his pages, in several cases, are crowded with too many references, some of which are trifling, and others inapposite; and that it would have been more convenient to consult the matter contained in the two indices, had it been included in one.

POETRY and DRAMATIC.

Art. 46. *Poems*, by Mrs. M. Robinson. Vol. II. 8vo. pp. 226.
12s. Boards. Becket, &c.

As the present volume is a continuation of the former, reviewed by us in December 1791, and as the three principal poems contained in the publication now before us have been printed separately, and already considered, we refer our readers to the different Articles*, for a general estimate of this ingenious lady's poetical merit: but we will not close the book without presenting them with one extract, in addition to the specimens formerly given:

' S T A N Z A S

Written after successive nights of MELANCHOLY DREAMS.

' Ye airy PHANTOMS, by whose pow'r
Night's curtains spread a deeper shade;
Who, prowling in the murky hour,
The weary sense with spells invade;
Why round the fibres of my brain,
Such desolating miseries sling,
And, with new scenes of mental pain,
Chafe from my languid eye, sleep's balm-dispensing wing?
Ah! why, when o'er the darken'd globe
All NATURE's children sink to rest—
Why, wrapp'd in horror's ghastly robe,
With shad'wy hand assail my breast?
Why conjure up a tribe forlorn,
To menace, where I bend my way?
Why round my pillow plant the thorn,
Or fix the DEMONS dire, in terrible array?
Why, when the busy day is o'er—
A day, perhaps, of tender thought—
Why bid my eager gaze explore
New prospects, with new anguish fraught?
Why bid my madd'ning sense descry
The FORM, in silence I adore!

* See vol. viii. N. S. p. 544. and vol. xi. p. 465.

His magic smile ' his murd'rous eye!
 Then bid me wake to prove the fond illusion o'er!
 When, fev'rish with the throbs of pain,
 And bath'd with many a trickling tear,
 I close my cheated eyes again,
 DESPAIR's wild bands are hov'ring near;
 Now borne upon the yelling blast,
 O'er craggy PEAKS I bend my flight;
 Now, on the yawning OCEAN cast,
 I plunge unfathom'd depths, amid the shades of night!

Or, borne upon the billow's ire,
 O'er the vast waste of waters drear,
 Where shipwreck'd MARINERS expire,
 No friend their dying plaints to hear,
 I view far off the craggy cliff,
 Whose white top mingles with the skies;
 While, at its base, the shatter'd SKIFF,
 Wash'd by the foaming wave, in many a fragment lies.

Oft, when the MORNING's gaudy beams
 My lattice gild with sparkling light,
 O'erwhelm'd with agonizing dreams,
 And bound in spells of FANCIED NIGHT,
 I start, convulsive, wild, distraught!
 By some pale MURD'ERER's poignard press'd,
 Or by the grinning PHANTOM caught,
 Wake from the madd'ning grasp with horror-freezing breast!

Then, down my cold and pallid cheek,
 The mingling tears of joy and grief,
 The soul's tumultuous feelings speak,
 And yield the struggling heart relief;
 I smile to know the danger PAST!
 But soon the radiant moment flies;
 SOON is the transient DAY o'ercast,
 And hope steals trembling from my languid eyes!

If THUS, for MOMENTS of repose,
 Whole HOURS of mis'ry I must know;
 If, when each sunny day shall close,
 I must each gleam of PEACE forego!
 If, for one LITTLE MORN of MIRTH,
 This breast must feel long nights of pain;
 OH! LIFE, thy joys are nothing worth;
 Then let me sink to rest—AND NEVER WAKE AGAIN!

It is thus, when genius *dreams*, that taste and feeling relate and
 (according to the poet,) *realize* the visions of the night—giving

“ ——— to airy nothing
 A local habitation and a name.”

“ This bodiless creation, ecstasy
 Is very cunning in.” ——— SHAKSP.

ence of the property of Ireland; was self-paid, self-clothed, and self-supported; and we can account for its very exemplary conduct in maintaining a good police, and in acting in aid of the civil magistrate, on no better principle than this, that it was in general under the influence of the property of the country. So far this institution might be quoted in support of Mr. S.'s plan: but, on the other hand, it might be quoted against him; for, though an army of men of property could not be supposed capable of establishing an Agrarian law, it might be made an instrument for changing the form of government. In Ireland, the volunteers armed, as the fencibles are now arming in England, for the purpose of resisting a French invasion: they afterward, on viewing their numbers and consequent strength, turned their thoughts to the constitution of their country; which some will say they did, and others that they did not, *overturn* in the whole or in part: but this much is certain, that they severed Ireland from the jurisdiction of the British parliament, and procured a renunciation of England's right to legislate for, or to bind, the Irish.

Mr. S. was once a strenuous advocate for reform: but his own ideas being now reformed, he accounts for his change of principle, at p. 45, to which we refer the reader.

Soon after, however, he intimates that he has rather suspended than changed his principles respecting reform; and his intimation is conveyed in terms sufficiently whimsical, in which he makes his *Tacita* and the *Curfew* (synonymous words:

'One clangorous peal more and then let the curfew cease: I call upon Government to arm men of property, to arm them instantaneously, and let all thoughtful men of industry join to save the social fabric from destruction, and then I will again step forward and become a most zealous reformist to defend the characteristic sensibility of the English plebeity from sufferance, and the thought of optimacy from error. O Britons! think and deliberate with freedom upon all subjects in domestic societies, the true medium of fair disquisition. Who calls you to assemble or to action, means to mislead you with eloquence; (disquisition is incompatible with multitude;) he is your enemy, the enemy of England, of social existence, and of all nature.'

The author sometimes soars far too high for our comprehension: but this must be on account of a defect of capacity in us. Our readers may judge from the following sketch whether he be too sublime for them:

'I am the democrat of nature, and view the perfectibility of manhood at its most elevated point, on the scale of intellect (where the optics of the political democrat cannot reach) but I look down at the same time to the low point of predicament, and thought gives me sagacity to graduate the scale of union; and when a constitutional armament shall have placed props to the fabric of the constitution, to guard it from the outrage of fanatical innovation, I will then boldly and confidently work hard to repair it, as the only matrix or asylum of the highest comprehensible and final energy of existence of this sphere, progressive intellect.'

We will quote another passage in nearly the same strain, in which he pledges himself to devote the profits arising from his *literary* labours to extensive charitable purposes:

• In the sacred name of my integer nature, whose fractional part I am, inseparable in temporal and eternal interest, I here solemnly devote myself to the worship of human intellect and religion of nature, the bond of universal good; and I pledge myself in the most solemn manner to the public, never to receive any post, place, or emolument from the government of this country; that the profit of my literary labours shall be employed in the endowments of schools, or modes of education, to teach the wisdom they are intended to discover, after deduction of a very homely and temperate subsistence for the author.

• I conjure in the sacred name of their common integer, of the whole of existence, all princes, potentates, and governments, sensible of this universal truth or good, the unity of self and nature, to use all their power to protect and call forth the high energies of this sphere of existence, human intellect; to consider that whatever may be the mode of paramount energies, or distant spheres of existence, man can have no directory or intelligent communication therewith: that both his intellect and existence must attach and operate to perfect this world, though his matter must revolve through every system of the universe.

We should deem ourselves guilty of gross injustice to Mr. S. were we to pass over unnoticed the hand bill with which he closes his first pamphlet; it is replete with sound sense, conveyed in language the most appropriate. We here insert it, both for the credit of Mr. S. and for the benefit of our countrymen in the more humble walks of life, to some of whom our friends may probably think it useful to cause it to be read:

• *A Hand Bill for the Plebeian Class of the Community, recommended to wealthy Patriots, to print and circulate over all England.*

• Poor and industrious fellow countrymen, beware of an artful, cunning class of men, who call themselves patriots, and go about with inflammatory discourse and seditious writings, to wean your love from the British Constitution, which has for many ages raised your condition of peace, plenty, and liberty, to be envied by the enslaved and miserable poor of all other nations. They impose upon you by long harangues when you are assembled, and seduce you with the flattering words of liberty and equality, to change the present form of government, where power is responsible, for one in which you could have no share, and they would have all the profit without any responsibility.

• Examine the character of these patriots, you will find the most part of them dissipated, thoughtless rakes, who, having no powers of reason to give happiness to themselves, seek to be appointed by you, the guardians of the public happiness. You know well by your own experience, that the man who spends all his week's labour at the ale-house, can never govern well his family; and how many are obliged to give their money to their wives, that they may have no liberty to spend it. How few men know how to govern their own selves or families where all is simple, to procure health and subsistence for their own persons; what would these men do with the great family of the nation, where matters are so difficult and complicated, that wisdom itself is puzzled with the task!

• You

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Art. 47. *Present State of Manners, Arts, and Politics of France and Italy*; in a Series of Poetical Epistles from Paris, Rome, and Naples in 1792 and 1793: addressed to Robert Jephson, Esq. by J. Courtney, M. P. 8vo. pp. 136. 2s. 6d. sewed. Robinsons. 1794.

These Poetical Epistles from Mr. Courtney, (the merry senator, whose wit has so often entertained his brethren assembled at St. Stephen's,) are written in the manner of the justly celebrated mock epic poem entitled the Election Ball. They are inferior in point of comic force and easy numbers to that production of the author of the unequalled, though often imitated, BATH GUIDES, but will be read with vivid amusement*. It may suffice to extract one of the more diverting anecdotes of political caprice:

'At Pavia a singular custom prevails,
To protect the poor debtor from bailiffs and jails;
He discharges his score without paying a jot,
By seating himself on a stone, *sans culottes*;
There solemnly swearing, as honest men ought,
That he's poorer than Job, when reduc'd to a groat;
Yet this naked truth with such stigma disgraces,
That the rogue, as on nettles, sits making wry faces.
How strange in such folks to be troubled with shame!
If we paid our debts by performing the same,
Our Commons and Peers of their feat would be proud,
Take this oath of conformity laughing aloud;
Our faro bank ladies would relish the jest,
And their honour restore by this ludicrous test;
The free-stone from friction would soon want repairs,
As penitent knees wear St. Peter's hard stairs.
But grave ermin'd sages are justly afraid,
That freeing of debtors would ruin our trade:
If credit's destroy'd, what becomes of the land?
Could glory and war their dear blessings expand?
Won't the Chancellor say— Shall commerce and riches
Be banish'd our isle, by untrussing of breeches?
Then *Lord Justice Clerk* against Littleton quote,
So reject Alfred's laws and the bill by a vote.'

In a second and enlarged edition of this new *Poetical Tour*†, which we have seen since the former part of this short article was written, the numerous press-errors of the first edition are corrected:— as we conclude from a few instances which we have examined.

* Yet many readers may object to Mr. C.'s choice of topics for the exercise of his talent at burlesque. They may alledge, in particular, that the dreadful riots and horrid massacres which broke out at Paris, in consequence of the French revolution, are by no means proper subjects for *pleasantry* and *ridicule*.

† "Poetical Tour" was the title given some years ago to a volume of poems by another ingenious traveller, Mr. Parsons. See Rev. vol. lxxviii. p. 55.

Art.

Art. 48. *The Genius of Shakspeare.* A Summer Dream. 4to. 2s.
Couch and Laking.

After a short dedication to Mr. Ald. Boydell, expressed in language somewhat inflated, this bard addresses himself to the critic, and says, with great gravity, 'I am only relating a dream.'—Making due allowance for this assumed circumstance, we hope that we shall not be thought fastidious if we say that his dream should be at least intelligible. That the dreamer frequently surpasses our comprehension, must be acknowledged; consequently, it will not be very easy for us to favour our readers with a satisfactory account of the plan of this poem: but, as far as we can understand this "Dreamer of dreams," it opens with a short description of the Avon, on the banks of which, to use his own expression, he 'sunk into a dream.' Here SHAKESPEARE appears to him, and makes a short speech, in which he calls the river the 'wet-nurse of his *lay*,' and advises the stranger, 'while his judgement sleeps,' to let his 'fancy wander:' advice which does not seem to have been thrown away. At length, the venerable bard uprears his head:—but we should, perhaps, do injustice to this performance, were we to express the author's thoughts in any language but his own:

'He spake, and high,

As the blue sky

His awful head uprear'd;

The clouds around,

Dark when he frown'd,

In thunder shook the spheres;

And at his threats they trembled with pale fears;

But when he seem'd to weep, they all dissolv'd in tears.'

TERROR and PITY are next described; the former under the image of a terrible giant; the latter like a gentle nymph:

'Then near his left side, kneeling low,

Pity on a massy pillow,

Wept beneath a pendant willow,

And gazing on the magic dream,

Ever as her master chose,

Her eyes two murmuring torrents seem,

With which the river overflows:

High above the bank it peers,

And drowns the woe-worn maid with her own tears.'

We own ourselves incapable of understanding what the poet means by converting the eyes of Pity into two torrents,—making the river overflow its banks; not to mention that the fate of Pity, who, we are inform'd, is drown'd with her own tears, seems to be no less singular than tragical.

Critics of yore have advised metaphorical writers to figure to themselves a representation *in painting* of the metaphors which they use; not doubting that many of them, if they tried how their imagery would look on canvass, would be shocked at the strange combinations, and the horrid monsters, which they had unknowingly created! To return to the present poet.

A thousand strange and fantastic forms swim before his eyes, which, as is common enough in dreams, seem to have left on his mind a dark

Truth sung the bard, that as light sparks of fire
Are always seen to mount through lucid air ;
So at what bliss foe'er we may aspire,
Our constant lot is misery and care.'

We have only to consult the book of Job to shew how *miserably* Mr. H. has degraded that noble and pathetic sentiment—"Man is born to trouble as the sparks fly upward," by attempting to expand it, in the second of these stanzas.

Art. 50. *The Barbers; or the Road to Riches.* By W. Hutton, F. A. S. S. 8vo. 1s. Pridden.

—Not the road to "Pindus" top,—sacred to the muses ! "A flatterer has had the assurance to impose herself on Mr. Hutton for one of the celestial NINE ! inducing him to believe that vulgarity is ease, and that the doggerel of Hudibras will succeed without Butler's original and witty conceptions. "The knowing ones" are sometimes *taken in* ; we must therefore pity Mr. H. :—but he must allow us to caution him against a similar mistake in future.

Art. 51. *The British Patriot to his Fellow Citizens.* A Poem. Part the First. 4to. 1s. Knight and Triphook.

Like the author's former publication, *the Contrast*, (see Rev. N. S. vol. xiii. p. 451,) the present poem is dedicated to the minister : but we must not imagine that this bard is a venal one. He disclaims being a tool of power, and pledges himself to speak in verse the language of his heart. No poet ever threatened tyrants more severely ; he even swears that

' ———his panting bosom glows

To rid the encumber'd earth of freedom's foes.'

This truth-speaking poet acknowledges that he was an admirer of the French revolution at its commencement, and that he feasted his mind with high expectations from it :

' But while the mental banquet revell'd high,
While heaven's own reign seem'd opening on my eye ;
Such sudden scenes of horror gleam'd around,
As scar'd my soul, and struck me to the ground.'

From the ground he now rises, calling aloud for vengeance, and advising Mr. Fox to join the patriot band led on by Pitt.

This honest bard, having pronounced his verse *artless*, will not expect us to compliment it as possessing energy and force. He appears, however, to have a knack at alliteration,

' ——— fierce female furies fann'd the flame.'

Art. 52. *The Annual Political Songster.* With a Preface on the Times. By J. Freeth. 12mo. 1s. Baldwin.

This Birmingham manufacturer of poetic merriment seems to drive a brisk trade in poetry, whatever may be the case with the buckle and button business—the late decrease of which, Mr. F. generously and patriotically laments, though in chearful strains, in several of his public-spirited songs. We formerly compared him with Taylor, the noted water-poet, of the last age : but we begin to think better of him ;—for, although he may not possess the learning of the famous Tom. Brown, nor perhaps quite so brisk and constant a flow of wit, yet

yet his compositions are not, on the whole, inferior to those of Brown in regard to ease and harmony; and they may justly boast a greater degree of chastity. — For our former account of Mr. F. and our opinion of his poetic talents, see Rev. N. S. vol. iv. p. 470.

Art. 53. *The Magic Lantern*; or, *Les Ombres Patriotiques.* 4to. 1s. 6d. Owen.

' Come see my fine GALANTY SHEW,
My mefs will please you, ere you go,
I hope, beyond expressing.
I serve up the lean Tribe of OUTS,
Who, though distemper'd with the *pouts*,
May relish by the *dressing*.'

These lines at once express the design of this political satire on the OUTS, and exhibit a specimen of the manner in which it is executed. An engraved caricature is given by way of frontispiece; in which are several droll figures. The personages *dressed* in this diverting piece of poetic cookery are Mr. F—, Mr. Sh—d—n, Lord St—n—h—e, Malagrida, D— of Gr—ft—n, and most of the other leaders of opposition. There is wit, and there is ridicule, in this performance, at which

" Those that are IN will grin,
" And those who are OUT will *pout*."

Art. 54. *The Duenna*: A Comic Opera. In three Acts. As performed at the Theatre Royal, Covent Garden: with universal Applause. By R. B. Sheridan, Esq. 8vo. 1s. 6d. Longman. 1794.

This celebrated opera is too well known to need animadversion at present. We shall therefore only inform our readers, if there be any who are unacquainted with its merits, that, in our opinion, considering it as an opera, and subject to the defects which are inseparable from that species of composition, it is worthy the pen of the author of the School for Scandal.

Art. 55. *The Castle of Andalusia.* A Comic Opera, in three Acts. As performed at the Theatre Royal, Covent Garden. By John O'Keeffe, Esq. 8vo. 1s. 6d. Longman. 1794.

Some years ago, an opera called *The Banditti* was performed, and condemned, at Covent Garden Theatre; — the author then made various corrections, and re-produced it, with better success, under its present title. That it abounds with absurdities cannot be denied; yet, as it has been performed many times, and is still in possession of the theatre, it would be folly to suppose it entirely destitute of merit. As critics, we own that puns, quibbles, and a repetition of improbable equivoques, do not form that species of writing which we think best entitled to praise.

Art. 56. *Wild Oats*: or, *The Strolling Gentlemen.* A Comedy, in five Acts, as performed at the Theatre Royal, Covent Garden. Written by John O'Keeffe, Esq. 8vo. 1s. 6d. Longman.

This comedy, written in defiance of every rule of criticism, is incongruous in its parts, improbable in its incidents, loose in its diction, and absurd in its fable: yet, with all these defects, it has no

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small share of merit. A vein of whimsicality, humour, and benevolence runs through it, which occasionally excites our laughter and our tears. In short, it is one of those enigmatical compositions which are best calculated to confound criticism, and to puzzle the understanding, by a continued mixture of defects and beauties which at once both disgust and delight.

Art. 57. *The Box-Lobby Challenge*; a Comedy. As performed at the Theatre Royal, Haymarket. Written by Richard Cumberland, Esq. 8vo. 1s. 6d. Debrett.

After having perused this comedy, we are compelled to ask—why, among so many true touches of humour and traits of character, have we so frequently been offended by inconsistencies in the plan, and by expressions that better deserve the appellation of coarse than that of characteristic? The true answer, we are persuaded, is, the author wrote in a hurry:—but, though the faults are numerous, many of the touches are so spirited that they half disarm criticism. The character of Jack Crotchet is admirably imagined, and in many instances no less admirably executed: but we are sorry to see him at last linked in the fetters of matrimony to an old wanton.

Art. 58. *The Travellers in Switzerland*. A Comic Opera, in three Acts: as performed at the Theatre Royal, Covent Garden. By Mr. Bate Dudley. 8vo. 1s. 6d. Debrett.

From the fable of comic operas much praise has not hitherto been derived. The present *travellers* meet with many adventures, which, in a strange and heterogeneous way, concur with some pleasantry to produce a story; and, as is the practice, a fortunate catastrophe. The dialogue is often terse, and the incidents are amusing. The poetry, as the author candidly acknowledges, has been frequently injured by having been written to compiled music:—but that this defect is not uniform the following specimen will sufficiently prove:

‘ A I R. VIII.—*Julia*.

Joy sparkles in the roving eye,
That seeks for treasure o’er the deep;
No billow then can beat too high,
No restless gale too boldly sweep.
But what lorn maid, alas! will boast,
The spreading sail, or willing wind,
That wafts her from her native coast,
To leave her fondest hope behind.’

Art. 59. *Fontainville Forest*, a Play, in five Acts, (founded on the Romance of the Forest,) as performed at the Theatre Royal, Covent Garden. By James Boaden, of the Honourable Society of the Middle Temple. 8vo. 1s. 6d. Hookham and Co.

The author of this piece, who in numerous instances has shewn a propensity to make innovations both in idiom and construction of language, has thought proper to call it a play; though, in its catastrophe, it is not less tragical than numerous other pieces that have borne the name of tragedy. He has departed, indeed, from the received rules of criticism, and might perhaps not think it proper to assume a title that has been bestowed on the highest efforts of genius.

Two

Two of the unities, time and action, he totally disregards; and, were any great end to be obtained by the neglect, we should, to say the least, think it pardonable:—but this we cannot in the present instance discover. The fable, instead of rising regularly, each part out of the other, so as to produce an interesting whole, is strangely confused, makes unintelligible leaps, and then is arrested to relate what should have been known long before, in order to produce its due effect. Were it not taken from a popular novel, the incidents of which are in the memory of most people, it would be even more obscure than it is. The author, however, has stepped beyond his original in one daring instance. He has introduced a ghost; a Being at present very improper for tragedy, for it is rather calculated to excite laughter and contempt than terror.

Neither is the poetry more satisfactory than the plot. Mixed metaphors, stilted sentiments, and idioms that are not English, frequently occur. From numerous instances, we will select a few—(p. 9.)

'Attendant. Will [Should] you know the villain's face again, my lord?

'Marquis. Certain!' [Certainly]—

(p. 13.) 'Drawn the *so-seeming* veil of happiness
From faces, solitude saw *wrung* with anguish.'—

(p. 14.) 'Lamotte. How look'd he?

Adeline. Little like an emissary
Bent to entrap us, but some friendly *quest*
Eager to bring us comfort.'—

(p. 19.) —'expose it [my life] to all hazards;

None will I shrink from you may *point me to*'—

(p. 28.) 'A stream of blood *well'd* from his wounded side,
And fill'd the chamber—*groans then shote* my ear'—

(p. 30.) 'Be *firm* [firmly] my advocate'—

(p. 34.) 'When next I meet her, *we* must wear a face
Of *soberer* meaning. Do you *lead her think*,

What pass'd was but the froth of gallantry'—

(p. 36.) 'Were my last *throb* of life to *fit away*'—

(p. 38.) —'I shall set out

For Paris on *affairs concern us nearly*'—

(p. 55.) 'She is now *the rancour* of my peace'—

(p. 58.) 'Your vacant eye *rolls its still cheated sense*.'

We have cited but few of the anomalies, which are so numerous that they occur in almost every page. We own it to be our sincere wish, without any appearance of severity, to repress and banish that affectation and depravity of taste which so frequently offend in the poetry of the present day.

We cannot conclude without mentioning that the author has made Revenge the moral of his play. His heroine thus delivers herself:

(p. 51.) 'Adeline. Amazement wraps my senses! Gracious God,

In awful sorrow I adore thy justice!

Protector of the orphan, O direct me!

And lead the child, miraculously sav'd,

To pull down vengeance on her father's murderer.'

We should ourselves be guilty, were we not to pronounce this to be most pernicious doctrine; the offspring of barbarous ages; which every writer, especially a christian writer, should make it his duty to detect and expose, instead of propagating it.

Art. 60. *Gymnastica Democratica*; or *Liberty-games*: as intended to have been solemnized last Winter in London, by a Troop of Gymnosophists, from the Jacobine School in Paris; with the favourite Entertainment of Muzzle and Chain; as exhibited there with great Applause; and a Piece never to be performed here, called *The Forrefters*. To which is added, Boileau's "*Ode contre les Anglois*," in the Time of Cromwell, with an English Translation, by way of Retort Courteous. By Callen Malleus. 4to. pp. 52. 2s. 6d. Walker. 1793.

Although the *Nil admirari* of Horace ought to be the general motto of all sober Reviewers, yet we confess that it is sometimes as impossible not to wonder, as it is at other times not to laugh. Now the work before us is, in the highest degree, one of those wonder-provoking objects. We have read (mercy on us!) this whole farrago of 819 lines; and our amazement, at the conclusion, is not a whit less than it was at the commencement of the ungrateful task. Such another unprofitable rhapsody, either in verse or prose, we have seldom seen.—Yet Mr. Malleus deems his banquet so rare and rich a repast, that, in imitation of Peter Pindar (*O imitatores servum pecus!*) he ushers it in with a formal bill of fare. Learn then, ye hungry guests, what delicious catés you are to expect:

‘Th’ings amazing, Th’ings amusing;
Th’ings affecting, Th’ings confusing;
Th’ings ashaming, Th’ings alarming;
Th’ings improving, Th’ings most charming:
Swimming, sailing, rowing, leaking;
Filling, found’ring, drifting, wrecking;
Eating, drinking, dreaming, snoring;
Bulling, baiting, tofsing, goring.’

and so on, through forty such lines; all ending in *ing*.—Then come the *dramatis personæ*; and who should these be? why, *apes, asses, anticroates, autocephali, bug-bears, badgers, bruizers, crocodiles, crab-fish, curs, dwarfs, devils, democrates, &c. &c.* in all the letters of the alphabet!—Then follows a very arch and witty dedication; which, as an original model, we will give entire:

‘To his honest country-men, who would be as capable of subscribing to the articles of the Church of England, revised by OLD NICK, as to a British Constitution, dictated by FRENCHMEN, This trifle is dedicated by their respectful servant,
THE AUTHOR.’

Art thou not yet satisfied, reader! then take a slice more—

‘With a cargo of Gauls,—by an emigrant tide,
In a refugee storm from their moorings swept wide,
As per invoice, on board a good fishing-boat shipp’d,
At their own proper risk, half-bestarr’d and bestripp’d,
By Jean Foutre consign’d to his Factor John Bull,
Of the land of Bullisle, for—roast beef, beer, and wool;—

My

My roof gave them shelter, my table it's store,
My flock lent it's fleece, and my beds heard 'em snore.—

Whig pamphlets perus'd were, state libels were penn'd,
And seditions in demagogue papers no end,
Of vile paragraphs sown—baneful seeds of disquiet,
Clubs, meetings announc'd, schools of murmur and riot;
Rights of man, rights of conscience, and rights of geese quill,
Free writing, free thinking, free do what ye will;
The people ennobled, the nobles empeopled;
The kingdom unking'd, and the parish unsteeped;
Our Jacobine friends, the two popular P's,
All betoast and cheer'd in their bumper and threes;
With Agrarian law, and equality level,
Tests, titles, establishments, giv'n to the Devil;
King and clergy becur'd, and bedamn'd church and state,
Treason grumbled, and blasphemy, 'till it grew late.'

If, reader, thou wilt not believe us that these are as harmonious lines, and as full of meaning, as any of the 800; read the 800 thyself, and be convinced. Nevertheless, Mr. *Callen Malleus* is absolutely a *scholar*. He quotes Homer, Virgil, Ovid, and Phædrus; the Acts of the Apostles, and the Cock-fighter's Dictionary;—and all most appositely, indeed!

MISCELLANEOUS.

Art. 61. *Official Documents relative to Lord Howe's Naval Victory*, June 1, 1794. 8vo. 1s. Debrett.

Although the facts detailed in the present collection were communicated to the public before the appearance of this pamphlet, the tract will nevertheless be acceptable to many readers, on account of the copperplate view of the position of both the fleets, ship opposed to ship, at the commencement of this ever memorable action, so fatal to France, and so glorious for England.

Art. 62. *An Epitome of History*; or, A concise View of the most important Revolutions and Events which are recorded in the Histories of the principal Empires, Kingdoms, States, and Republics; now subsisting in the World: Also their Forms of Government. Accompanied with short Accounts of the different Religions which prevail, &c. By John Payne, Author of the System of Geography, and of the Naval, Commercial, and General History of Great Britain. 8vo. pp. 373. 5s. Boards. Johnson. 1794.

The plan of this publication is a very useful one. It is intended to furnish young people with more substantial knowledge than is to be obtained from a mere chronological detail of events, of which many epitomes of history chiefly consist. It relates, in a clear and compendious manner, the great revolutions which have taken place in different countries of Europe, and gives a succinct account of their present forms of government and institutions of religion. Though the writer makes no pretension to elaborate research, nor to profound political discussion, his work is well adapted to enable the reader, of either sex, to form a general idea of the origin and present state of the several kingdoms and republics into which Europe is

REV. JULY, 1794.

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divided,

divided. The materials are judiciously selected, and the whole is written in easy and unaffected language.

A second volume is promised, containing a similar abstract of the history of the other quarters of the globe.

Art. 63. *New Moral Tales*, now first translated from the French of M. Marmontel. In Four Volumes. The 2d Edition improved. 12mo. 1cs. 6d. sewed. Bew. 1794.

In our account of the two former volumes of this work, (see New Series, vol. viii. p. 239,) we gave, from the translator's preface, his authority for the originality of this publication. At the same time, we offered it as our opinion that they were, in several respects, much inferior to Marmontel's former works. Of the tales in these additional volumes, however, we see reason to give a more favourable report. Some of them are lively and amusing; and others are tender and touching, in a degree which will not fail to render them highly acceptable to that class of readers for whom they are designed.

Art. 64. *Questions to be resolved*: or, A new Method of exercising the Attention of Young People. Interspersed with various Pieces, calculated for Instruction and Amusement. Translated from the French of Madame de la Fite. 2 Vols. 12mo. 5s. sewed. Murray.

On the first publication of this performance in the original, some general notice was taken of it in our Review, New Series, vol. vii. p. 584, as a work adapted to furnish useful hints to instructors, respecting the method of communicating knowledge to young persons. On the appearance of an English translation, some farther account of the plans here suggested may not be unacceptable to those who are engaged in the important labour of education.

The preceptress provides a series of questions written on separate cards, and the answers are mixed without order on a sheet of paper. She asks the questions in turn; and the scholars are to endeavour to find, among the promiscuous answers, that which belongs to the question proposed. They are also to attempt to give answers without having recourse to the paper, or *oracle*.—These two volumes contain nineteen divisions or sets of questions and answers.

A great variety of subjects, historical, moral, mythological, critical, &c. are introduced in the course of these questions and answers. If this plan may be said to have the inconvenience of conveying knowledge miscellaneously, it has the advantage of exercising at the same time the memory and the judgment.

These volumes, beside the sets of queries and replies, contain also several dialogues on some question proposed, to which each pupil was required to give an answer; or on some general topic. In the course of the conversation are introduced—a pleasing essay on fortitude; an instructive and amusing fairy tale; several interesting historical and biographical anecdotes; and an excellent moral play, entitled, "Beneficence rewarded." The uniform tendency of the work is, in an amusing way, to communicate useful instruction, and to impress just sentiments. We recommend it as well deserving the attention of parents and instructors of children.

Art.

Art. 65. *The Life and Death of Maria Antoinette late Queen of France.* By W. S. Delome. 8vo. 3s. 6d. sewed. No Bookseller's Name.

A nefarious selection of the vilest obscenity, which lately disgraced our press under a somewhat varied appearance, and to which a palpable imitation of the name of a respectable writer is now prefixed as a trap for the unwary.

FAST-DAY SERMONS, *Feb. 28.*

Art. 66. Preached at the Cathedral Church of St. Peter, Exeter.

By Gen. Gordon, M. A. 4to. 1s. Cadell.

Mr. Gordon contends that the war is not a war of wanton aggression on our part, but that 'we are struggling in defence of our religion, liberties, and laws, of every thing, in short, that renders society, or even life, desirable, against a vortex which would have swallowed all up in one common ruin.' Under this persuasion, his discourse is written with unquestionable propriety.

Art. 67. By the Rev. Dr. William Wynn, Chaplain to the Prince of Wales, &c. 4to. 1s. Cadell.

Where this sermon was preached we are not told, but only that it appears in print at the request of Dr. Wynn's audience. They were delighted with it, of course; we, however, have not been able to participate with them. Fine sounding words, inexpressive of clear ideas, do not afford us pleasure. When, therefore, Dr. W. talks of *propitiating our sins*; (a strange mistake!) of *procrustinating repentant prisoners*; and, of the *indulgent hand of Providence expunging from the copious volume of human actions the disgusting record of unworthiness*, we smile rather than applaud: as we should suppose his hearers must have done when he exhorted them to imitate the bright example of our beloved Saviour, who *fasted forty days and forty nights*, had we not previously been made acquainted with their approbation.

Art. 68. *The Duty of Man in perilous Times.* By Alexander Hewat, D. D. 8vo. pp. 49. 1s. 6d. Cadell.

Times, in which life, liberty, property, and religion, are all at stake,—and such, Dr. H. affirms, are the present,—must indeed be evil times; in which, as he justly states from Eph. v. 15, 16. it is the duty of every citizen to be vigilant, to lose no time in employing the means of defence, and to seek the Divine blessing. The preacher is a most strenuous advocate for the war: he owns, indeed, that Christianity pronounces a blessing on peace-makers: but the sentence concludes with telling us that we are cautioned by it to be on our guard against men who have denied the faith.

Art. 69. *Two Sermons preached on the public Fasts of April 1793, and Feb. 1794.* By the Rev. J. H. Williams, vicar of Wellsbourn, Warwickshire. 8vo. pp. 64. 1s. 6d. Robinsons.

Most excellent! are words enough to express our approbation of these discourses, but not enough to satisfy our readers after so superlative a commendation: we feel it therefore our duty to give a few particulars concerning Mr. Williams's fast-day exhortations. They are truly manly and Christian, proceeding from no party views, and tending to foment no vulgar nor political prejudices. Formerly, as the preacher remarks in his preface, the church employed courts and

statesmen as the instruments of their ambition; now the case is altered, and the church acts under the direction, and as a mere engine, of the state. Crafty statesmen, he farther observes, contrive to bring ecclesiastics from their watch-tower into the field of contest. This is done by the proclamation of a *war-fast*, which suspends their business as ministers of the gospel, and inveigles them into political discussions; for which they are little prepared, and in which they are expected, remote from courts and strangers to the secrets of cabinets, and of course without evidence sufficient to decide on its truth, to retail the political orthodoxy of the day. At this Mr. W.'s independent and liberal mind revolts! Yet he feels himself in a painful dilemma; to doubt the statesman's account of the war may subject him to the imputation of disloyalty; while implicitly to adopt and to inculcate it may be to promote a thirst for bloodshed. 'With a mind, (he says,) writhing under the torture of this galling alternative, these discourses were delivered.' Under this embarrassment, he has acquitted himself much to our satisfaction. He has admirably described the prevailing character of fast-sermons, and the general effect of fast-day services. The text of his first sermon is *Is. lviii. 4. Ye fast for strife and debate*. This passage affords him an opportunity of describing fast-services as consisting of *prayer without piety*, and of *humiliation without benevolence*. He protests against the appropriation of the text to the present fast exclusively of others: 'if, (says he,) I allude to any thing which is now transacting, it is only because the nature of our minds is such, that the sensations of the things that are present, have a more lively influence upon us than the remembrance of things that are past. I refer therefore to every public humiliation past, present, and to come, when I bring this railing accusation, that ye fast for strife and debate—that is, we fast with a spirit of contention on our minds, and with objects of ambition before our eyes.'

This is a sufficient condemnation of *war-fasts*; and we must confess that, as far as our observation has gone, we have seen enough to incline us to believe that it is no harsh nor unjust condemnation. As far as they serve to promote the leaven of malice,—of intolerance and rancour,—of strife and pride, they are bad things. Mr. W. speaks to the experience of thousands, when he adds, 'A small particle of this leaven, if blended with civil or religious maxims, and then accidentally thrown, or *artfully infused* into the mass of society, soon leaveneth the whole lump. It ferments—and as it ferments—it sours—it sours the tempers, it corrupts the very understandings of men, it alters or destroys every form and circumstance of social life. It contracts the smile of innocent hilarity, with which a man was wont to meet his neighbour, into the scowl of dark suspicion, with which he is to encounter an insidious spy. That friendly and open difference of opinion, which was often productive of innocent cheerfulness and humorous railery, becomes a proud opposition of principle, ever fearful of giving, and ever jealous of receiving offence. The candid enquirer after truth is silenced by the supercilious sneer of prejudice, the calm preacher of moderation is answered by bigotry, "he that is not with us is against us," and a man that would partake of the benefits or enjoy the comforts of society, must either join his voice to a clamour

a clamour to which his reason does not assent, or endure the continual mortification of *keeping silence, yea even from good words*. Against the introduction of this secret spirit of inveteracy and intolerance into the community (even although it be under the pusillanimous pretence of preventing the open spirit of discord) as a *citizen* I object, because it is *unsocial*; as a *minister* of the Gospel of Peace and Charity I protest, because it is *unchristian*; and as a *partaker* in the services and benefits of our present humiliation, I feel it my duty to declaim, because it entirely unfits us for the performance of the one or the reception of the other.'

The second sermon is from Matth. v. 19. in which, from describing the blessedness of peace-makers, he passes to a consideration of war both as to its natural and moral effects. Here he draws a true and affecting picture, and such an one as does credit to his feelings as a man, and to his principles as a Christian. There is something in such perfect unison with our sentiments in the following passage, that we must transcribe it, much as this article is already swelled beyond its proper size: 'I envy not that man the coldness, the marble consistency of his heart, who, at the sight, or at the relation of ten thousand poor mortals stretched upon the ground, some dead, some dying, some agonizing with convulsive pangs, can sooth the sympathetic throbbings of nature with *justifications* built upon *conjecture*, or with *metaphors* founded on *uncertainty*; who can amuse his mind, at such a season, with holding the *balance* of a continent, or putting *nations* in a *scale*. This frigid sporting with the calamities of mankind neither tends to convince the disinterested, nor to conciliate the inflamed; it but excites the latter to resort with greater acrimony to theories of vice, and treachery, and ambition.'

War, in a moral view, Mr. W. reprobates as injurious to piety, as creating a necessity of promoting in the world the uncharitable spirit of hatred, and as tending, by a long continuance, to loosen the bands of loyalty.

If we have given a longer account of these than of other fast sermons, it is because we deem them more full of thought and Christian sentiment, more spirited, and of a better tendency.

SINGLE SERMONS.

Art. 70. *Equality*: A Sermon. To which is added, a Sermon preached on Feb. 28, 1794 (the Fast-day). By the Rev. James Hurdis, B.D. Professor of Poetry in the University of Oxford. 8vo. 2s. Johnson.

The sermon entitled *Equality* demonstrates, in a clear and popular way, the absolute necessity of subordination in society. Nothing, however, that is advanced by the learned professor at all invalidates the doctrine of equality as defined by its modern advocates: yet, since the word is liable to be misunderstood by the multitude, it may not be amiss, by such a discourse as this before us, to point out the dreadful consequences of levelling.

That the great security of a nation is in the Divine protection, and that this protection is obtained by righteousness, are the doctrines of the annexed fast sermon, which concludes with a suitable exhortation to repentance and amendment.

Art. 71. *The Use of Christianity, especially in difficult Times.* Delivered at the Gravel-Pit Meeting in Hackney, March 30, 1794. By Joseph Priestley, LL.D. F.R.S. Being the Author's Farewell Discourse to his Congregation. 8vo. 1s. 6d. Johnson.

Whatever some persons may think of the speculative opinions advanced by Dr. Priestley, they will, unless their minds be vitiated by prejudice, be ready to allow that his principles of moral conduct are those of a Christian and a philosopher. It is natural to lament that such a man should be constrained to bid farewell to his flock, and to his country; yet, when we recollect, (to use his own words,) that 'a state of suffering is a state of usefulness,' and perceive the greatness of mind which he displays under his sufferings, we begin to transfer our pity from him to his enemies, and to congratulate him on the noblest of all victories; a victory obtained in his own heart over the malignant and revengeful passions. Our perusal of this plain and artless address forces from us this acknowledgement. It affects by its simplicity, and by the openness and mildness with which every sentiment is conveyed. Dr. P. neither conceals his opinions, nor inveighs against those who have persecuted him for them. He does what is better, viz. he shews the folly of anger, and the utility of Christian principles in inspiring resignation, and in administering satisfaction to the mind which, in the most trying situations, is conscious of its rectitude. 'The man who can defer his revenge, and merely restrain his passion, is infinitely superior to him who gives way to the first impulse of it. But he who can so far make allowance for the hatred of his enemies, as to feel compassion and good will towards them, while he knows the ill will they bear him, is infinitely superior. We are not moved to anger by the anger of a child. Neither then should we by the anger and malignity of those grown persons whom, with respect to intellectual and moral improvement, we regard in no higher light.' He adds, 'There is a source of satisfaction even in adversity, of which persons in prosperity have no idea. Of this I am myself not without some experience. My violent expulsion from a favourite situation at Birmingham was, to appearance, sufficiently disastrous, and I was not without feeling it to be so. Yet I have had more than a recompence, internal and external; so as to make me consider it, even now, as no evil on the whole.'

This is truly magnanimous, and it must mortify his enemies to see how their attempts to depress have elevated him.

After having finished his discourse to his proper congregation, and urged the importance of Unitarian sentiments, Dr. P. addresses a few words to the many strangers whom curiosity had drawn to hear him. Before them he proves that the doctrines preached by the Unitarians, have no immoral tendency; and, after having vindicated himself from the charge of *sedition*, he thus concludes:

'Whether you come as friends or as enemies; whether we shall ever see one another's face again or not; may God, whose providence is over all, bless, preserve, and keep us! Above all, may we be preserved in the paths of virtue and piety, that we may have an happy meeting in that world where error and prejudice will be no more; when all the ground of the party distinctions that subsist here will be

taken

taken away; where every misunderstanding will be cleared up, and the reign of truth and of virtue will be for ever established.'

An Appendix contains Dr. P.'s letter of resignation to his congregation, with the answer; some well-written addresses to him on occasion of his departure, from the young men and women of his society who attended his lectures on natural and revealed religion,—from the Unitarian Society,—and from the united congregations of Protestant Dissenters at Birmingham.

Art. 72. *The Regard due to the Divine Judgments considered.* Preached at Hare-court, Aldersgate-street, Nov. 17, 1793. By John Humphreys. 8vo. pp. 17. 1s. Sutton.

Plain, practicable, and sensible. In one part, having observed that men of very different characters had predicted great changes in France, the author adds the following note: 'The ingenious and polite, but unprincipled, Earl of Chesterfield, seems to have discovered no small share of political sagacity in his conjectures, in the year 1752, respecting France. Letter 245 of his third volume contains many striking particulars, when they are compared with recent events in that part of the world.'—One other note is perhaps worthy of attention,—when, having remarked the advantages of the British constitution, 'the spirit of which, (he observes,) is equally repugnant to the tyranny of despots and the licentiousness of democracy'—it is farther observed at the foot of the page: 'The zeal with which some respectable characters have lately been prosecuted, on a charge of sedition, has arisen, I hope, not from the wish of our civil governors to check a spirit of free and candid political discussion, but rather from the circumstances of the times, which, leading them strenuously to oppose violent measures on one side, have perhaps given rise to measures somewhat too strong on the other.'

We have quoted these two short passages as instances of his *moderation*; which, in these hot-headed times, seems to have been a scarce commodity.

CORRESPONDENCE.

* * If our correspondent *Stanwix* will attend to the guarded manner in which we expressed ourselves, when we alluded to the Earldom of Arundel, he will perceive that we were aware of the very objection which he suggests, arising from the circumstance of the present Duke of Norfolk's not having taken a seat in the House of Peers during the life of his father the late Duke. Our words were, (Rev. April, p. 455-) "Where is the instrument which gives to the possessor of the castle of Arundel, either as such, or as *the heir of the first grantee*, take it either way, the right of sitting in parliament as an Earl?" It is clear, therefore, that we have not asserted that the bare possession of that castle gives to the possessor the honour and privilege of a peer, though we be not prepared to deny it. We coupled with it another circumstance, intimating that the privilege might be descendible only to the heir of the first grantee. Let us apply this to the case of the present Duke of Norfolk. If Duke Edward, passing by the late Duke in his will, bequeathed the castle of Arundel to his son, then Mr. Charles Howard, (which, we are told, was the case,) then the possession was, of course, for a time, severed

severed from the inheritance. If the bare possession made him *de jure* a lord of parliament, the devisee was then entitled to his writ of summons as Earl of Arundel: but, if this peerage could descend only to the *heir* of the first grantee, in that case he could not legally claim the writ, because he was not, during his father's life, the heir of the Fitz-Alans or Alleynes, the ancient Barls of Arundel, from whom that estate came to the Howards. No man can contend that there is not such a peerage as the Earldom of Arundel; for, when Thomas the 4th Duke of Norfolk was convicted of high treason, all the honours, which he could have transmitted had it not been for the corruption of blood, became extinct; yet his son Philip was Earl of Arundel in right of his mother the Lady Mary, daughter to Henry Fitz-Alan the last of that name who bore the title; and as Earl of Arundel he was tried for treason by the peers of the realm:—but by what title the Earldom vested in him, whether as the heir at law of the first grantee, or as possessor of the castle of Arundel, we cannot take on us to say. The argument, in support of which we adduced the case, would be equally strong either way; the thing that we intended to prove being, that it would be wrong to infer that a grant or compact had never been made, merely because the original instrument or deed was no longer to be found. The very uncertainty, with respect to the title by which the Duke of Norfolk is Earl of Arundel, whether by descent or by possession of the castle, sufficiently proves that the original grant is no longer in existence; and indeed it would be wonderful that it should, if all that we are told on the subject be founded in truth. It is said that the Earldom of Arundel is a feudal honour, or *local* dignity claimed from very remote times; some say from before the Conquest, but probability is against them. Others ascribe the privilege to a grant from the Empress Maud, grand-daughter to William the Conqueror, who claimed the crown which was withholden from her by her kinsman King Stephen, and assert that it was afterward confirmed by Henry II. Maud's son and heir, and received a farther confirmation on the 27th of June 1189, the 1st of Richard I. son to Henry. It is also said that doubts having arisen on this subject, they were finally settled by a solemn judgment in parliament, July 8th, 1433, 11th of Henry VI. when it was adjudged that the Earldom of Arundel was a local dignity, by *inheritance* and *possession* of the castle of Arundel only, without any other creation. We have not before us the parliament roll, and therefore cannot answer for the accuracy of the account, nor even for the authenticity of this adjudication. If it be authentic and accurate, it would seem as if the bare possession, without the inheritance, would not give the possessor a seat in the House of Peers; and this might account for the present Duke's not having applied for a writ of summons during his father's life. It is remarkable, also, that, during that period, he called himself Earl of Surry, and not of Arundel, though the latter Earldom is by centuries more ancient than the former; for it is as Earl of Arundel that his Grace is *premier* Earl of England. We believe that he cannot prove his right to it by the production of the original grant: but he can prove it by the constant exercise of the right for centuries by his ancestors in the face of parliament.—After all, it appears that there is little or no difference of opinion between *Stanwix* and us on this subject.

††† The letter signed *Candour*, and various others, are unavoidably postponed.

††† J. B. will find a letter for him at Mr. Becket's, Pall Mall.



THE MONTHLY REVIEW,

For AUGUST, 1794.

ART. I. *The History of Great-Britain, connected with the Chronology of Europe: with Notes, &c.* containing Anecdotes of the Times, Lives of the Learned, and Specimens of their Works. Vol. I. from Cæsar's Invasion, to the Deposition and Death of Richard II. By James Pettit Andrews, F. A. S. 4to. pp. 477. 1l. 1s. Boards. Cadell. 1794.

THE art of writing history is one of those accomplishments which appears easy on speculation, but which in practice has always been found singularly difficult. If the Poet pleases the ear or the fancy, we excuse a thousand incongruities and imperfections. Let the Philosopher inform the understanding by sound reasoning, we require not from him either elegance of taste or splendour of diction. Even the Orator, who persuades by his arguments or warms by his spirit, may betray, with impunity to his literary fame, such defects in point of temper, and of that most amiable and most rare virtue, CANDOUR, as would totally disgrace the Historian. In the composition of this last mentioned character, such an assemblage of intellectual and moral excellencies must combine, that, in proportion to the number of those who have entered the lists of competition, fewer will be found to have gained general and lasting fame, than of those who have pursued any other literary walk; and, both in antient and modern times, the historical is the kind of writing which appears to be the last in attaining its perfection.

In this our island particularly, the pen of Clio was long guided by so irregular and so coarse a hand, that foreigners affected, at least, to believe that the untamed licence and bold excentricity of English genius were totally unqualified for so calm and so patient a task. The historical labours of the present age, however, sufficiently vindicate the nation from this reproach: since the most splendid subjects, which the transactions either of antient or modern times afford, have appeared with suitable dignity in an English dress: distinguished by

judgment in selection, skill in arrangement, and taste in colouring. During the present reign, our works of history are those which have chiefly supported our literary renown. They have attained a celebrity in Europe which our productions in that kind never enjoyed before; having been repeatedly translated into foreign languages, and frequently published abroad in their original English.

In the work before us, we have the history of all others the most interesting to a Briton,—that of his own country,—treated on a new, and, we think, an excellent plan. The author says, he had long ‘formed a wish to reduce the most interesting occurrences relative to modern Europe within a reasonable compass; and, by arranging them in such chronological order that *the events of each year should face a corresponding epoch of Britain*, tempt those to acquire a knowledge of universal history, who had hitherto been contented, at most, with that of their own country. It was this motive that urged him to an undertaking which had probably been blighted in the bud, had he foreseen the toil that would attend it.’

In this first volume, (and the work is to be continued to the present times, probably in two more volumes written on the same plan,) the author details the history of England concisely, but without omitting material transactions. Many things, indeed, are here related, which, to the curious in biography and anecdotes, will appear highly material, but which are altogether omitted in our larger histories. The corresponding page of general chronology is confined for the most part to the annals of European states, and only wanders into other quarters of the globe when tempted by circumstances closely connected with Europe; such as the crusades, the wars of the eastern empire with the Turks, &c. The notes contain events not necessary to be obtruded on those who read only for information in English history. To each of the three books contained in this volume, are subjoined two appendixes; the first including the lives of every distinguished British writer, with specimens of his works, if poetical; the second presenting an analysis of the times, under the respective heads of religion, government, arts, manufactures, commerce, coins, &c. Mr. Andrews is careful in citing his authorities, but contents himself with the name of the author, because the date of the year, which closely accompanies every event, will point out the exact place to which he refers. The volume is concluded by an index, which may be considered as a complete abridgement of the work, being a table of chronology as well as of reference. The dates of events have been carefully examined and adjusted; and Mr. Andrews arrogates to himself

no unmerited praise when he lays claim to great numerical exactness. He modestly adds that

‘ Some hopes of the public approbation the author has founded on the novelty of his plan. A stronger claim he could produce, were he to enumerate the years he has spent in studies necessary to the work, the many and unwieldy volumes he has perused and abridged, and the quires of paper he has written and re-written.

‘ To the merit of originality he pretends not: in these days, a history must be a compilation: and, happy for the nature of his talents, honest industry is a more desirable quality in an annalist, than the most florid and active invention. He aspires at no higher praise than that of a faithful historian; and to this should it be added that he has selected with judgment, and abridged with accuracy, his utmost ambition will be gratified.’

After having given to our readers this account of the plan of the work, we shall proceed to enable them to judge of its execution; which will be done most agreeably by supplying them with some short extracts, as specimens of Mr. Andrews's style, and examples of that kind of information by which his history is distinguished.

The corresponding columns of English and other European events commence with the reign of Egbert; who, profiting by the lessons of policy and prowess which he had received in the court and camp of Charlemagne, united into one powerful monarchy that many-headed and despicable dynasty, called the Saxon heptarchy, which, in a series of three ages, scarcely produced a man of letters, a statesman, a soldier, or a rational divine*.

The transactions of England, previously to the reign of Egbert, are comprized in an epitome; containing, in seven pages, the history of 750 years. We recommend this part to the attention of our readers, as one of the best abridgements that we have seen: it is concise without obscurity, and unites the graces of narration to the rapidity of a chronicle.

In the 52 succeeding pages, Mr. A. describes the reigns of the Saxon princes terminating in Edmund Ironside.—In p. 54, speaking of the Princess Githa, kinswoman to Canute, he gives us the following curious information respecting the early traffic in slaves which prevailed in this island:

* The venerable Bede, long remembered as “the wise Saxon,” forms an illustrious exception. This pious and humble sage, who never sought to rise above the rank of a private monk at Jarrow on the Tyne, died in 735; bequeathing, in eight folio volumes, a rich store of multifarious learning. Offa, who ruled Mercia toward the close of the eighth century, is the only name among the Saxon Reguli which deservedly emerges from oblivion: but Mr. Andrews deems his celebrity more owing to the remains of Offa's dyke, a famous boundary, than to his own intrinsic merit.

'It is not quite clear whether this lady (Githa) was daughter, niece, or sister-in-law, to Canute. She was however a good manager; and stands on record for having made a vast fortune by dealing in slaves; a traffic which notoriously disgraced England for a long period: Bristol was the most famous mart for that commodity. Wulfstan bishop of Norwich not long after made the people somewhat ashamed of their proceedings; yet even in king John's time the Irish bought many slaves from Bristol. To add to the brutality of this proceeding, the sellers always took care that their females should be in a condition which might enable them to demand a higher price from the purchasers. Slaves, oxen, and sheep went by the name of 'live money.' The English had adopted this species of commerce from their German ancestors, and were kept in countenance by the practice of the French and almost every European nation.'

As an example of the author's manner of arraigning bad princes, in the words of nearly contemporary authors, before the tribunal of posterity, let us hear what he says of the death and character of William Rufus:

'William was now on the point of gaining Guienne by advancing money to its prince as he had acquired Normandy, when a mis-directed shaft, from a French knight named Walter Tyrrel, ended all his ambitious projects. The king was hunting in the New Forest and had just struck a deer. He checked his horse and had raised his hand to guard his eyes from the sun-beams, when he received the fatal wound. [66.] The disastrous archer instantly embarked for the Holy Land

'[66.] Monarchs must have prodigies to announce their fall. We are told that William dreamed the night before the fatal chace, that an extreme cold wind had pierced through his sides. A monk too would have detained him from hunting, by the recital of a frightful vision; he had seen in a dream the king gnawing and tearing a crucifix with his teeth, and he had seen him spurned and trodden down by the image, while flames of fire burst from his mouth. The intrepid tyrant ordered him 100 shillings, and bade him "dream better dreams." [BROMPT: CAMD: REMAINS.]

'There are various opinions as to the death of Rufus, although what is written above is generally credited. Eadmer gives it as a received opinion, that he fell with an arrow in his hand and mortally wounded his breast. Suger, in his 'Life of Lewis the Fat' affirms that Tyrrel had with solemn oaths averred to him that he was not even in that part of the forest where the king fell, nor saw him there on the day of his death. And John of Salisbury, comparing the death of William to that of Julian the apostate, says that it was equally doubtful (at the time when he wrote) by whom either of them was killed. [LYTTLETON'S HENRY II.]

'Yet there is in the New Forest a ford called 'Tyrrel's Ford'; there is an estate too called Avon Tyrrel, and if (as the tradition of the forest affirms) these lands have been liable to pay a yearly fine to the Exchequer of seventeen shillings on account of the above-mentioned

Land to expiate his involuntary crime. The body was conveyed to Winchester in a common cart. A tomb erected over it was broken to pieces in the last civil wars, and a large gold-ring and a silver chalice were found mingled with the royal dust.

William Rufus fell unmarried in his fortieth year. His person must have been unpleasing. He was short and fat, had a stern visage, red hair, and eyes of different colours. He had all his father's vices without his few virtues, a stern magnanimity perhaps excepted; imperious, cruel and avaricious, he regarded his word or oath only as means to delude the credulous; religion he scorned; an Israelite who knew his character gave him a large sum of money to persuade his converted son to return to Judaism. Rufus did his honest endeavor, but in vain. 'Well,' said he to the father, 'I have done what I could, but I have not succeeded. It is not my fault though, so we will divide the money between us.' Another time, when ten Englishmen had been cleared by the ordeal of fire from a charge of killing deer, the impious Rufus exclaimed 'Pretty justice above indeed! to let ten such scoundrels escape!'

To close the character of William Rufus, let us quote the nervous words of Henry of Huntingdon—'He was a man more fierce than seemed consistent with human nature. By the advice of the worst of men (which he *always* followed) he perpetually harassed his neighbours with war, and his own subjects with soldiers and taxes.' [68].

Such remarks must have a tendency, if not to change the character, yet to check the hand, of tyranny; and to make this na-

tioned ford having been shewn to the regicide by the then owner of the estate, there can be no doubt of Tyrrel's at least presuming himself guilty.

A monument (which still exists) was erected on the spot where Rufus died, by a lord Delawar, who avers that he had seen the oak on which the shaft had glanced. In the inscription it is recorded, that a peasant named Purkiss drove the cart which conveyed the royal body to Winchester; and it is remarkable that two families of the said name still occupy cottages near the spot, and that within the present century an axle-tree was preserved by one of these cottagers, which tradition asserted to have belonged to the very cart above-mentioned.

[68.] Among these, one of the most irritating was that species levied by the lawless purveyors. 'They ravaged the whole country' says Eadmer, 'through which the court passed. Frequently they would burn or destroy the provisions which they could not use, and after having washed the feet of their cattle with the best liquors, they would let the rest run to waste. In short, the cruelties which the masters of families suffered, and the brutal treatment offered by these wretches to their wives and daughters, are too shocking to be told or credited.' Much more defensible was a species of impost mentioned by an accurate and curious writer as in use during the earlier Norman reigns, viz. Severe fines on persons 'for making foolish speeches, returning foolish answers, for having short memories,' &c. &c.

[Madox Hist: Exch:]

'This tax might not be unprofitable in more modern days.'

tion at least cherish the mild and gentle government under which it has so long and so prosperously existed. As a parallel and equally vigorous passage, we may insert part of what is said of king John; in a note annexed to which, the reader will find a curious account of ecclesiastical luxury and monkish gluttony. We omit the corresponding 'General Chronology.'

'The party of John being now the strongest, he indulged his favourite passion, revenge; to such excess, that he drove the barons to the desperate resolution of applying to Philip of France, for his son Lewis, (in right of his wife Blanche, grand-daughter to Henry II.) to be their king. In consequence, the Dauphin, embracing their invitation, soon landed in Kent and was joined by many noblemen and their armed dependents. He took Rochester castle with ease and was actually received in London with transport. The friends and soldiers of John began to abandon him; and the French prince might have crushed this royal viper with ease, had he not made a rash vow not to advance before he had reduced Dover castle. While he strove for this in [301.] vain; the English barons by this delay had time to reflect on the ills their country might sustain from a foreign lord; and even to entertain such [302.] suspicions of Lewis's integrity, that they determined to quit his party and (under restrictions) to restore the abhorred John. But that equally wicked and unfortunate prince was doomed to receive no benefit from their good intentions. A flood had swept away his money, his provisions, and even his regalia, as he marched along the [303.] sands of Lincolnshire: no consciousness

'[301.] It is probable that the first standing military force in Britain was that garrison in Dover castle which by resisting the arms of the Dauphin saved the kingdom of England from a foreign dynasty. For (as Camden quotes from an ancient historian) 'Sir Hubert de Burgo (when made constable of the castle) considering that it was not for the safety of the fortress to have new guards every month, procured by the assent of the king, and of all that held of the castle, that every tenant for one month's guard should send his ten shillings, out of which certain persons elected and sworn (both of horse and foot) should receive pay for guarding the castle.'

[BRITANNIA.]

'Alas' (said the king of France on hearing how ill the besiegers had sped) 'If my son have not gained Dover castle, he has gained no footing in England!'

'[302.] Suspicions which, from the succeeding tenor of Lewis's blameless life, we may conclude to have been groundless. He was charged with a design to execute the English barons as traitors to their king, so soon as by their help he should be confirmed on his new throne. Yet the French writers speak doubtfully of this business.

'[303.] John had so strong an attachment to Lynn in Norfolk, that he had given it a charter and had girded the first mayor with his own sword, a relique still preserved in that town. He kept also there his crown and other regalia; and it was in attempting to remove these to a stronger fortress that he met with the last misfortune.

[M: PARIS. CAMDEN.]

of rectitude; no magnanimity, was at hand to support him under this calamity; with difficulty he reached Newark castle; and [304.] in that fortress, broken-hearted and unlamented, the tyrant breathed his last.

‘A worse prince scarce ever disgraced any throne; and the historian may surely save himself the odious task of drawing up his character, by referring the reader to the annals of his life, as son, uncle, and king. ‘Hell,’ said a contemporary writer, ‘felt herself defiled by his admission.’* He fell in the forty-ninth year of his age, leaving five legitimate children, Henry (who succeeded him), and Richard earl of Cornwall; Joan, [305.] queen of Scotland; Eleanor, countess of Leicester; and Isabella, wife of Frederic II. emperor of Germany. He had six natural children, whose names and posterity are recorded at length by Sandford.

‘The person of John has not been noticed by his biographers. If, in the black gloom of his sullen soul there was a single spark of patriotism, it pointed its ray towards the navy. In the first year of his reign he had asserted the superiority of the English flag by an ordinance; and in 1213, he had annihilated the naval power of France, by a gallant and successful battle; and in his distress in 1215, the affection of the seamen (of the Cinque Ports particularly) was his only refuge. He even lived night and day on ship-board, for fear of being betrayed †.

‘Nor should it be concealed that, from the beginning of his reign this inconsistent prince had shewn a singular readiness to convert demesne-towns into corporate burghs. A measure inimical to all despotism †.

‘Trifling too as the merit may appear, we must allow to John the honour of having been the first English king who perfected the coining of pure sterling money.

‘Had historians no stronger reasons to accuse this hated prince of impiety, than his pointing to a fat deer, and saying, ‘see how plump he is; and yet he has never heard mass,’ we might have allowed somewhat for the humorous allusion to the wonderful gluttony of the

‘[304.] The story of John’s being poisoned by a monk at Swinesthead abbey, is of a late date and deserves no credit. In some respects this inconsistent prince had befriended the church; he had actually built many monasteries; and indeed in one hundred and fifty years which elapsed between the deaths of Harold and of John, no less than 550 religious houses were founded in England, which composed above five parts in seven of the whole number of those, which Henry VIII. afterwards dissolved at the Reformation. So desirous were the most despotic of the Norman princes and their barons of expiating their sins, at the cost of their ill-fated and oppressed vassals.

[ANDERSON.]

‘... Fædatur Johanne Gehenna.’

[M: PARIS.]

‘[305.] This amiable princess was styled ‘Joan Make-peace;’ from her constant and successful endeavour to keep England and Scotland united in amity.

‘† Mad: Firma Burgh;

† Wendover.’

monks in his days. [307.] But he was uniformly wicked; and laughed at every obligation which mankind look on as sacred. Matthew Paris, however, (who abhorred him) owns, that once, when he was persuaded to deface a splendid tomb erected over an enemy; he chid the adviser, and added 'would to heaven all my foes were as handsomely intombed.'

In page 240, the author, with his usual liberality, raises his voice in favour of clerical marriage, branded under the name of concubinage:

'In spite of persecution, the sturdy priest-would not give up female society. The tender and affectionate companion still adhered to his side although under an opprobrious denomination; Matilda of Ramefbury, concubine to Roger bishop of Sarum, seems to have had every virtue befitting a wife and mother; and many of the poor monks, whom the officious emissaries of the chaste Henry Tudor pursued to their bowers and denounced as living in whoredom and supporting bastards, were probably as constant, as regular and as much attached to these connections (the only species of family which they could attain to) as the most virtuous of their parishioners.'

The following account of the Norman military engines will be interesting to many readers:

'As the Normans were by far the most warlike of European nations, the military improvements which they introduced to Britain were striking.

'[307.] The extent of monkish gormandizing in the earlier centuries is almost incredible. From St. Swithin's, Winton, Henry II. received a formal complaint against the abbot for depriving his priests of three out of thirteen dishes at every meal. The monks of Canterbury exceeded those of St. Swithin. They had seventeen dishes every day; and each of these cooked with spices and the most savory and rich sauce.

[GIRALD: CAMBR:]

'The historian of Croyland Abbey speaks highly in praise of brother Lawrence Charteres, cook of the society (an office considered as of the highest importance) who, prompted by the love of heaven and a religious zeal, had expended a sum equal to 400 modern pounds to supply the fathers with almond-milk on fish-days. But the glutton mas (which was celebrated in honour of the B. V. five times in the year) carried ecclesiastical luxury to the highest pitch. The inhabitants of every parish vied with each other in filling their churches with meat and drink; and as soon as the mas ended, the feast began; the laity were invited to join the clergy in the good-work; and the church became a scene of the most gross and bestial licentiousness. The monks of France were not less attached to the pleasures of the table. It was a celebrated preacher among them, who in a sermon represented the pheasants, partridges and ortolans as addressing themselves to the clergy and intreating to be eaten by them and them only, 'that, incorporated with their glorious bodies, they might be raised to heaven; and not go with impious devourers to the infernal regions.'

[ST FOIX sur PARIS.]

'Their

‘ Their castles were strongly walled and provided with deep wet ditches or with a dry foss, set (as Froissart writes) with ‘ de bonnes espines & de ronces, ou gens d’armes ne se pouvoient jamais embatre;’ strong stakes and piles, so that the soldiers could never pass them to fight. Over their gates were chambers from which boiling oil, melted lead or pitch might through holes be discharged on such as had even taken possession of the gatehouse.

‘ Their arms were chiefly swords, daggers, bows, arrows and lances for offence: they had the battle-axe also, which they owed to the Saxon.

‘ Besides various military engines (such as the Scorpion, Onager, Bricolle, Beugle or Bible, Petrarie, Mangonel, Balista, Catapult, Matafond, Espringal, Trebuchet, War-wolf, Engine à Verges, Gattus or Cat-house, Belfrey and Sow, some of which had vast force and by their intrinsic merit maintained their station long after the invention of cannon. Yet an observation of the curious and discerning Grose bears hard on the whole mass of antient engines, ‘ The power of them could not be great, since many of our most important fortresses (such as the castles of Dover, Corfe, and Guildford) are commanded by hills within 4 or 500 yards.’

‘ The Anglo-Normans seem to have borrowed from the Greeks a species of wild-fire which consumed the buildings it lighted upon; and Richard Cœur de Lion found a method of dispersing this pest among his foes by means of sails; for thus sings Robert de Brunne, the improver of Peter Langtoff.

‘ In bargeis and in galleis
He sette mylnes to go
The sailles, as men feis
Some were black & blo.
Some were rede and grene
The wynde about them blewe
(A feelie fight to fene)
Fire, the sailles threwe.
The stones were of Rynes
The noise dredful and grete
It affraied the Sarazins
As leven the fire out-schete.’

To this we shall add Mr. A.’s remarks on the Greek fire, in speaking of the siege of Acre, A. D. 1191:

‘ At this celebrated siege both parties made use of the ‘ Greek fire;’ a diabolical species of flame, which burnt the fiercer for the application of water. It is thus sung by a Leonine bard.

Pereat, O, utinam! ignis hujus vena!
Non enim extinguitur aquâ sed arenâ;
Vixq̃ vinum acidum arctat ejus fræna,
Et urinâ stringitur ejus vix habena.
Ignis hic confâscitur tantum per Paganos
Ignis hic exterminat tantum Christianos
Incantatus namque est per illos prophanos
Ab hoc perpetuo, Christe! libera nos!

MON: FLOR: de EXPUNG: ACCONENSI.]

‘ Imitated.

‘Imitated.

May the fiend fly away with this odious Greek fire !
 Not water to quench it but sand we require ;
 Then vinegar’s acid it’s power must lend us,
 And lye, in its turn, too, must help to defend us.
 The Pagans alone by this pest are protected,
 ’Gainst the Christians alone are it’s powers directed.
 By the Pagans ’tis arm’d by most foul incantation,
 Oh save us, kind Saviour, from such conflagration ! J. P. A. ’

‘The idea which the French knights formed of this destructive fire seems to have been almost unutterable. ‘Each man’ (said Gauthier de Cariel, an old and experienced warrior) ‘should throw himself on his elbows and knees when that fire is thrown, and beseech the Lord (who alone can help him) to avert the dreadful danger.’ This counsel was practised, and Philip himself, as often as he heard the Greek fire discharged in the night, raised his body from his bed and with uplifted hands prayed ‘Lord preserve my people!’ ‘Beau sie’ &c.

‘Joinville (a gallant officer who was present) thus describes the Greek fire. ‘It was thrown from a “Petrarie.” It was as large as a barrel of verjuice, had a flaming tail like a broad sword, made a report like thunder and appeared like a dragon flying through the air; giving such a light that, in the camp at midnight, one might see as well as at noon day.

‘G. de Vinesauf (a brave and learned French baron) thus expresses his horror at this destructive pest. ‘This fire has a most foetid smell with livid flames, and consumes even flints and iron. Water quenches it not; sand checks its force; but vinegar alone can extinguish it.’

‘To complete the story of the Greek fire we will forestall the order of time. Philip of France, finding a quantity of this odious ammunition ready prepared at Acre, took it with him to Europe and meanly made use of it (so says Pere Daniel) against the fleet of England at Dieppe. It was used afterwards in France; and one Gaubert of Mant gained the secret of making it; but with him it expired. In 1380 the warlike bishop of Norwich and his army in Flanders suffered great annoyance from a composition of this inflammatory kind. And it is asserted by the most diligent of antiquaries, Grose, that a chymist still enjoys an annuity from government on condition of keeping secret a composition of the same destructive cast.

‘This species of fire is perhaps very ancient. In his history of the Goths, Procopius speaks of an infernal mixture, called ‘Medea’s oil,’ which had much the same properties. And the Kilan Tartars are said to have introduced it to China in 917, under the name of ‘The oil of the cruel fire.’

The translation of the Leonine verses in this citation is marked by the initials of the author’s name; thus distinguished, as in other parts of the work, from the translations of Mr. Pye, the present Poet Laureate, who has ably assisted his friend in
 this

this branch of his undertaking. Mr. Pyc's poetical translations are marked with the letter P.

The following short citations will shew that the present state of France is not entirely a novelty; and that both democratic and tyrannic madness had reached their acme in Europe in former times:

'The misery of France rises to an uncommon height. Charles of Navarre counteracts the Dauphin in every thing. Marcel, at the head of 3000 Parisians, in 1358, murders three noblemen before the face of that prince. He means farther mischief; but an honest citizen, Maillard, cleaves his head asunder. The common-people of the country, exasperated at their lords, rise and commit horrid cruelties. The Parisians massacre several English who are with Charles of Navarre. The rest of the troops seize St. Denys, slay multitudes of the citizens, and lay waste the country. All France is ravaged both by French and English, inhumanly. Troops of disbanded soldiers pillage the open towns. Enormous taxes are raised; and the plague destroys those who escape hunger or the sword.'

We may add the following note on French pillagers, at the time of the projected invasion of England in the unhappy reign of Richard II:

'The (French) warriors on their march to the port of embarkation were far more terrible to their peaceable countrymen, than to the English who waited for them in arms. 'The whole country,' says Froissart, 'was devoured. They took all and paid for nothing. If the farmer complained of losing his grain, he was beaten if not murdered. The fish ponds were robbed and the houses on the road demolished to be converted into fuel. The English, (had they landed in France) could not have done more mischief than these French soldiers. The poor oppressed farmers muttered curses against these ruffians. "Go!" (they whispered) "Go to England! and may heaven grant that none of you may ever return!"

'Each gentleman had a domestic with him styled 'un pillard' a plunderer, and Pierre de Lautrec in particular had in his suite nine men at arms, each of whom was attended by a 'pillard' and a page.

[DULAURE'S HIST: de la NOBLESSE.]

'The preparations of the French were immense; 20,000 horse, 20,000 cross bow men and 20,000 infantry were but a part of the force, 1287 sail (of which sixty were large ships of war) were to wait over the troops. But the most astonishing article of the equipment was a compleat wooden fortress, formed circularly with towers and bastions, 1000 paces in diameter. This vast edifice was ranged on flat-bottomed boats fastened together; and might be taken to pieces, landed and erected, within 24 hours.' But human projects are vain. The duke of Berri was somewhat later than he promised in joining the expedition. The wind arose; the waves beat upon the fleet and disjoined the boats; and fragments of the ill-fated city of timber became the laughing-stock of those who dwell on the banks of the Thames.

[MERCIER.]

A few

A few years before, the author tells us, bands of peasants, called Tutchins, roamed through France, murdering all those whose hands they did not find hardened by labour.

The short biographic sketches form not the least valuable part of this instructive work : as an example of which we give the following brief account of John Barbour, an author who deserves to be better known :

' In 1330 was born at Aberdeen, John Barbour, an eminent divine and poet. He loved learning so sincerely that, even after he had been made archdeacon of Aberdeen by king David II. he obtained a licence from Edward III. to study at Oxford. Barbour wrote the life and exploits of Robert Bruce, in good rhyme ; and in a style more like our modern English than the language of Chaucer. We know not when, nor how; this ingenious priest left the world ; the following extracts from his works, will give some idea of his poetic talents and style.

' This was in midst of month of May,
When birdis sing on ilka spray,
Melland * their notes, with seemly foun,
For softness of the sweet seasoun.
And leavis of the branchis spreeds,
And bloomis bright, beside them, breeds,
And fieldis strawed are with flow'rs
Well favoring of seir † colours.'

Mr. Andrews seems generally happy in his poetical translations. The originals, indeed, are seldom recommended either by their elegance or their fancy, but are amusing as pictures of the times. As a farther specimen of Mr. A.'s poetical talents, we copy his translation of part of the death song of that intrepid Dane, Regner Lodbrog, A. D. 866 :

' With glittering swords we urg'd the fray—
Ah ! who can shun the destin'd day !
Could I have guess'd, (when heaps of slain,
Hurl'd by my fury, ting'd the main,)
That I should e'er be doomed to die
The sport of Ella's cruelty ?

With glittering swords we urg'd the fray—
In Odin's hall with rich array
A feast and lusty drink I see
In foe-men's skulls prepared for me !
Is he a *man*, who shrinks from death ?
Triumph shall crown my parting breath.

With glittering swords we urg'd the fray—
But ah ! the vipers seize their prey—
'Tis *now* their fangs corrode my heart—
My children !—could *they* know my smart !

* Mingling.

† Their.

I see their cheeks with fury glow,
They'll fate their vengeance on my foe.

With the dead—I pant to be—
See! the sisters beckon me!
Odin sends—I hail the call!
And thirst to view his lofty hall.
There midst heroes, glorious throng!
Flowing goblets I shall quaff.
Death arrests th' exulting song.
I die—and as I die,—I laugh. * . I. P. A.'

Other translations unite humour with spirit: for example,—
the scholar's soothing panegyric on Pandolphus, the Pope's legate,
in the time of king John:

'Te totum dulcor perfundit, & inde vocaris
Pandulphus. Quid Pan nisi totum? Dul, nisi dulcor?
Pbus, nisi fufus? Id est, totus dulcedine fufus.'

* This cannot be turned into English; but one may imitate it with
nearly equal absurdity, thus:

'Pan the divine, first in thy name we trace,
The Dolphin next displays each scaly grace.
Pandulphus thus presents (my verse rely on)
The shepherd's God, and that which sav'd Arion.'

* On a GREEDY ABBOT.

'Tollit ovem fauce lupi, perſæpe moloffus
Ereptamque lupo ventre recondit ovem;
Tu quoque, Sceva, tuos prædone tueris ab omni
Unus prædo tamen perdis ubique tuos.

* Imitated.

As some base whelp, a lamb may help
To 'scape from Ifgrim's jaw
How small the boon!—the lamb full soon
Gluts it's preserver's maw.
Thus to thy monks thy selfish care is shown
Protected from all wrongs—Except thy own.'

Also the following verses of the Anacreon of England,
Walter Mapes, the jovial chaplain to Henry II. in which he
defends the married clergy against Pope Innocent, hinting at
the youthful irregularities of that haughty Pontiff:

'Prisciani regulus penitus cassatur,
Sacerdos per hic et hæc olim declinatur;
Sed per hic solum modo nunc articulatur,
Cum per nostrum præfulem hæc amoveatur.
Non est Innocentius, imò nocens vere,
Qui quod facto docuit, studet abolere;
Et quod olim juvenis voluit habere
Modo, vetus pontifex, studet abolere.

* See more of this Death Song, in our account of Dr. Downman's
translation, Rev. vol. lxxv. p. 442.

Nonne de militibus, milites procedunt ?
 Et reges a regibus, qui sibi succedunt ?
 Per locum à simili omnes jura lædunt
 Clericos qui gignere, crimen esse credunt.

‘ Imitated.

‘ Priscian’s head to break ’tis said
 It is your intention,

Hic and *hæc* he bids us take

To the priest’s declension.

One of these you harshly seize,

And rob us of our treasure,

Hic alone, for *hæc* must moan,

’Tis our pontiff’s pleasure.

Inconsistent Innocent !

Ill that name thou claimest,

Who when young, did’st joy among

What grown old thou blamest.

Shame await thy grievously pate !

And thy heart so rotten !

Wanton toys and youthful joys

Hast thou quite forgotten ?

Sons of war, all similar

From soldiers, see, descending,

From each king, see princes spring,

Races else were ending.

Mourn we then for holy men,

Woeful their disgrace is,

They alone—must furnish none

To supply their places.

I. P. A.’

The singular compliment of Giraldus Cambrensis to Henry II. is lengthened and weakened in the English translation :

‘ Glorios hoc uno, quod nunquam vidimus unum,
 Nec potuisse magis, nec nocuisse minus.’

‘ Imitated.

‘ My boast I make of this alone ;

We never yet have fairly known,

So little harm achiev’d by one,

Who might with ease so much have done.

I. P. A.’

The ingenious line of the same author on the death of Henry, and the immediate succession of Cœur de Lion, also employs two lines in English :

‘ Mira cano, sol occubuit, nox nulla secuta.’

‘ Imitated.

Vainly the sinking sun alarm’d our fears ;

We’ve lost his orb, and yet no night appears.

I. P. A.’

We should greatly exceed our prescribed limits, were we to indulge our inclination in transcribing from this agreeable work,

Work, in which there are few pages that have not somewhat amusing in them. In perusing the whole with equal care and pleasure, we have remarked some inaccuracies and improprieties, but these are neither important nor numerous. In page 66, speaking of the visit of William the bastard to his kinsman Edward, the author says, 'the king's gratitude ensured him a kind reception.' We are not told what favour on the part of William merited this gratitude. In page 86, we have a repetition concerning the Wapontack of what had been just said in p. 83. In p. 171, Lewis of France addresses the Pope to avenge the death of Becket: but the event itself of the death of that turbulent priest is recorded only in the following page, 172.

Mr. Andrews's style is, in general, well adapted to his subject; perspicuous though concise, and at once elegant and nervous. We meet sometimes, indeed, with the grammatical inaccuracy of using a neuter verb in the passive voice:—thus, p. 238, 'are long since perished.'

To one part of our readers, the short and detached extracts which we have given may be more agreeable, as they afford more novelty and amusement than any single passage of considerable length:—but, to those who wish to judge for themselves of the merit of this performance, it must be desirable to see a larger specimen of it than any that we have above exhibited. It shall be taken from the early years of the reign of Edward III.

'The new reign, glorious as it afterwards became, commenced with no good omen. Although a regency was named, the queen and her Mortimer were the sole governors. A docile parliament was convened; it reversed Lancaster's attainder, gave to the turbulent and sanguinary Londoners not only an indemnity but a new charter; and put it into the power of Isabella to seize the vast estates of the Spenser's and bestow them on her minion.

'The Scots now broke the truce and invaded England under lord James Douglas and Randolph earl of Moray; and Edward, though yet a child, marched against them with a superior army. He had however the mortification to be only a witness to their ravages, without being able to stop them; nay, he had nearly been surprized in the middle of his army by a desperately brave troop headed by Douglas; and a gallant priest with many royal domestics sacrificed their lives to preserve that of their prince.

'Not long after this (in 1328) a peace was made at Northampton, by which Edward gave up all pretensions to the supremacy of Scotland on consideration of 30,000 marks paid by Robert Bruce; whose infant son David was affianced to Joan (an infant also) the sister of Edward. This unsatisfactory treaty, as well as the unsuccessful expedition which preceded it, fomented that aversion which the queen and Mortimer had kindled by their increased rapacity. A confederacy among the barons, headed by the earls of Kent, Norfolk, and Lancaster

Lancaster in 1329, had nearly effected a change of government, but a want of steadiness in the leaders rendered the plan abortive.

In the same year, Edward was obliged to do homage to Philip the new king of France, for his French dominions. This was a harsh task, as he had, even then, formed against that potent monarchy plans which he afterwards saw crowned with success.

The measure of Mortimer's guilt was now filled up, by his betraying the weak but well-meaning earl of Kent into an act of rebellion. Being persuaded by traitors that his brother Edward II. was still alive, the good earl caused a letter to be conveyed to his supposed prison, expressing a desire of restoring him to the throne. This letter gave pretext for the trial and execution of the credulous Kent; but the triumph of Isabella and her paramour was short-lived. The eyes of the young king and of his subjects were opened. The guilty pair were surprized at Nottingham castle; Mortimer was tried, condemned and hanged at Tyburn; and Isabella, after having been stripped of almost all her ill-gotten wealth, was confined to her palace at Risings in Surrey. There her son continued to visit her at times during her life, which lasted 28 years longer.

Edward now, though but eighteen years of age, assumed, to the joy of his people, the reins of government. He began by well-measured severity to restore to the laws that wholesome weight which a series of civil broils had almost annihilated. His queen Philippa blessed him with a son, who was doomed under the title of the Black Prince to run a brilliant though a short course of glory. But legislative cares and domestic enjoyments were not yet to be the lot of Edward. Scotland afforded too fair a field for his ambition. The treaty of Northampton had not been complied with; for the Scots had not restored to the English barons their estates. Disgusted at this, Athole, Angus, Beaumont, Wake, Warren and others, raised a small force and with Edward (the son of the late king Baliol) at their head, they landed in Fife, as the English king did not choose to let hostilities be traced to his own borders. The great Randolph of Moray was dead, and the earl of Marr (a man unskilled in war) had been made regent in his room. Rushing inconsiderately to battle, he was slain and his numerous army utterly routed by this handful of adventurers; who had likewise defeated and burnt the Scots fleet, commanded by John Crabbe, a brave Fleming.

Scotland now submitted to Baliol, who soon after owned the supremacy of the king of England, promised to restore Berwick, to serve Edward in his wars, and to marry the princess Joan, if she could be regained from the power of David Bruce. The face of affairs however soon changed; the spirit of independence flamed out again in the North; and Baliol, surprized and defeated by his new subjects, escaped with difficulty to England.

GENERAL CHRONOLOGY—A.D. 1328, 1329.

The young emperor Andronicus disperses the troops of his weak grandfather, and enters Constantinople without bloodshed. He re-establishes the old patriarch and deposes his grandfather, but treats him with respect and affection. Cantacuzenus (the historian) and Apocaucus, are his ministers. Andronicus marches against Orhanes, but
fails

fails to relieve Nice, his army being seized with a panic. He succeeds better in the Archipelago, where he takes the isle of Chios from Martin Zacharia, a Genoese.

Orchanes takes the rich and strong city of Nice, consoling the widows, and particularly those who chance to be pregnant, by wedding them to the officers of his army.

Castuccio Castracani (an adventurer who had made himself master of Lucca) dies. Machiavel thinks his life worth recording by his own pen. He had led the emperor Lewis to his coronation.

Lewis of Bavaria is crowned at Rome emperor of Germany. He proceeds to degrade his capital foe, John XXII. whom he styled by his original name, 'Jacques de Cahors,' and condemns, together with the king of Naples, to be burnt alive. John, on his side, excommunicates all who assisted at these acts, excepting the poor Patriarch. In 1329, Rome returns to the obedience of Pope John, who degrades the anti-pope Nicholas, set up against him by the emperor of Germany.

Alphonso of Castile, after vast preparations to drive the Moors from Spain, agrees to a peace and returns home; assured it is supposed by his attachment to Eleanora di Gusman, a fair and noble widow.

A peace, of small duration, is made in 1328 between England and Scotland. In the next year, Robert Bruce, the restorer of the Scottish monarchy, dies aged 55. He intreats his companion in arms, Douglas, to carry his heart to the sepulchre of Jerusalem. Edward of England gives Douglas a passport.

Charles IV. of France dies, with the character of having meant well, but reigned as ill as the worst of his predecessors. In 1328, his cousin Philip de Valois succeeds him. He is styled 'The Fortunate' not from the tenor of his reign, which was far otherwise, but from good luck in gaining the crown, by the death of three cousins.

In Portugal, the respect to chivalry is carried so far, that a squire is publicly executed for having given the lie to a knight.

The younger Andronicus (after having defeated a party of Turks who had invaded Thrace) falls ill and is thought near death, but recovers. Meanwhile the old emperor becomes a monk, some say unwillingly. He dies in 1332, and his favourite minister, Metachites, survives him only a few weeks. A truce is made between Andronicus and Orchanes. The emperor has some success against Alexander of Bulgaria. The Turks invade and ravage Thrace.

Pope John XXII. resolutely persists in his excommunication of the German Lewis, although that Prince offers every possible submission to the see of Rome.

Frederic of Austria (the co-emperor of Germany) dies. John of Bohemia sometimes takes part with the emperor Lewis, sometimes with the Pope. Victory goes with him.

Gunpowder is supposed to have been discovered by Schwartz a monk of Cologne, or by one Anklirzen of Friburgh.

The province of Alava in Biscay, hitherto independent, unites itself to Castile. Alphonso XI. receives the homage of the people in a plain, beneath a spreading oak.

' David II. of Scotland and his wife Joan of England are crowned at Scone. Twynham (an outlaw driven from Glasgow) flies to England in 1331, and tempts Edward Baliol to disturb the government of Scotland.

' Randolph, regent of Scotland, having delayed to restore the lands of several English barons, they under Baliol invade Fife with success; Randolph dying while on his way to oppose them. At the battle of Duplin in 1332, Marr, the new regent, with the earls of Moray, Menteith, Carrick, and many noblemen, besides great numbers of soldiers, are slain by Baliol's army.

' The Scots disperse, and Edward Baliol, in his turn, is crowned at Scone. Soon after the English lose Perth, by surprise, and while Baliol promises homage to England, Moray of Bothwell, the new regent, applies to Edward to assist the young David II.

' Baliol is surprized, and defeated at Annan, by Randolph, Douglas, and Simon Frazer. His brother Henry is slain. Baliol flies to England.

' Sir Anthony de Lucy invades Scotland and makes Sir W. Douglas the knight of Lyddesdale and the most celebrated warrior in Europe for sudden incursions) his prisoner.

' Philip of France (after having defeated the Flemings at Mont-Cassel, and executed numbers of them as rebels) proposes to go to the Holy Land. The pope hesitates to allow him a tax on the clergy. The count d'Artois (brother-in-law to Philip, a lord of singular bravery and enterprize) producing in a cause of importance parchments supposed to be forged, is exiled; and a lady of Bethune (his accomplice) is burnt as a witch. D'Artois retreats to England and excites Edward against Philip of France.'

These extracts, we doubt not, will have a tendency to justify our favourable opinion of this volume. We sincerely wish Mr. Andrews health and perseverance to finish his great undertaking, and to deduce the whole series of English history, in connection with the chronology of Europe, to the present time. He will then have done for his country what Henault did for France, and Plessel for Germany. He will indeed have done more; since these respectable writers, as well as those* who, after their example, have given chronological abridgements of the history of Spain, Russia, Scandinavia, &c. have confined themselves to the affairs of those countries to which their performances immediately relate, without looking into the collateral and often closely connected transactions which happened, at the same time, in other parts of Europe. Our author expatiates in a wider field; and, when his plan is completed, he will have supplied a desideratum in English literature, by giving us, within a reasonable compass, and connected with the events of neighbouring states, the history of Great Britain, selected with judgment, abridged with accuracy, enriched with erudition, and occasionally embellished with wit.

* Lacombe, L'Evêque, &c.

ART. II. Dr. Smith's Sketch of a Tour on the Continent.

[Article concluded from p. 248.]

ROME is the subject of the conclusion of the first and the beginning of the second of these volumes. Its churches, statues, sculptures, and carnivals, afford some amusing but not novel description. Its literati and museums make no great figure. Father Jaquier, the Roman editor of Newton, is the most interesting personage here presented to us. Our travellers concluded their first visit to this metropolis about the end of February, and proceeded to Naples. Terracina treated them with a new scene of vegetation.

'Near the inn at Terracina grew *Theligonum Cynocrambe*, Dog's Mercury; this was the first time of our meeting with it. The rocks about this place are covered with Indian figs like those of Monaco, and also with the noble *Acanthus*, *Artemisia arborescens* (Tree Wormwood), *Asphodelus ramifus* (Branched Alphodel), the latter now in flower, *Pistacia Lentiscus* (Mastic tree); and several other natives of the south of Europe. The Abbé Correa has found here *Strapias Lingua* (Narrow-leaved Helleborine), and *Prasium majus* (the great Spanish Hedge-nettle); but they did not occur to us. The old walls, so numerous hereabouts, produce *Targonia*, and a profusion of mosses.'

Naples, with its disgusting Lazzaroni, and its proud and ignorant nobility, seems to have given our writer not many pleasing sensations. It possesses a few naturalists, as the Abbé Don Nicola Pacifico, a zealous botanist, Dr. Cyrilli, and Don Filippo Cavolini, the latter a very accurate investigator of corals and other marine animals. The noted places of excursion round this city afford matter for description; in which, subjects of natural history are occasionally dispersed. The following passage relative to Portici is curious:

'The torrent of lava which issued in 1771 is still totally barren, except in *Lichen paschalis*, which covers it most copiously, appearing like hoar frost: The plants are small, not above half an inch high at most. We have not found this species before in our tour. I recollect gathering it in a micaceous soil in Westmoreland, two or three inches high, with fructification; and every specimen I have since examined has mica about its root. This *Lichen* therefore should seem to be peculiarly attached to a volcanic soil, and to be the first beginning of vegetation on lava, for which its shrubby figure and slender roots are admirably fitted. So the filamentous *Lichens* insinuate their roots into crevices in the bark of the oldest trees, while the broad crustaceous kinds cover young bark, and the smoother sorts of stones and rocks. Ferber tells us a *Lichen* grows on the lava of Vesuvius, but without mentioning its form or species. Being a perennial of very slow growth, a long course of years elapses before its crumbling branches fall into the cavities of the lava; and decaying there, form vegetable mould for the nourishment of other plants.'

A pretty comparison of the spring-flowers of Italy and England occurs in the journey back to Rome, in the month of March. The plants by the road-side were,

• *Scilla bifolia*, generally blue, very rarely white.

• *Anemone appennina*, pale purple or white.

• *Galanthus nivalis*, Snowdrop.

• *Pulmonaria officinalis*, Lungwort.

• *Fumaria bulbosa*, Bulbous fumitory.

• The two first hold exactly the same place in an Italian grove, that *Hyacinthus non-scriptus*, hare-bells, and *Anemone nemorosa*, wood Anemone, do with us. They flower at the same time, and are as common, growing among dead leaves of trees. The snowdrop may also be paralleled with the daffodil, *Narcissus pseudo-narcissus*, more rarely found with us in similar situations; and *Pulmonaria* supplies the place of our red campion, *Lychnis dioica*. To the *Fumaria* we have nothing analogous, except Lily of the Valley should be thought so, as far as concerns time and situation.

We shall pass over the farther account of the churches of Rome and their pictures, and even the Vatican and Capitol, with all their wonders of art; since, to confess the truth, we are somewhat tired with the catalogue manner in which they are enumerated, though not without sensible remarks interspersed. The sketch of the Borgheze gardens will probably be a greater novelty to our readers, and may perhaps obtain some favour for Italian taste in this respect:

• Its spacious gardens excel in that peculiar style of magnificence appropriated to the gardens about Rome, which recalls so many interesting ideas, that one would almost dread to see them submitted to the reforms of enlightened modern taste. What is wanting in scientific disposition, is made up by the vast luxuriance and venerable antiquity of their woods of bays and ilex, towering cypresses, grassy walks abounding with beautiful wild flowers in the greatest profusion and variety, mossy fountains, and all the magic forms of antique beauty, all the fairy tales of ancient history, decorating and enlivening the whole. Botany gave an additional charm to our frequent rambles in these gardens.

The ceremonies of the holy week, and other things to be seen in and about Rome, take up many more pages of this volume; and the account of this metropolis is concluded with some remarks on its botanical history.

The journey from Rome to Loretto was rendered interesting chiefly by the plants which occasionally presented themselves to view. Dr. Smith, for the first and only time of his life, saw that curious fungus, *Clathrus cancellatus*, and, to the astonishment of the voiturin, leaped into the mud to gather it.

Loretto and its nick-knacks, of course, come in for a share of description; and Dr. S. makes some remarks *pro and con*. on the effects of superstitious practices in religion, in which we think him not altogether consistent. As a naturalist, we rely

on his opinion that the jewels and rarities of the *holy house* are genuine,—and not counterfeit, as some heretical writers have represented.

Bologna adds considerably to the catalogue of churches, palaces, and pictures. Its botany occupies but half a page. The expedition hence to Venice by water is described in a lively and entertaining manner. We pass over the curiosities of Venice, the description of a nun taking the veil, and of the Doge marrying the sea, not as being unentertaining, but as occurring in many other works. An account of the articles in the druggists' shops in Venice will interest a medical reader, but it will be enough for us to point it out to him.

The journey back from Venice conducted our travellers first through Padua, the university of which, in course, was an object of attention. Dr. S. found the botanic garden here one of the best in Italy. M. Arduino, the professor of agriculture, has made many experiments relative to economical objects:

‘ He shewed us thread made of the bark of *Palma Christi*, *Ricinus communis*, and very good thread, with strong cloth, from the same part of *Asclepias fruticosa*, with another kind of cloth made of the down of its seeds, carded and spun, which his sons used to wear for clothing, and which he assured us was very strong. It looks and feels like tolerably fine woollen cloth. I observed, with surprise, that it was moth-eaten, which Mr. Arduino attributed to its being dressed with oil. This *Asclepias* grows without any trouble in Italy, though a Cape plant, and produces abundance of seed. He also shewed us good sugar and treacle procured from *Holcus Caser*, described and figured by himself, among other species, in a dissertation on that genus. Surely the large *Holci* would be worth cultivating in Europe for sugar. They are annuals of quick growth, and very large bulk, abounding with saccharine juice as much as the sugar-cane, at least in Italy.’

We hasten through Mantua, Parma, and Milan, to Pavia; where we are entertained with some interesting accounts of the learned men of that celebrated university. The late Professor Scopoli is first noticed:

‘ We found him a man verging towards the decline of life, of a plain but animated countenance, not at all resembling his portrait in the *Flora Carniolica*, and entirely devoid of the stupid gravity so remarkable in that print. He received us very kindly; talked much of his own works, particularly of one in German, on Mining, the manuscript of which was then before him. He is the editor of an Italian translation of Macquer's Dictionary of Chemistry, with many notes.

‘ Breakfasting with this professor next morning, I took an opportunity of offering him any assistance the Linnæan Herbarium could afford, by which he first understood it was in my possession, having but slightly read over our French introductory letters. He was quite

overjoyed; gave me a most cordial embrace, and from that moment we scarcely separated during my abode at Pavia. He presented me with his *Entomologia Carniolica*, with its rare unpublished plates, his *Fundamenta Botanica*, and *Elementi di Chimica*. Having had his whole collection of the insects of Carniola engraved as far as No. 815, *Apis terrestris*, the rest of the specimens were found so much damaged that he gave up the work. We saw their remains, entirely crumbled to dust. It is pity the figures, as far as they go, were not published; they would be very useful, his work being one of the few classical ones on Entomology. What is become of the plates I know not.

The botanic garden of Pavia is large, and as well furnished as most out of England. In one part the plants are arranged according to the Linnæan system; in another after their natural classes. The professor's house is pleasantly situated in the middle. Here Haller's herbarium is preserved: the plants fixed upon coarse strong paper, put up in large books, and much eaten by insects. We looked over the *Orchideæ* with care, but got little information. There are great numbers of specimens of each species sent him by different people, with names and synonyms, some right and some wrong, as usual; but scarcely ever corrected by himself.

One morning at seven o'clock, we attended a botanical lecture of Professor Scopoli's, in a room at the garden. It was in Italian, chiefly on grasses, their nature, arrangement, and uses. He observed that there are really no limits between *Bromus* and *Festuca*; but that, nevertheless, Linnæus's arrangement of the genera and species in general, was the best, as well as the first ever seen. He spoke of corn, beer, &c. in a very general way; for the lectures in this university are unusually short, seldom much exceeding half an hour.

We were no less happy in the acquaintance of Professor Scarpa, the celebrated teacher of anatomy. With him we surveyed the College, and its collection of anatomical preparations, all of which had been made within three years, and do the Professor great honour. The most striking things appeared to me, first, An uterus, about a fortnight after impregnation, whose inside is extremely villous, and which shews the manner in which the ovum attaches itself to that part; these villi, Mr. Scarpa thinks, become the *membrana decidua* of Dr. Hunter. Second, A testicle very finely injected with mercury, and so disposed that the internal as well as external tubuli are visible, with the epididymis and vas deferens, more distinct than in any I have seen, and yet very nearly in their proper situations. Here is also a most curious collection of comparative anatomy, made by the professor of that branch, a pupil of Mr. Scarpa. The nervous system of the black slug *Limax ater*, the organs of generation of the *Gryllus*, with several other pieces, are extremely masterly and instructive.

Professor Scopoli introduced us to the celebrated Father Gregorio Fontana, Professor of Mathematics, brother to the Abbé Fontana of Florence. This gentleman rarely quits his chamber on account of nervous disorders; but his conversation is all cheerfulness and intelligence; nor does his knowledge of mathematics, however profound, so entirely absorb his mind, as to prevent his being extensively

sively conversant with other branches of natural knowledge, and literature in general.'—

'We anxiously wished to hear a lecture from the famous professor of natural history, the Abbé Spallanzani, not choosing to be presented to him; and it fortunately fell out that our curiosity was gratified. His countenance is austere and proud, in form inclining to the African. His delivery so extremely deliberate, drawing, and monotonous, it could scarcely be heard with a grave face; but the composition of his lecture so admirable, as to make us forget all the rest. The subject was the different lengths of time which different butterflies remain in the chrysalis, and how far their exit may be hastened by heat; with Reaumur's experiment of putting the insects in that state under a hen, and so producing the first butterflies perhaps, as the professor said, that ever were hatched by a bird. He concluded with some conjectures upon the possibility of laying large animals, as men, in a trance for any length of time; an idea of Mr. Hunter's, which Spallanzani dressed out with all the graces of imagination; and although the greater part of his lecture may be found in the plain unadorned pages of Reaumur, yet he made the whole so much his own by his decorations and masterly arrangement, it would be invidious to deny him his due praise.

'The professors live here in a very handsome style, on ample salaries, and those salaries not sinecures, nor the reward of political intrigue. We could gladly have made a long residence in this seat of real science, and left it with much regret. Our last visit was to Professor Scopoli, who enriched me with several plants, gathered by himself the preceding year in the Tyrol, freely offering any botanical communications in his power. With what pleasure did this good man anticipate my promised communication of American and other seeds not known in Italy, as he took his evening walk in the garden, and his pupils crowded around to kiss his hands; but unhappily I had never an opportunity of gratifying him or myself in this way.'

We could with pleasure copy more passages of a similar kind, introduced in the descriptions of other places visited by this candid and intelligent traveller: but we wish to close our quotations with his visit to Mount Cenis, which cannot fail of giving sensations of sympathetic delight to the lover of nature:

'All along a great part of the way I had observed various alpine species of *Anemone* and *Pedicularis*, mostly in seed, with a novelty of appearance in the herbage highly encouraging, and a luxuriance at which (having no idea of alpine pastures) I was surprised. I lamented only the advanced state of these plants, and feared we were too late for the season; but when I found the plain of Mount Cenis all flowery with the rarest alpine productions, such as we delight to see even dragging on a miserable existence in our gardens, and the greatest part of which, disdainful of our care and favour, scorn to breathe any other air than that of their native rocks, none but an admirer of nature can enter into my feelings. Even the most common grass here was *Phleum alpinum*, and the heathy plain glowed with *Rhododendrum ferrugineum* and *Arnica montana*. Well might Clusius

so beautifully say—"Non carent altissimi montes præruptique scopuli suis etiam deliciis."—

We all sallied forth on foot about five in the morning to ascend little Mount Cenis, one of the most considerable hills that front the hospital on the other side of the lake. Pursuing a winding path through the thickets, we came to a few cottages, in surely one of the most retired habitable spots in Europe, and which probably are seldom four months in the year uncovered with snow. Yet at this season who would not have envied their situation? No lowland scenes can give an idea of the rich entangled foliage, the truly enamelled turf of the Alps. Here we were charmed with the purple glow of *Scutellaria alpina*; there the grass was studded with the vivid blue of innumerable Gentians, mixed with glowing Crowfoots, and the less ostentatious *Astrantia major* and *Saxifraga rotundifolia*, whose blossoms require a microscope to discover all their beauties; while the alpine rose, *Rosa alpina*, bloomed on the bushes, and, as a choice gratification for the more curious botanist, under its shadow by the pebbly margin of the lake, *Carex filiformis* presented itself. The riches of nature, both as to colour and form, which expand so luxuriantly in tropical climates, seem here not diminished but condensed. The farther we ascended, the more every production lessened. By the sandy bed of a torrent, which runs from the glaciers above, the very elegant *Saxifraga cæzia* seemed to emulate the glistening of the hoar frost about it.

The preceding passages are only a small part of the description of this treasure of botanical riches.

The third volume, in which the above extract is contained, and which leads us through Savoy, Geneva, and Switzerland, back to Paris, is in our opinion the most interesting of the three, though the shortest. In fact, it is composed of materials more important and novel than catalogues of pictures and statues;—of scenes of sublime nature, and human characters and actions. We beg leave to point out to particular attention the traveller's remarks on the causes leading to the French revolution, and its original and subsequent principles. They are conceived with a liberality of sentiment, and are illustrated by a degree of local knowledge, which make them interesting even after the copious information that we have had from other sources. If they can possibly give offence to any, it can only be to those whom the violence of the times has made incapable of bearing the most moderate expression of what used to be called the spirit of *English freedom*.

An *Appendix*, consisting of a *catalogue raisonnée* of some of the principal guides and tours through the countries which Dr. Smith visited, though acknowledged to be incomplete, will be found useful both to travellers and to readers;

ART. III. *Practical Observations on the Operation for the Stone.* By James Earle, Esq. Surgeon Extraordinary to his Majesty's Household, &c. 8vo. pp. 99. 4s. Boards. Johnson. 1793.

IN the preface to this work, we are informed that it was written wholly in consequence of a passage in the late Dr. Austin's Treatise on Human Calculi, which had a tendency to create, in the minds of persons labouring under the stone, too great an apprehension of that operation which offered them the only means of cure. Mr. E.'s observations were drawn up during the life of that ingenious physician, and were shewn to him in manuscript, and met with his approbation. He had even promised to alter the objectionable passage, should his treatise be reprinted. It was indeed an unguarded one. "In the present state of medicine, those who suffer this species of disorder must either bear it for life, or submit to an operation which few surgeons ever acquire the art of performing dexterously, and which, performed even by the most skillful, is by far the most dangerous of any that is practised in surgery." Mr. E. justly thought that this was an imputation on the operation and on the skill of operators, which the present improved state of surgery would not at all justify. He by no means, however, suffered this difference of opinion to impair his friendship and esteem for the author; as he has proved by a pleasing tribute to his memory in this preface, consisting of short memoirs of his life. Of these, as matter extraneous to the main object of the work, we shall only say that they afford an extraordinary instance of great vigour of mind and persevering industry, in raising a man to early eminence even in a profession in which merit does not enjoy such advantages of public display as in some others. Dr. Austin had only reached the age of thirty-eight, when he died in the full career of professional distinction.

Mr. Earle begins with considering the tendency of the particles in the animal fluids, under certain circumstances, to form concretions, and particularly in the urinary bladder. The symptoms denoting the existence of this complaint are next marked; after which, the writer declares his intention of minutely going through every part of the operation of lithotomy. As directions in this operation must, in great part, be a repetition of the rules which systems of surgery have already taught, we shall only mark what appears to us more peculiar to this writer; recommending the perusal of the whole treatise to those who mean to become operators.

Under the head of introduction of the staff, the following useful caution is given and illustrated:

"If the instrument be pressed on, it is very liable, particularly in a young subject, to make its way through the membranous part of the urethra,

urethra, which is the thinnest and weakest part of the canal; and thus a false route may be established—a circumstance very injurious in itself, and likely to lead to the most dangerous consequences in case of a subsequent operation for the stone, as the staff would most probably enter the new made passage, and the gorget necessarily following the direction of the staff would not be conducted into the bladder. This circumstance, I fear, has too often happened, and led to a fatal error. I once searched a boy, on whom the staff passed with the greatest ease, and found a stone in the bladder; it was determined for him to undergo the operation of lithotomy, and the day was fixed when I was to perform it; in the mean time he was searched by another person, who, as the boy said, had given him great pain, and some blood had followed when the instrument was taken out. On introducing the staff in order to perform the operation, it passed with tolerable ease, but when it was far enough to have reached into the bladder, I was surprised at not feeling the stone bare, as before, and the end of the staff did not seem to move freely, or be at liberty as if in an open cavity. On examining per anum, I immediately discovered that the point of the staff had made its way through the membranous part of the urethra, and lay between the bladder and the rectum, and I was well convinced that it had followed a false route, which had been made by the second searching. I immediately withdrew the point of the instrument from the wrong passage, raised it and passed it into the bladder, where I directly found the stone, finished the operation, and the boy did extremely well, without a bad symptom. It is very possible that this accident might have been overlooked, and the wrong position of the staff not attended to, particularly as the weight of the stone made it palpably to be felt by the staff, though the coats of the bladder intervened, so that the want of naked contact was almost the only circumstance which pointed out the error, which, without a timely discovery, must have probably led to the great detriment, if not destruction, of the patient; and I wish I could say that this has been the only instance in which I have found a false route made by the awkward introduction of a sound or catheter.*

The important matter of a proper use of the forceps, in extracting the stone, gives occasion to some useful remarks:

* Very early in life I made an observation which has since been of infinite service to me. I remarked that in all those who died of the operation, the stone had been found and seized with difficulty; I observed, that when the operator could not readily find the stone, it was the usual practice to search after it, by chopping about in different parts of the bladder, opening and shutting the forceps with violence and force; whence I concluded, that though the blades of the forceps are made not to shut close, yet that the bladder was probably bruised and injured by such rude manœuvres*. It is better to

* Instrument makers sometimes make the teeth of the forceps too sharp and too near the outward edge of the blade, which is a dangerous fault. The teeth should be kept considerably within, so that the outward edge of the forceps should present a perfectly smooth line of contact.

search first with the forceps shut, making them act merely as a probe or searcher. If the stone cannot be found, they may be gently expanded and made to perform part of a circle, by which means the bladder will be stretched, and the stone will often fall into the lower part of the bladder, and may be then felt and laid hold of.

If by neither of those methods it is readily found, as sometimes happens, it is better not to persist in searching after it with the forceps, but to withdraw them, and introduce the forefinger of the left hand, by which, the gorget being out of the way, and the bladder contracted, the stone may generally be felt, unless in very large and fat persons, where the depth is too great to admit the finger to reach into the bladder. In infants and thin persons the stone may not only be generally felt by the finger, but the size and figure may often be determined, and the position of it altered by the finger, so as to make it more favourable for extraction.

If it cannot be felt by the finger, the forceps must again be introduced, and as it is probable that the blades of the forceps have passed in too far, and gone beyond where the stone lies, which may be either in the lower part or pouch, or toward the os pubis, the finger introduced into the rectum will sometimes be serviceable in the former, as pressure above the os pubis may assist in the latter; instances of both these I remember to have seen. In these cases it may be necessary to make use of curved forceps, which, though not often wanted, should make a part of every lithotomical apparatus.

The symptoms and mode of treatment, when the operation is in danger of an unfavourable issue, are thus described:

If the bladder has received material injury from the ill performance of the operation, from the shape and figure of the stone in its passage out, or from any other cause, the good and hopeful symptoms described are, too often, completely reversed. Soon after the patient is in bed his pulse increases, he feels a degree of restlessness and anxiety, and with difficulty is persuaded to remain quiet in any posture; if some sleep be procured by opium, he starts and wakes, and feels a tension and pain in the lower part of the belly or region of the bladder, which will not bear even gentle pressure. And no water coming through the wound in a few hours after the operation is always an alarming circumstance.

When such symptoms approach, the most powerful means are immediately to be employed; among these are to be enumerated oily purgatives, anodyne and antimonial draughts, emollient and anodyne clysters, fomentations, and cataplasms applied to the abdomen; but, above all, that universal relaxation which can only be procured from the warm bath, should not be neglected. A bathing tub, though not always necessary, should be at hand and ready after every operation for the stone, which, if required, may be easily conveyed into the patient's chamber. If it be thought right to immerse him in it, he should, when taken out, be put between blankets, and a gentle sudorific should be given; as soon as this takes effect, and produces a moisture on the skin, the patient frequently becomes easy, and the fever abates. By such means we are sometimes able to meet and repel the approaching mischief, but, as fire is most easily quenched on its first appearance,

appearance, our success greatly depends on the early application of them.

If, in opposition to our best endeavours, the inflammation does not abate, it is soon communicated from the bladder, where it begins, to the surrounding cellular membrane; the ureters and kidneys usually soon receive the alarm, nephritic pains are excited, and little or no water is secreted; if it extend over the peritonæum and intestinal canal, it produces an antiperistaltic motion, followed by pains and frequent nausea, and the inflammation still increasing, a mortification often takes place: increase of fever, continual pains, and swelling of the hypogastric region, are the first signs of its approach, tension of the whole belly, attended with hiccough and vomiting, soon follows, the pulse sinks, the patient grows weak, and in a short space of time the painful scene is over.'

With respect to the proportion of deaths to recoveries after this operation, Mr. E. relates what has happened in his own practice. Of the whole number of patients whom he has cut for the stone, and of whom he has an account of forty-seven, several more having been forgotten, only one has died, and he was lost under some peculiar circumstances. Such a success, no doubt, justifies him in giving a favourable view of lithotomy, as well as in thinking himself qualified to lay down useful rules for the direction of those who undertake to perform it.

ART. IV. *The Memoirs of Gregorio Panzani*; giving an Account of his Agency in England, in the Years 1634, 1635, and 1636. Translated from the Italian Original, and now first published. To which are added, an Introduction and a Supplement, exhibiting the State of the English Catholic Church, and the Conduct of Parties, before and after that Period, to the present Times. By the Rev. Joseph Berington. 8vo. pp. 473. 6s. Boards. Robinsons. 1793.

TEMPORA mutantur, et nos mutamur cum illis, is an adage of which the present times, so pregnant with mighty changes, afford many examples. Among these may certainly be reckoned, notwithstanding their pretensions to immutability arising from their spiritual union with an infallible head, the ecclesiastical body of Roman Catholics. The profane light of philosophy, so industriously excluded by their fundamental principle of blind submission to the decrees of the church, has penetrated into their cloisters and temples. Liberal inquiry has succeeded to implicit faith; and a daring spirit of freedom has burst the chains of civil and ecclesiastical tyranny. With the profession of the general systems and forms of his religion, the Roman Catholic has learned to combine the generous spirit of universal toleration; and he no longer thinks it necessary that the church, in order to exercise its spiritual authority, should domineer over, or even form an insuperable alliance with, the civil power.

Hence

Hence the Roman Catholic is no longer to be considered as a persecutor, nor as an enemy to free government.

Mr. Berington, well known to the public as an enlightened and candid priest of the Roman Catholic persuasion, has already contributed largely, by his writings, to the diffusion of rational principles and of a liberal spirit among his brethren in England, and at the same time to obviate the narrow prejudices which are still cherished by many against them. His leading object, in the present publication, appears to be to persuade the English Roman Catholics, who are at present under the jurisdiction of apostolic vicars appointed by the Pope, to free themselves from the inconvenience of a vicarious government by SUPPLICATING the Pope for the restoration of the ordinary episcopal hierarchy. In order to represent, in a strong point of light, the evils arising from an English ecclesiastical government dependent on the See of Rome, Mr. Berington exhibits a sketch of the history of the troubles and the contests of the English Roman Catholics, from the beginning of the reign of Q. Elizabeth to the present time. The intrigues of the Jesuits and other regulars to support the authority of the Pope over the English Roman Catholics; the efforts which were from time to time made to bring about an union between the English Church and the See of Rome; the disposition which all the Princes of the Stuart family discovered toward this union; and many other interesting matters, relative to the main subject of the work; are laid down in a well digested detail of facts; in part originally drawn up by Mr. B. and in part borrowed from an Italian work which has hitherto remained unpublished, the *Memoirs of Gregorio Panzani*.

Panzani, according to Mr. B.'s account, was an Italian clergyman sent into England by Urban VIII. in the year 1634, the 9th of Charles I. for the purpose of settling certain differences which had long divided the Catholics. The *Memoirs*, which were drawn up by Panzani himself, or from materials which he supplied, were written in Italian, and were never published. Mr. Dodd, a Romish priest, who resided in Worcestershire, and wrote a church history of England in three volumes folio, from 1500 to 1688, chiefly with regard to Catholics, obtained an accurate translation of these memoirs from an eminent prelate, of singular candour and scrupulosity, then residing in Rome: but he published only a few extracts. This MS. having come into Mr. Berington's possession, he here presents it to the public, with such introductory and supplementary matter as he judged necessary to render his work an entire sketch of the history of the English Roman Catholics, from the time above mentioned.

From

From the curious and instructive particulars of the intrigues and cabals of priests, contained in the introduction, we shall select Mr. B.'s account of *Father Parsons*; a man, says he, 'with the sound of whose name are associated intrigue, device, stratagem, and all the crooked policy of the Machiavelian school.'

'Father Parsons left Oxford in 1574; entered among the Jesuits at Rome in 1575; and in 1580, returned into England with Father Campian, being the two first Jesuits who visited this country. The society had been founded in the year 1540. Campian, in the following year, suffered death, for a supposed plot entered into abroad against the queen and government, when father Parsons thought it adviseable once more to withdraw. In 1587, having spent the intermediate time in France, he again went to Rome. A few years after this, we find him in Spain, highly favoured by that court, and using all its favour in the establishment of various seminaries at Valladolid, Seville, and St. Omer's, for the benefit, as it was esteemed, of the English Catholics. These foundations being completed, he once more repaired to Rome, which would honour him, it was expected, with the purple; but where he was only raised to the government of the English college in that city, which he retained to his death in 1610.

'To the intriguing spirit of this man (whose whole life was a series of machinations against the sovereignty of his country, the succession of its crown, and the interests of the secular clergy of his own faith) were I to ascribe more than half the odium, under which the English Catholics laboured through the heavy lapse of two centuries, I should only say what has often been said, and what as often has been said with truth. Devoted to the most extravagant pretensions of the Roman court, he strove to give efficacy to those pretensions in propagating, by many efforts, their validity and directing their application: pensioned by the Spanish monarch, whose pecuniary aids he wanted for the success of his various plans, he unremittingly favoured the views of that ambitious prince, in opposition to the welfare of his country, and dared to support, if he did not first suggest, his idle claim or that of his daughter to the English throne: wedded to the society of which he was a member, he sought her glory and pre-eminence; and to accomplish this it was his incessant endeavour to bring under her jurisdiction all our foreign seminaries, and at home to beat down every interest, that could impede the aggrandisement of his order. Thus, having gained an ascendancy over the minds of many, he infused his spirit and spread his maxims; and to his successors of the society, it seems, bequeathed an admiration of his character and a love of imitation, which has helped to perpetuate dissensions, and to make us, to this day, a divided people.—His writings, which were numerous, are an exact transcript of his mind, dark, imposing, problematical, seditious.

'To confirm the above statement and to prove its truth, I select the following passage from a contemporary author and an honest man. "Father Parsons," he says, "was the principal author, the inventor, and

and the mover of all our garboils at home and abroad. During the short space of nearly two years that he spent in England, so much did he irritate, by his actions, the mind of the queen and her ministers, that, on that occasion, the first severe laws were enacted against the ministers of our religion, and those who should harbour them. He, like a dastardly soldier, consulting his own safety, fled. But, being himself out of the reach of danger, he never ceased, by publications against the first magistrates of the republic, or by factious letters, to provoke their resentment. Of these letters many were interrupted, which talked of the invasion of the realm by foreign armies, and which roused the public expectation. Incensed by his work on the *succession*, and by similar productions on the affairs of state; under the semblance of a cause that now seemed just, our magistrates rise up in vengeance against us, and execute their laws. They exclaim, that it is not the concern of religion that busies us; but that, under that cloak, we are meditating politics and practising the ruin of the state. Robert Parsons, stationed at his ease, intrepidly, meanwhile, conducts his operations; and we, whom the press of battle threatens, innocent of any crime and ignorant of his dangerous machinations, undergo the punishment which his imprudence and audacity alone merit." They are the words of John Muth, taken from a work published by him in Latin, which will be quoted in a succeeding note, and which, in the name of the English clergy, was addressed to Clement VIII."

Through the whole of Panzani's memoirs, it appears that a good understanding subsisted between the See of Rome and the King of England; and that many advances were made on both sides toward reuniting the Protestant and Romish churches. What high expectations the Pope and his Conclave entertained from Charles, will appear in the following letter from Cardinal Barberini to Panzani, dated Dec. 10, 1635.

"Our prayers are redoubled; and I have made a religious visit to the seven churches to obtain by my poor prayers what, I have reason to fear, my sins have otherwise made me unworthy of. However, *if I forget thee, let my right hand be forgotten: let my tongue cleave to the roof of my mouth, if I prefer not Britain above my chief joy.*—I cannot pass over in silence the concern I feel, on account of that question of Mr. Cottington. Does his holiness love the king, he said? Love him? Yes, he loves him with a personal affection, equal to that he bears his nephew, not only as he is pope and a common father, but he loves him as he is Urban. This love is of an ancient date, and, as it were, hereditary, as his majesty's grandmother, queen Mary of Scotland, was once a witness. I daily see manifest tokens of the good inclinations of his holiness towards his Britannic majesty: he expresses not in words only, but with tears, how much he desires to renew the same good understanding which his predecessors, for so many ages, maintained with the Roman see. I constantly impart to him the contents of our letters; and he as often embraces his majesty at a distance.—I very much approve the observation you made, that his holiness's nuncios do well to be reserved, while other ministers give no tokens of good temper. I desire you will study an opportunity to acquaint her
majesty,

majesty, what a satisfaction and honour it is to me to be remembered on account of the trifles I sent her: return also to her the acknowledgments of his holiness for becoming a guardian of the spiritual blessings of the poor Catholics. St. Urban desired nothing more of St. Cecily than the conversion of Valerian her husband. This is all the present pope expects from her Britannic Majesty. It is a comfort to me to be regarded by her, and no less to be the protector of so fair a kingdom. That country of late is much beloved in Rome: men of distinction and even the populace are rejoiced, when they hear of their welfare; and the thoughts of their conversion transport all sorts of people."

The favourable disposition of the clergy of that period toward the re-union with the mother church may be seen in a curious and circumstantial account of a conference between Panzani and the Bishop of Chichester: but for this relation we must refer to the book, it being too long for an extract.

The supplement contains a succinct view of the state of the Roman Catholics, from the close of the agency of Panzani to the present time; in which the difficulties brought by the English Catholics on themselves through ecclesiastical or political intrigue, and the hardships which they suffered through the bigotry of the times, are fairly and impartially stated.

At the close, Mr. Berington gives a summary view of the circumstances of their late application to parliament for relief from the burthen of certain oppressive statutes. Instead of extracting any part of this historical detail, we shall content ourselves with quoting a passage in which Mr. B. gives his idea of the present state of ecclesiastical government among the English Roman Catholics; whence clearly appears the propriety of his proposed plan for their emancipation from the See of Rome:

"The mode of government which Rome still maintains in this kingdom, and from which, in no kingdom, it ever departed but when driven to it by hard necessity, draws very near to that feudal system of polity, to which the nations of Europe were once subject. It contained one sovereign or suzerain monarch, in whose hands was lodged the *supremum dominium*, and this he apportioned out to a descending series of vassals, who, all holding of him *in capite*, returned him *service* for the *benefice* they received, in honours, jurisdiction, or lands. And to this *service* they were bound by gratitude which an oath of *fidelity* also strengthened.—The application of the system to the *sovereign* power of the pontiff, and to a chain of descending vassalage in archbishops, bishops, and the inferior orders in the ministry, is direct and palpable. And here also there is an oath of *fidelity*.

"But as the feudal system, which in itself was a system of slavery, gradually ceased to oppress the civil state of man; so also has it been in the ecclesiastical order of things. Churches, with their ministers, learnt what their own rights were, and vindicated to themselves their

exercise, how loud soever were the reclamations, and strenuous the resistance of their once suzerain lord. The government of the English Catholic church has remained *feudal*, in part owing to the tame spirit of its clergy; but more to the clamours of that band of retainers, whose privileges, and immunities, and exemptions I have mentioned.

From a note to the preface, we learn that Mr. Berington is projecting a work under the title of *The History of the Rise, the Greatness, and the Decline of the Papal Power*. He adds, 'Nor am I sure that the word *Fall* will not complete the title, if the present politics of Europe be not stemmed in their course, or the chivalry of France be broken. The first pastor, in my eyes, will be more venerable, when the Christian virtues, Faith and Charity, shall be the sole supporters of his chair.'

Some 'Remarks' on this work are now before us.

ART. V. *The Age of Reason*; being an Investigation of true and fabulous Theology. By Thomas Paine. 8vo. 1s. 6d. Eaton.

"EVERY religion is good that teaches man to be good, and I know of no religion that teaches him to be bad," said Thomas Paine in his *Rights of Man*. On perusing this passage, we did not suppose Mr. P. to be a believer, but we thought that he was of the opinion of antient statesmen, who regarded all religions as equally useful; and therefore we did not expect to see him raising his pen against the theological doctrines of the Christian world. We were mistaken. It appears, by the present publication, that he has long meditated an attack on our religion, and that he is as inimical to *Revelation* as to *Monarchy*. Deism is his creed; and his open avowal of it, together with his bold and undisguised attacks on Christianity, will cause this pamphlet to be generally reprobated: but, in this *age of reason*, neither his invectives against Christianity, nor the invectives of Christians against him, will avail much. The gauntlet, which this champion of natural religion has thrown down, will be taken up; and, however the advocates for false doctrine may tremble, no Christian, who has *a reason for the hope that is in him*, will be alarmed for the issue. No man can write down TRUTH. Inquiry is to truth what friction is to the diamond: it proves its hardness, adds to its lustre, and excites new admiration. Some of the ablest defenders of the Christian religion have acknowledged it to have been benefited by the attacks of Deistical writers, who have provoked such an examination of it as it would not otherwise have undergone. To them we owe many learned writings on the side of Revelation, and its purification from the chaff, the dust, and the cob-webs, which,

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during the dark ages, became blended with it. All may not yet be swept away; and Mr. P.'s *Age of Reason*, though it does not boast of any deep and erudite investigation, being nevertheless the fruit of a mind capable of conceiving objections with force, may lead to a farther examination of the sacred writings,—to such an examination as may assist in separating divine truth from human error. This, among rational Christians, has long been a *desideratum*. Much of our Deism they attribute to the corruptions of Christianity; and they are firmly of opinion that, by abridging the scriptures, or taking certain disputed passages out of them, essential service would be done to the Christian religion.—It is evident, from this pamphlet, that part of Mr. P.'s religious disgust arose from his having been required to believe too much; and it is not improbable that, had this circumstance never existed, he would now have been a Christian. What effect his answerers may have on his mind, we do not pretend to say: but, presuming that he will have many respondents, we shall rather report than minutely comment on his opinions.

Following the example of several of his colleagues and others of his fellow-citizens of France, he makes his voluntary and individual confession of faith; which, he assures his readers, he does 'with all that sincerity and frankness with which the mind of man communicates with itself.' This confession of his faith is *positive* and *negative*:

'I believe in one God, and no more; and I hope for happiness beyond this life.

'I believe the equality of man, and I believe that religious duties consist in doing justice, loving mercy, and endeavouring to make our fellow-creatures happy.

'But lest it should be supposed that I believe many other things in addition to these, I shall, in the progress of this work, declare the things I do not believe, and my reasons for not believing them.

'I do not believe in the creed professed by the Jewish church, by the Roman church, by the Greek church, by the Turkish church, by the Protestant church, nor by any church that I know of. My own mind is my own church.

'All national institutions of churches, whether Jewish, Christian, or Turkish, appear to me no other than human inventions set up to terrify and enslave mankind, and monopolize power and profit.

'I do not mean by this declaration to condemn those who believe otherwise. They have the same right to their belief as I have to mine.'

To our suspicious eyes, a light shade of concealment appears in this seemingly undisguised declaration; and it may be questioned whether, as far as this goes, Mr. P. is not to be convicted

convicted of infidelity on his own definition*. The first article of his creed, which respects the existence of God and a future state, is expressed in terms which will lead some to suppose, and others to doubt, his belief in a life to come. He *believes* in God, but he only *hopes* for happiness beyond this life. Why is this change of terms? With a sensible man, *hope* is a species of belief; and we expected, in the progress of the work, to have found him establishing the foundations of this hope on the principles of natural religion. Scarcely any thing of this sort occurs. After an elaborate demonstration of the being of a God against the doctrine of the Atheists, he dismisses the inquiry about a future state in this evasive and unsatisfactory manner:

'I trouble not myself about the manner of future existence. I content myself with believing, even to positive conviction, that the power that gave me existence is able to continue it, in any form and manner he pleases, either with or without this body; and it appears more probable to me that I shall continue to exist hereafter, than that I should have had existence, as I now have, before that existence began.'

This reason is scarcely strong enough to support even a slender hope; and we cannot help suspecting that this article was added to his creed, and this reason advanced in its support, merely to accommodate his faith to that of the French, who have lately thought it proper to exchange their '*eternal sleep*,' for the *immortality of the soul*.

Objecting to the idea of a written *revelation*, and to our calling any book the *word of God*, this writer labours to diminish our reverence for the Jewish and Christian scriptures, which are generally so called, by a pert review of their contents. His mode of attack on the New Testament is remarkably similar, in mode and spirit, to that of Woolston and Peter Annet.

On *prophets and prophesying*, he makes the following observations:

'There is not, throughout the whole book, called the Bible, any word that describes to us what we call a poet, nor any word that describes what we call poetry. The case is, that the word *prophet*, to which later times have affixed a new idea, was the Bible word for poet, and the word *propheying* meant the art of making poetry. It also meant the art of playing poetry to a tune upon any instrument of music.

'We read of propheying with pipes, tabrets, and horns. Of propheying with harps, with psalteries, with cymbals, and with every

'* It is necessary to the happiness of man, that he should be mentally faithful to himself. Infidelity does not consist in believing, or in disbelieving: it consists in professing to believe what he does not believe.' P. 2.

other instrument of music then in fashion. Were we now to speak of prophesying with a fiddle, or with a pipe and tabor, the expression would have no meaning, or would appear ridiculous, and to some people contemptuous, because we have changed the meaning of the word.

' We are told of Saul being among the *prophets*, and also that he prophesied; but we are not told what *they prophesied*, nor what *he prophesied*. The case is, there was nothing to tell; for these prophets were a company of musicians and poets; and Saul joined in the concert; and this was called *prophecy*.

' The account given of this affair in the book called Samuel, is, that Saul met a *company* of prophets; a whole company of them! coming down with a psaltery, a tabret, a pipe, and a harp, and that they prophesied, and that he prophesied with them. But it appears afterwards, that Saul prophesied badly, that is, he performed his part badly; for it is said, that "an *evil spirit from God*" came upon Saul, and he prophesied."

' Now were there no other passage in the book, called the Bible, than this, to demonstrate to us that we have lost the original meaning of the word *prophecy*, and substituted another meaning in its place, this alone would be sufficient; for it is impossible to use and apply the word *prophecy* in the place it is here used and applied, if we give to it the sense which later times have affixed to it. The manner in which it is here used strips it of all religious meaning, and shews that a man might then be a *prophet*, or might *prophecy*, as he may now be a poet, or a musician, without any regard to the morality or immorality of his character. The word was originally a term of science, promiscuously applied to poetry and to music, and not restricted to any subject upon which poetry and music might be exercised.'

Having gotten rid, as he supposes, of what Christians venerate as the word of God, he advances his grand doctrine, for the display of which his pamphlet seems to have been principally written:

' But some, perhaps, will say, are we to have no word of God—no revelation? I answer, Yes. There is a word of God; there is a revelation.

' THE WORD OF GOD IS THE CREATION WE BEHOLD.'

Thus he contends for natural, to the rejection of that which is called revealed, religion.

To his faith he subjoins an account of himself; and, after having farther marshalled reason against the scriptures, he gives the following summary of the contents of his pamphlet:

' First, That the idea or belief of a word of God existing in print, or in writing, or in speech, is inconsistent in itself for the reasons al-

' * As those men, who call themselves divines and commentators, are very fond of puzzling one another, I leave them to contest the meaning of the first part of the phrase, that of, *an evil spirit of God*. I keep to my text, I keep to the meaning of the word *prophecy*.'

ready.

ready assigned. These reasons, among many others, are the want of an universal language; the mutability of language; the errors to which translations are subject; the possibility of totally suppressing such a word; the probability of altering it, or of fabricating the whole, and imposing it upon the world.

‘ Secondly, That the creation we behold is the real and ever existing word of God, in which we cannot be deceived. It preclaimeth his power, it demonstrates his wisdom, it manifests his goodness and beneficence.

‘ Thirdly, That the moral duty of man consists in imitating the moral goodness and beneficence of God manifested in the creation towards all his creatures. That seeing, as we daily do, the goodness of God to all men, it is an example calling upon all men to practise the same toward each other; and consequently that every thing of persecution and revenge between man and man, and every thing of cruelty to animals is a violation of moral duty.’

Many of Mr. P.’s cavils at the scriptures being founded in ignorance, these parts of his work will no doubt receive an easy refutation; and, as it is unnecessary for us to point them out, we shall leave them to his examiners and answerers. As far as this pamphlet goes to establish religion as founded in nature, it can have no bad effect; since it is not unusual for infidels in revelation to think themselves justified in renouncing all religion, and in regarding themselves as exempted from its obligations; when it is manifest that revelation is but a part of the broad basis on which religion rests, and that, though, by taking it away, virtue loses an able friend, she is not left entirely without an advocate.

To Mr. Wakefield’s reply to this pamphlet we shall speedily attend.

ART. VI. *Memoirs of General Dumourier.* Written by himself. Translated by John Fenwick. Part I. and Part II. 8vo. pp. 477. 6s. 6d. Kearsley. 1794.

ON the equitable maxim that no man ought to be condemned unheard, the apology of General Dumourier to the public is entitled to attention; and it is impossible that he should tell his story without interesting the feelings of his readers, and casting new light on transactions and events which have filled all Europe with astonishment. Censure, little short of universal, has fallen on this celebrated commander:—whether justly, or unjustly, remains to be investigated. Before the stigma of infamy be fixed on his name in the immortal page of history, his principles, his conduct, and his motives, should be accurately weighed. For this purpose, a candid ear ought, in the first place, to be lent to his own story; and, from these *Memoirs*,

which bear strong characters of authenticity, he appears to be well qualified to act as his own advocate.

If we may believe "his own report concerning himself," General Dumourier has always had fixed principles, and a determined character. He exposes his life to the observation and judgment of his contemporaries, with the confident persuasion that men of elevated and upright minds, who read these Memoirs, will become his friends. He professes to have been, through all the late transactions, sincerely attached to the constitution of 1789, and to have acted the part of a true and consistent friend to his country. The apparent inconsistency of his conduct he ascribes to his uniform opposition to republicans and royalists. The object of all his operations, both public and secret, he professes to have been, to serve his country, and to insure general tranquillity to Europe, by restoring limited monarchy in France. He asserts the necessity of founding every stable government on an aristocracy, but at the same time professes great respect for the rights of the people. Such are the sentiments expressed in the preface; let us step forward into the work.

To the Memoirs is prefixed a brief account of the life of General Dumourier, extracted from a letter written to a friend. He was born at Cambray in 1739, of parents not affluent, though noble; and at eighteen years of age he became a soldier. In 1763 he entered on his travels. In 1769 he was put on the staff belonging to the army in Corsica, and, after two years, was raised to the rank of colonel. In 1770, he was appointed, by the Duke of Choiseul, minister to the confederates of Poland, and commanded a body of men in that country during two campaigns. After the partition of Poland, in 1772, he was employed by the minister of war in revising the military code, and was soon afterward entrusted by Louis XV. with the management of a secret negotiation relative to the revolution in Sweden. Having received his instructions on this affair immediately from the king, and unknown to the Duke D'Aiguillon, minister of foreign affairs, he was arrested by order of that nobleman, at Hamburgh, and was conducted to the Bastille. The weak and irresolute Louis suffered him to remain in prison: but, on the accession of Louis XVI. he was released, and three of the king's ministers signed a declaration that he had been unjustly persecuted. Immediately afterward, he was sent to Lisle, in his rank of colonel, and had a commission to examine plans for improving the navigation of the river Lys, and for forming a harbour in the Channel. In 1776 he was engaged in a commission to determine on a proper place in the Channel

Channel for a naval port. In 1778, he obtained the office of commandant at Cherbourg; and, from that time till the year 1789, he was occupied in superintending its works. The military government of towns being suppressed, he went to Paris, and studied the influence and character of the revolution. In 1791, he was appointed to the command of the country from Nantes to Bourdeaux, and, in February 1792, was recalled to Paris, raised to the rank of commandant-general, and appointed minister of foreign affairs.—This introductory narrative concludes with the following words:

‘ At the end of three months, finding myself embarrassed by the various factions, and being sincerely desirous to see the king’s council possessing proper dignity, and his measures governed by constitutional principles, I changed the ministry, and obtained a promise that the king would sanction two decrees which appeared expedient to his service. Having done so, I would have retired from the administration. The king would not grant me his permission; the ministry was again changed by his order, and I took the war department. But, soon perceiving that the court had deceived me, I resolved not to be the instrument of their intrigues. I predicted to the unhappy king and queen all the misfortunes in which they were involving themselves, and I gave in my resignation three days after being appointed minister of war.

‘ I was not driven from the councils of the king as the emigrants have asserted, but resigned in opposition to the entreaties of Louis. He was two days before he would accept of my resignation, and he did not suffer me to depart without expressing the deepest regret.

‘ After that period, I commanded the armies with the greatest success. If the French had displayed as much moderation and virtue as they have enjoyed of success, peace had been long since restored to Europe; Louis would have been on his throne; and the nation would not have been, as now, stained with crimes and the slave of anarchy. France would have been happy and illustrious under her constitution and her king.’

The *Memoirs* commence with a general view of the state of affairs in France, particularly respecting the armies. In this review, the principal object appears to be, to hold up to contempt and odium the measures and the spirit of the Convention and their commissioners. The *Mountain* and the *Gironde* party are mentioned as, in action, equally atrocious. The distress of the army, from the want of adequate supplies, is particularly detailed; and the numerous difficulties which attended the General’s military operations, through the ignorance, weakness, or knavery, of men in power, are distinctly stated. The account of Dumourier’s visit to Paris, for the secret purpose of serving the king, is an interesting part of the narrative, from which we shall make a short extract:

‘ It was from the fate of his memorials that General Dumourier expected the salvation or the ruin of his country. Had they been adopted, he designed to have presented himself to the Convention, to have appeared in public, and openly to have canvassed for the unfortunate monarch. He might then have promised himself an important influence. He would have been surrounded by a number of officers and soldiers of his army who were on leave of absence at Paris. And, by adding other means to these, he would have commanded a party sufficiently strong to counteract the Jacobins, and their support, the federates. This resource was lost; and, far from being able to save the king, General Dumourier, destitute of power and influence, and considered as a man dangerous to the republic, because he disapproved of the crimes that were committing, feared only to injure Louis XVI. to precipitate the horrid catastrophe, which thenceforward appeared inevitable, and which has cost the General nothing but anguish.

‘ A contemptible man, a man without knowledge and capacity, General La Bourdonnaye, the personal enemy of General Dumourier, in revenge for having lost the command of the army of the North in the preceding year, in consequence of complaints made against him by General Dumourier, published throughout Paris that the General had no other object in coming there than to save *the most benefit man in the kingdom*. It was an appellation that indeed General Dumourier had very justly given to the king in a letter written in 1791; and which had been printed, with the other papers found in the iron chest, that Roland had lately delivered up to the Convention.

‘ The same report was spread by the Jacobins, especially by Marat and his too active faction. It was said that the General held consultations with Roland and the Girondists every evening. And these last, offended that he was as unwilling to visit them in private, as the Jacobins, spread the rumour that he secretly saw *Philip Egalité*: that man unworthy of bearing the name of Duke of Orleans.

‘ Dumourier went each day to the council; and returned in the evening to Clichy. But he never dined with any of the Ministers, excepting Le Brun and Garat. He avowedly shunned the houses of Monge, minister of the marine; Roland, minister of the home department; Claviere, minister of the finances; and above all, that of Pache, minister of the war department.

‘ The war-office was become the filthiest place imaginable, where 400 clerks, and numbers of women, affected to carry slovenliness of dress and coarseness of manners into a system: Nothing was forwarded in the office, and nothing but rapacity was to be seen on all hands. Several of the villians employed in this department, having Hassenfratz and Mensnier at their head, worked day and night to collect false depositions, and to forge papers, to substantiate the accusation that Hassenfratz had made at the Jacobin society against the General, charging him with having embezzled twelve hundred thousand livres in his contracts in Belgium. They excited the hatred of the federates against the General; and often, in passing by groups of these, he has heard them propose in a loud voice to place his head

on the top of a pike. One day in particular, he thought himself happy in escaping through a narrow passage from a gang of those federates in the street of Montmartre, being warned against them by a tradesman who knew him, he having formerly lived two years in the same street. In the general meetings of the sections and in the coffee-houses, men were paid to declaim against him; and it was more than once in contemplation to seize upon his person.

• The frightful Santerre, commander of the National guards of Paris, professed a great attachment to General Dumourier; and frequently pressed him to dine with his brother-in-law. His design was to entice him to dine with Marat. The General always declined the invitation; but on the politest pretences, obliged, in order to escape assassination, to behave with seeming respect to this execrable man.

• A circumstance that happened at this time, rendered the situation of the General more critical, although he had no concern in it. Colonel Westerman had caned Marat on the Pont-neuf, for having in his journal accused the Colonel of being the creature of General Dumourier, and the principal instrument of his robberies. Marat thirsted to avenge himself on the General whom he supposed to be the cause of the insult. Dumourier every day received intimations of Marat's designs against him, both from particular friends and by anonymous letters. And the General, for the first time in his life, adopted the precaution of carrying pistols in his pocket.

• Du Bois de Crancé, the most cowardly and barbarous of the Jacobins, being one day at table with the General, shewed a disposition to offend him, imagining that the General would be terrified by his great bulk and the ferocity of his air. General Dumourier laid hold of him, and imposed silence upon him very effectually. Du Bois de Crancé, in revenge, repeated every day in the Convention that Dumourier despised its members, painting it as an assembly consisting of four hundred fools headed by three hundred robbers. Thus a violent storm gathered round the General; and his enemies waited only for his resignation to arrest and try him. He had long before been proscribed.

The General goes on to relate the particulars of his farther exertions in favour of the king, with their want of success, and expresses, in the strongest terms, his respect for the character of Louis XVI. and his indignation against the Jacobins. Equally unsuccessful was Dumourier in another object of his journey to Paris, viz. that of obtaining the suppression of the decree for seizing the public property of Brabant. In his conference with Cambon on this subject, (the particulars of which are related,) he appears in a very respectable light as an advocate for an equitable and generous policy in the conduct of the war. The measures which the General recommended with respect to the Belgians were just, wise, and moderate: and, when he found himself unable to prevent the adoption of an iniquitous plan of oppression, the terms in which he expressed his disapprobation of it were noble: "If Cambon, (says he,)

is resolved upon oppressing the Belgians, he may seek another General; for Dumourier never will consent to become an Attila to a people who have received the French as friends and brethren." After repeated negociations, in the result of which Dumourier found that he must either join the Jacobins and become the accomplice of their crimes, or be deprived of the command and be delivered over to the revolutionary tribunal, he fixed his purpose to endeavour to avenge the death of the king, to serve his unfortunate queen and her son, and to establish a limited power in France. He draws a sketch of the character of the executive council of France at that critical period, in the course of which he makes the following general remarks, which afford little encouragement to the prosecution of the present combination for restoring monarchy to France:

'France cannot escape her entire ruin, but in freeing herself from the subaltern tyrants that invade every department. Unhappily she no longer has the means in her own hands, since these tyrants are masters of the money, arms, power, and authority of the nation. But the ignorance and barbarous rage of this horde is destructive of itself; and foreign arms will restore the ancient despotism, instead of forming that just equilibrium between the talents of men and the employments of the state that constitutes the perfection of government. This state of things, however, cannot remain long; because the love of liberty is too deeply rooted in France to be ever again wholly destroyed; and the restoration of despotism will beget another revolution, the moment that foreign troops shall be withdrawn from the country, and shall leave the nobles of France, scattered over that vast kingdom, to the vengeance of the people, called down on their heads by the abuse of their short-lived triumph.'

We must add the following masterly outline of the character of Roland:

'Roland did not possess much strength of mind, but had acquired extensive information on the different branches of trade and manufactures; and, if it had been expedient to divide the duties of the administration of the home department, which was too extensive and too complicated for a mind of such little energy, it is probable, he would have made an excellent minister of commercial concerns. He was upright in his designs, and was possessed of a mild and philanthropic disposition; but the desire of appearing a rigid moralist induced him to assume a severity of character unnatural to him. He hoped to resemble Cato the Censor, and had adopted his turn of conversation, at once cold and repulsive, but without the genius and boldness of that celebrated man. In his dress he was nice and singular, following the fashions of former times; but this was at least less displeasing than the slovenly affectation of the Jacobins. His deportment was grave, and not unbecoming the dignity of his station. He was indefatigable in the application of his talents. But he loved too much to gratify the will of the people, and was too ready to believe that the higher orders were oppressive and unjust; and this disposition,

position, that becomes dangerous when it is too generally indulged, conducted him habitually into precipitate and imprudent measures. He was candid in his examination of the subjects belonging to the other departments of the government, such as those relating to the armies, the marine, and foreign negotiations; and supported, with great sincerity, all propositions that came before the council of a just and reasonable nature. Perceiving the equivocal conduct of the other ministers, mistrusting their talents and perhaps their good faith, he would no longer admit of any responsibility of the council in a collective capacity; and his pertinacity in refusing to answer for any measures but those that were the consequence of his direct orders begat a greater hatred of him than ever among his colleagues.

‘The temper and qualities of Roland would have fitted him well enough for the ministry had the republic been settled on its foundations, and if the times had been more free from the violence of party rage, for he was a rigid republican. This disposition was the cause of his ill conduct to Louis the XVI. and of that imprudent step of delivering into the hands of the Convention the fatal chest containing the monarch’s *passive** correspondence, in which those base men found pretexts for the martyrdom of that unfortunate prince.’

The remainder of the first part consists of remarks on the unsuccessful negotiations with Holland and England. The French, it is said, might have preserved peace with these two countries; for, in England, we are told, no part of the nation was willing to enter into war against France, excepting the king, who considered his differences with the French as a personal quarrel; and in Holland every party dreaded being drawn into a war. An overture is said to have been made by the British ministry to treat for the preservation of neutrality, provided that General Dumourier should be sent to England to settle the terms: but neither this overture, nor the subsequent proposal of a conference on the frontiers of Holland, produced any effect. Dumourier makes the following observations on the failure of this negotiation: (Part II. p. 161.)

‘The abrupt declaration of war, made by that Assembly against England and Holland, gave France an air of perfidy, respecting that negotiation, with which the English have reproached them with some appearance of reason; but the same charge may be retorted on the

* *Passive*! Such is the word in the original, and it is printed in Italics. Dumourier seems to have thought that Louis XVI. was innocent, because he had not courage nor capacity to *contrive* the means of injuring the nation. Supposing he is not mistaken in that conclusion, he seems to have forgotten, that he was conceding one of the great points insisted upon by the friends of Democracy, that it is in vain to have an innocent king, if his ministers, mistresses, wives, or favourites, be not innocent also; as it would be in vain that these latter should be innocent, if the king be avaricious, deceitful, or tyrannical.’ *Translator.*

English,

English, and it is probable, that Pitt had no other design than to amuse General Dumourier, to gain time to make the necessary preparatives for war; and the treaty entered into by the court of St. James's with the court of Turin, at that very period, confirms the opinion. So much truth is there in the observation, that history is but a picture of the errors and crimes of governments.

The General's opinion of the conduct of the British and Dutch ministries at this time appears in the following passage:

‘ On the day that General Dumourier heard of the declaration of war against England and Holland, De Maulde arrived at Antwerp from the Hague, with a second letter from Lord Auckland, congratulating him on having received an authority from his court to enter on the conference, which was fixed to commence on the 10th, at the Moor Dyke. The General instantly dispatched a courier, informing Lord Auckland of the declaration of war; and observing, that although he must admit the declaration of war to have been a little abrupt, he must observe, it had been occasioned by the conduct of the English ministry; first, in detaining two French vessels laden with corn, notwithstanding the remonstrances of the French ministry to the contrary; secondly, in contemptuously ordering the French Ambassador to quit the kingdom, while a negotiation was pending between the two nations; and thirdly, in causing Lord Auckland to publish, on the 2d of February, an address to the States General, which was an insult to the French nation, and equivalent to a declaration of war.

‘ The General had also causes of complaint against the Grand Pensionary Van Spiegle. He had in vain demanded of him the liberation of Colonel Micoud, a French officer, who, after gaining a considerable law-suit against a merchant in Holland, had been thrown into prison, through the credit of the merchant, on a vague accusation of having spoken too freely of the government. He had driven a troop of French comedians from Amsterdam without even granting them time to collect the sums due to them; he had permitted Noel, the French minister at the Hague, and Thainville, his secretary, to be insulted by the emigrants, and had afterward abruptly ordered them to quit the country; he had allowed the emigrants to appear in military uniforms at the Hague; and finally had suffered the greatest enmity to be expressed against France with impunity.

‘ It is certain that the conduct of the courts of St. James's and the Hague was inexcusable, since in the midst of a negotiation entered into (in consequence of overtures from themselves) with General Dumourier, whom they had demanded to conduct the negotiation, they had provoked the anger of the National Convention, whom they knew to be haughty and impatient, and incapable of a temperate conduct. It is but just therefore to reproach them as well as the French with the evils resulting from this war, which is to be considered as only in its beginning, and which will be the source of other equally destructive wars.’

The second part of this publication is a history of the campaign of 1793, as far as Dumourier was concerned in it; namely, till the beginning of April; together with an account of

Dumourier's arrest of the commissioners, of an attempt which was made to assassinate him, and of his escape. The narrative is full of interesting details; and, being written by one who bore a principal part in the transactions, and who, like some of the most illustrious ancient heroes, is well qualified to be his own historian, it will doubtless be perused with great avidity at this present time, and will become an important record to posterity. It ought, however, to be considered throughout; and a very imperfect idea would be given of its contents either by analysis or extract. We must therefore satisfy ourselves with recommending it in general terms to the diligent perusal of our readers.

We must confess that an examination of these Memoirs has tended to confirm the opinion which we lately expressed, (see Appendix to Rev. vol. xiii. art. ix.) respecting General Dumourier's good sense and consistency of character; and our idea that he possesses distinguished abilities as a General and a statesman. At the same time, we have been furnished with what appear to be very satisfactory proofs in support of our conjecture that his desertion of the republic ought not to be ascribed to venality, but to principles and motives which reflect honour rather than disgrace on his character.

ART. VII. *The morbid Anatomy of some of the most important Parts of the Human Body.* By Matthew Baillie, M.D. F.R.S. Fellow of the Royal College of Physicians, and Physician of St. George's Hospital. 8vo. pp. 314. 6s. Boards. Johnson. 1793.

A VERY considerable advantage, which students in medicine in the later ages have possessed beyond those who lived in former periods, has consisted in the examination of dead bodies by anatomy; by which a connection has been traced between the external symptoms of a disease, and its effects on the internal structure of the body; and its true seat and origin have been frequently detected, when, without such scrutiny, they must ever have remained obscure and dubious. Various works, well known to the medical reader, have given the results of a great number of inquiries of this kind, and their utility has been universally acknowledged. These in general have immediately connected the morbid symptoms with the morbid appearances, making the latter a sort of key to or explanation of the former; a method obviously well calculated to promote the improvement of medical theory and practice. In many instances, indeed, it has been impossible to establish a clear induction of cause and effect; mortal disease, on the one hand, having been accompanied with no adequate marks of morbid action in the organs; and, on the other hand, morbid ap-
pearances

pearances having been discovered, to which no symptoms of disease appeared to correspond. Still, every search of the kind affords facts, and a fact is never absolutely void of utility. Without calling in question the advantage of the plan pursued by former writers, Dr. Baillie has followed a different one. He gives a view of morbid appearances only, without any attempt to connect them with cases of disease. One great object of his work is to trace, more minutely than has hitherto been done, the progressive effects of morbid action in changing the structure of the most important parts of the body. The knowledge thus acquired will certainly tend to give more accurate ideas of the nature and probable consequences of such morbid actions, and thus, ultimately at least, will conduce to the improvement of medical science. A work, too, in which morbid appearances are carefully noted, will serve as a guide to future inquirers by dissection, pointing out where they must look for the objects of which they are in search, and how they may recognize them when found. Without some previous information of this kind, there will be continual danger of overlooking or mistaking many of the effects of morbid action, especially when only in an incipient state, or seated in parts that are remote and little known.

From these and other considerations, set forth in the modest preface to this volume, the utility of the design cannot be questioned; and, to those who are acquainted with the author's peculiar advantages, as well as with his talents for improving them, it will as little be a matter of doubt that the execution of it will be correspondent. Extensive observation, joined to great clearness and accuracy of description, without any impertinent mixture of hypothetical matter, characterizes the performance.

Of a work so purely descriptive, no abridgment can be attempted; nor would it be of much use to our readers were we to select particular facts, where all successively may claim their attention. We shall therefore rather copy one entire section, as a specimen of the mode in which the volume is composed; premising that the account of morbid appearances is arranged in a manner similar to that observed in anatomical descriptions of the sound state of those parts:

‘Diseased Appearances of the Prostate Gland.

‘Abscess in the Prostate Gland.

‘The prostate gland is not often found in a state of common inflammation. I have seen, however, an abscess in it, without any uncommon thickening and enlargement of the gland, and where the pus appeared to be of the common sort. This must be considered as being a common abscess, and must have been preceded by the ordinary sort of inflammation.

• *Scrofula of the Prostate Gland.*

• The prostate gland is sometimes scrofulous. I have seen, in cutting into it, precisely the same white curdly matter, which takes place in a scrofulous absorbent gland. In squeezing it also, I have forced out from its ducts a scrofulous pus.

• *Schirrus of the Prostate Gland.*

• The most common disease of the prostate gland is a schirrous enlargement of it. The prostate gland, it is well known, is naturally about the size of a large chesnut, but when it is attacked by schirrus, it is often enlarged to the size of the fist. In this enlarged state, the external appearance of its structure is not different from what is natural, but when cut into, it exhibits a very firm, whitish, or brown substance, with membranous septa running through it in various directions, which are often very strongly marked. This is the appearance of schirrus in other parts of the body. When the prostate gland is a good deal enlarged, its cavity becomes deeper from the growth of its sides, and the posterior extremity forms a considerable projection into the cavity of the bladder, which interrupts the passage of the urine into the urethra. According to the degree of this projection, the urine is passed with greater or less difficulty, as well as an instrument for drawing it off. When the projection is very great, it has sometimes been found impossible to pass an instrument over the projection, and an artificial passage has occasionally been made through it accidentally, by which the urine has been evacuated. Under such circumstances the gland has been known not to be irritated by the violence used in making this new passage, and life has been prolonged for a greater length of time than it would have been otherwise. Still, however, the instrument ought to be made to pass over the projection, if possible; and we should never run the risk, by injuring the gland, of bringing on immediate fatal consequences.

• Sometimes in the progress of the enlargement the prostate gland grows irregularly, and a winding passage is formed through it by an alteration in the shape of its cavity. This increases the difficulty to the patient of making water, and to the surgeon of introducing an instrument. When the prostate gland is enlarged, its internal surface is sometimes ulcerated, but commonly it is not. Fistulous communications are sometimes formed between an enlarged prostate gland and the rectum. It is obvious too, from what has been mentioned, that in an enlarged state of the prostate gland, the difficulty of making water must be very great. This difficulty excites extraordinary and very frequent efforts in the bladder to overcome it. Its muscular coat becomes consequently much stronger and thickened. A prostate gland, therefore, is never found enlarged to any considerable degree, without the bladder having undergone this change in its muscular coat. This disease is hardly ever to be found in a young person, but is not at all uncommon at an advanced period of life.

• *Calculi in the Ducts of the Prostate Gland.*

• There is another disease of the prostate gland, which occasionally takes place, although it is by no means so frequent as the former, viz. a formation of small calculi, which are lodged in its ducts. They are usually of the size of a small pea, and those which I have seen have been

been of a brown or black colour. What is their exact nature I can not positively ascertain, because to do this requires a much nicer management of chemical experiments than I pretend to possess, but from some very imperfect trials which I have made, they seemed to differ in their properties from urinary calculi *. What I say, however, relates only to the brown calculi; with regard to the other, I have had no opportunity of examining them.

* *Ducts of the Prostate Gland enlarged.*

The prostate gland is sometimes seen with its cavity very much widened, and its ducts enlarged. In the natural state of the gland, the orifices of its ducts can hardly be seen, but they sometimes are so much enlarged as to be capable of admitting a crow quill. When the ducts are so enlarged, there is always a great obstruction to the passage of the urine through the urethra, arising most commonly from stricture there. The urine, either passing in very small quantity, or being entirely obstructed, is accumulated in the cavity of the prostate gland and the bladder. The effect of this accumulation is, that the cavity of the prostate gland is widened, and the ducts very much enlarged. The bladder too, from making extraordinary efforts to overcome the obstruction, has its muscular coat gradually thickened, and often to a very considerable degree. Attending, therefore, this state of the prostate gland there is a thickened bladder, and an obstructed urethra.

In the conclusion of this chapter, the author observes that he has 'also seen the prostate gland of an extremely small size, so that one could hardly suppose it, from this circumstance, to be fit for its office.' For farther particulars, the reader is referred to his paper on this subject in the *Medical and Chirurgical Transactions*; of which we shall soon give an account.

ART. VIII. *Dermato-Pathologia*; or Practical Observations, from some new Thoughts on the Pathology and proximate Cause of Diseases of the True Skin and its Emanations, the Rete Mucosum and Cuticle. With an Appendix containing further Observations on the Influence of the Perspirable Fluid in the Production of Animal Heat; and Remarks on the late Theories of Scurvy; with the particular View of recommending the Oak Bark, as a new Marine Antiscorbutic; and as a probable Antiseptic in some other Putrescent Disorders. By Seguin Henry Jackson, M.D. Member of the Royal Medical Society of Edinburgh, Physician to the Westminster General Dispensary, and to the Infirmary of St. George's, Hanover-square. 8vo. pp. 434. 7s. 6d. Boards. Robson.

WHEN we took up this large volume on a subject confessedly in need of elucidation, we entertained sanguine hopes of being able to derive from it information that might be useful to

* * They were almost entirely dissolved in the vitriolic acid, but were only separated into a fine powder by the nitrous.

ourselves.

ourselves and our readers. Good pathognomonic distinctions of the numerous diseases of the skin, and accurate inquiries into their real seat and their connection with constitutional vitiations, we knew to be great *desiderata* in the healing art; and we supposed that a new work on the subject, announced as both pathological and practical, could not fail of adding somewhat considerable to our stock of knowledge on those points: It is an unpleasant thing for us to declare that we have been disappointed: but duty to the public obliges us as well to say where we have *not* found what we sought, as where we *have*.

To follow, step by step, a work in which the author acknowledges defective arrangement and crude ideas; which he fears may much oftener puzzle the reader than convince him; and which abounds in matter not at all to the purpose, and in language the very reverse of a clear and explicit style;—would be a most irksome and unprofitable task. Passing over, therefore, a number of sections, critical, hypothetical, and desultory, (the main purpose of which, however, is to discredit the notion of the humoral origin of impetiginous affections, and to refer them to certain effects on the capillary vessels on the surface, either primary or sympathetic,) we shall permit the writer to give, in his own terms, a *summary of the new pathology*:

The remote and occasional causes of impetiginous affections operate with a sedative effect, and induce a debility of the nervous and muscular systems; whereby the vital function of the heart and arterious system, and the irritability of the former, are considerably and particularly affected:—that this debility and irritability, will be most readily felt at the extreme vessels every where terminating, but more especially in the capillary vessels of the *primæ viæ* and true skin:—that, from their partial operation, a serous or lymphatic plethora will be formed, and a stagnation or obstruction of the perspirable fluid will take place:—that the detention of this matter will in a given, though uncertain, time prove a stimulus to the true skin, increase the action of the capillary vessels, and produce the different affections there occurring, according to the state of the effused and secreted matter, the peculiarity of the temperament, and the condition of the neighbouring minute parts:—and that the eruptions, and other cutaneous appearances, become general, or take place in only this or that part of the body, according to the state of the whole circulating system; and the extent of the vascular debility and irritability, which may be supposed partial for the time, and arising from a diminution of the nervous and muscular energies at the part impetiginously affected; which diminished energies, in a greater or lesser degree, have deranged, or entirely destroyed; the circulation in the extreme vessels of the arterious system so affected, most probably by having caused a weakness in their action, or a paralytic affection of these capillary vessels.

If our readers find themselves brought nearer to any clear and decided opinion on this topic, by the views here sketched

out, it will be worth their while to study all the preliminary steps which have led to them, by a route however circuitous;—for ourselves, we are not so fortunate as to see any more in them than one set of words, without meaning, substituted for another.

An *appendix* almost as long as the work follows it; the subject of which is the production of animal heat by the capillaries of the surface, and its connection with cutaneous diseases. In this part, a long abstract is given of Dr. Crawford's theory, which is made the basis of another *Dermato-Pathologia*, equally satisfactory and intelligible with the former. It is the writer's avowed aim in his '*variegated* attempt to unravel the mysteries of cutaneous disease, to throw out every thing that his imagination could conceive to be at all related to their hidden nature.' They who are fond of excursions of the imagination on medical and physiological subjects may, therefore, know where to meet with gratification; though, in fact, they will find much more of the opinions of other men than of the author, Dr. Trotter being made to contribute as largely as Dr. Crawford to this appendix.

With respect to the proposal of the use of oak-bark as a marine antiscorbutic, we find no practical arguments to prove its superiority over any other medicine of the astringent class, either as a remedy for the scurvy or for any other disease. A peculiar idea in the mind of Dr. Jackson is the accounting for its efficacy from its great *volatility*; a quality, he thinks, demonstrated by the Bishop of Landaff's observation of the great proportion of water and air in oak and *other woods*, above that of their fixed ingredients.

If we might presume to offer any advice to the author, to whom we are very far from wishing ill, we should request him to make use of the opportunities, which his situation affords, in an accurate observation of *facts*, and in the pursuit of some methodical plan of *experiment*, rather than in ranging through the fields of hypothesis, and gleanng two or three ideas from one source, and as many from another, in order to form some crude and incongruous system.

ART. IX. *A Treatise on Gonorrhœa Virulenta, and Lues Venerea*. By Benj. Bell, Member of the Royal College of Surgeons of Ireland and Edinburgh, &c. 2 Vols. 8vo. pp. 453 and 459. 12s. Boards. Murray. 1793.

WHILE the cure of diseases continues in any respect uncertain or imperfect, there will never be wanting proper motives for attempts to improve the practice of medicine, and for making public the success of those attempts, how numerous or illustrious

Illustrious soever may be the names which have preceded in the very same career. Notwithstanding, therefore, that the subject of the present volumes is one which has, perhaps, more than any other, engaged the notice of modern practitioners, we profess to feel no repugnance at entering on a re-consideration of it, in company with any person qualified by extensive experience and judgment to assist in determining some important points respecting it, which are still involved in doubt and controversy:—but the nature of the subject obliges us, however reluctantly, to avoid *particulars* in a *miscellaneous Review*, which is generally perused by readers of every description.

Mr. Bell begins his work with the consideration of that leading question, Whether gonorrhœa and lues originate from the same contagion. This he is inclined to decide in the negative, chiefly from the conviction occasioned by his own experience that the one does not produce the other. He is sensible, however, that other persons of great eminence have made contrary assertions:—but, as they allow these occurrences to be rare, whereas there seems no reason to suppose that they would not be frequent if they could happen at all, he chuses rather to account for them on the supposition that one kind of infection has been received while the patient was labouring under the other; or even (which we think an improbable hypothesis,) that both may have been received from the same person at the same time. To shew that the repulsion of the matter of a gonorrhœa will not produce the symptoms of lues, he brings instances in which a natural translation of the matter to a different part of the body, as the eye-lids and nose, has only caused runnings which were removed by local applications, without mercury; and others, in which the imprudent use of injections has merely brought on inflammatory affections of the urinary parts. He adverts to the fact of one form of disease long existing in a country without the other; as the lues in Otaheite without gonorrhœa, before their commerce with Europeans; and the Sibbens in some parts of Scotland,—a very infectious and inveterate species of lues.

Having laid this foundation, the importance of which in practice will easily be discerned, the writer proceeds to a detailed history of the virulent gonorrhœa, with its various symptoms. These he distinguishes into four sets, indicating four states or stages of the disease, which are considered with great attention, and are judiciously discussed; but we refer our medical readers to the work at large.

In a chapter on Chordee, Mr. B. recommends opium as the most effectual remedy for this symptom. In hæmorrhages from the urethra, he has found much benefit from a plentiful use of

gum kino. A section on gonorrhœa in women contains little worthy of notice. The symptoms being commonly of the milder kind, astringent injections are more generally applicable in them than in men.

The section on *obstructions in the urethra* arranges them under the heads of, tumours in the substance of the urethra and contiguous parts, spasmodic affections of the urethra, caruncles or fleshy excrescences, and strictures properly so called. We find nothing in this part which is not generally known to surgeons : but the subjects are treated with clearness, and the particular directions respecting the use of bougies will be found useful to young students.

The next section has the title of *deranged sensations in the bladder, urethra, and contiguous parts* ; and here again we must refer to the book.

The remainder of the first volume, treating on various circumstances attending or following gonorrhœa, such as humoral hernia, swellings of the lymphatics, &c. exhibits the most intelligent practice in these points, but we think it unnecessary to extract any particulars.

The second volume of the work relates to *Lues Venerea*. After some general observations, a particular account is given of the symptoms of this disease ; which we recommend to the attention of the young surgeon.

In treating on the *remedies* for the lues, the author begins with *mercury*. He considers first its general effects, as an universal stimulant and evacuant, and then its particular operation in the cure of the disease. He enumerates and objects to the various hypotheses which have been invented to account for this fact, and finally rests on that supposition which, in reality, is only cutting the knot,—that mercury acts as an *antidote* to the virus. We do not think that his reasons in support of this doctrine are sufficiently conclusive, and we doubt the accuracy of some of the facts alleged in proof of it.

The sections on the preparations of mercury, and on the modes of exhibiting it, contain all the usual information, but nothing new. The preference is finally given to unction. With respect to the quantity of mercury exhibited, and the duration of the course, Mr. Bell is an advocate for a medium between the severe salivations formerly practised, and the modern alternative method ; advising, in general, that the remedy be gradually pushed to a very considerable affection of the mouth, with confinement ; and that it be continued in slight cases during a fortnight, and in bad cases during a month, after all the symptoms have disappeared.

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The regimen to be observed, and the relief of certain symptoms often occurring during the course, are next treated, and give occasion to a variety of good practical remarks. Under the question whether mercury ever fails in the cure, Mr. B. considers the complications of this disease with scurvy and scrophula, which sometimes render its cure very difficult, and even impracticable till an alteration be produced in the constitution; and he also allows that a long-continued use of mercury itself will sometimes cause a sort of scorbutic diathesis, in which the same remedy will rather aggravate than remove the symptoms. Yet he thinks himself justified in asserting, in general terms, that a full and proper use of mercury may be considered as nearly infallible. How far the concessions, which he has been obliged to make, are at all reconcileable with the notion that mercury acts as an *antidote*, we leave our medical readers to judge. He also allows a real antisyphilitic power in guaiacum and sarsaparilla; though, with most other practitioners, he thinks that they should not be trusted without the addition of mercury. With respect to opium, he conceives it to be useful merely from its effect in quieting irritation.

The next section treats directly on the cure of the lues:—but here again the subject forces us to refer to the volume itself.

The chapter respecting the disease called the *Sibbens* gives a statement of its symptoms and cure, which proves it to be a kind of variety of the disease which is the general subject of this publication.

A subsequent section treats on lues as inducing other diseases: that it has, in fact, the power of bringing on a variety of unusual symptoms, and masking itself under the semblance of other disorders, Mr. B. joins with preceding authors in asserting; and he illustrates the position by the relation of several cases, which may be perused with advantage; though in some, perhaps, the medical reader will draw conclusions different from those of the intelligent author.

Our opinion of this work, on the whole, is, that it makes an useful addition to the practical treatises on the subject, and may in most points be safely trusted as a guide to the young practitioner. It appears to us, however, not free from errors; and several of the author's reasonings seem neither clear nor consistent. As a man of experience, we are inclined generally to confide in him: but, when he attempts the part of a theorist, we are not unfrequently obliged to withhold our conviction.

ART. X. *Experiments on the Nervous System, with Opium and Metalline Substances*; made chiefly with the View of determining the Nature and Effects of Animal Electricity. By Alexander Monro, M. D. Professor of Medicine, Anatomy, and Surgery in the University of Edinburgh, &c. &c. 4to. pp. 43. 3s. sewed. Johnson. 1793.

THE extraordinary facts communicated to the world by Messrs. Galvani and Valli, by which the secret of the nervous influence seemed to be detected, naturally incited a number of ingenious men in different seats of science to engage in inquiries on the subject; and the public have already been put in possession of the results from various quarters. The celebrated Professor, whose work is now before us, added his experimental discoveries to the number; and though they make no material addition to the knowledge which we have acquired from other sources, yet it cannot but be satisfactory, to those who are interested in the subject, to find the prevalent doctrine confirmed by another inquirer of such acknowledged abilities and accuracy.

After some observations on the circulating and nervous systems of frogs, Dr. Monro relates a few experiments on opium; from which, and from the preceding facts, he draws certain corollaries relative to nervous sympathy; particularly refuting Fontana's opinion that poisons act on the blood; and ascribing their fatal effects to their action on the nerves of the vascular system, and, through these, on the nervous system in general.

He then gives a summary of experiments made on animals with metalline substances, concluded by a summary of facts proved by them. From these he deduces the following points of resemblance between the fluid put in motion by these experiments, and the electric fluid:—Both communicate a sense of pungency to the tongue. Both are readily conveyed by water, blood, the bodies of animals, and the metals; and are arrested in their course by glass, sealing-wax, &c. Both pass with the same rapidity through the bodies of animals. Both excite the activity of the vessels of a living animal, producing pain and hæmorrhage. Both excite convulsions of the muscles. When the metals and the animal are kept in contact, the convulsions cease, or an equilibrium seems to be produced, as after discharging the Leyden phial.

The nervous fluid or energy is not, however, the same with the electric fluid, nor with the fluid put in motion by the above experiments:—for, where the electric fluid is accumulated in an animal, as in the torpedo, there is a peculiar apparatus for it:—the nervous power is excited by mechanical or chemical stimuli, and is destroyed by poisons, which have no action on the

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the electric fluid :—the theory that the nerve is electrified *plus*, and the muscle *minus*, is disproved, by shewing that the muscles are convulsed when there is no communication between them and the metals but by the medium of the nerve, and when the muscles make no part of the circle :—the muscles are convulsed while the current of electric matter passes from them and the smaller branches of the nerves into their trunks ; whereas the nervous energy never produces action in muscles but when it passes from trunk to branches :—the nervous energy is stopt by tight ligature or transverse incision of a nerve, whereas the electric and metallic fluid pass freely upward and downward along a nerve which has been tied, or even cut, if its ends be placed in contact :—after amputation of a limb, frequent convulsions may be excited by the application of stimuli to the nerves ; whereas the electric matter discharges itself suddenly.

The general conclusion of the whole is, that the fluid, passing from different metals and exciting convulsion, is the same, or nearly so, with the electric ; that it operates on the muscular fibres only by means of the nerves ; and that it acts merely as a stimulus to the nervous fluid or energy.

ART. XI. *A systematical View of the Laws of England* ; as treated of in a Course of Vinerian Lectures, read at Oxford, during a Series of Years, commencing in Michaelmas Term 1777. By Richard Wooddeson, D.C.L. Vinerian Professor, &c. Royal 8vo. 3 Vols. pp. 1710. 1l. 11s. 6d. Boards. Payne. 1792, 1793.

IN the year 1783, Mr. Wooddeson published a work entitled *Elements of Jurisprudence* *, which he intended as an introduction to the present, and which may very properly be read in connection with it.—The whole course is divided into sixty lectures, exclusively of the six preliminary dissertations contained in the former publication, which are not here inserted, though they are frequently quoted.

Before we proceed to the consideration of the present volumes, we must remark that the author had many difficulties to encounter, in treading over the ground which had been pre-occupied by Wood in his *Institutes*, and afterward by Blackstone in his *Commentaries* ; and much praise is due to him in those instances in which he discovers novelty in his manner of illustrating a subject before explained, or in which he introduces useful matter omitted by his predecessors.

Mr. W. has divided his work into the three following general divisions : 1st, Of the laws as referred to persons ; which corresponds with the first volume of Blackstone, treating of the

* See Rev. vol. lxx. p. 169.

rights of persons considered both in a civil and domestic capacity.—In this part, Mr. W. has introduced what he thought proper to say on the subject of courts, which the learned judge reserved for his third volume, when he discussed the nature of private wrongs. In the 2d general division, the Professor has considered English law as referred to things or property, answering to the commentator's second volume treating of the rights of things. ACTIONS, comprehending criminal prosecutions, civil actions in courts of law, and suits in courts of equity, are considered in the 3d division; though it appears to us that these very different modes of proceeding, with such different objects in view, are improperly expressed by the term actions; the use of which word in so extensive a sense leads only to confusion and obscurity.—Blackstone divides this important and useful subject into two parts, private wrongs, and public wrongs, with the remedies applicable to each, and allots his two concluding volumes to their separate investigation.

In the first division of Mr. Wooddeson's work, we find very little that is new, or that has not been discussed with equal perspicuity, and with a greater degree of *elegance*, by other writers; indeed we have much to object to his style, which is loaded with epithets, and is marked by a circumlocution, that too frequently conceal his meaning.—Many of his expressions also are inaccurate, and are used in a sense for which, we believe, the sanction of no good, or, in Mr. W.'s own words, *authoritative* writer can be adduced. In speaking of the sheriff, he says, 'there is one branch of his authority, by virtue of which we frequently see him, in history, at the head of a mighty *armament*, I mean his right of summoning and raising the *posse comitatus* or power of the county.' We disapprove of the phrase *to exercise an operation*, as inelegant, if not ungrammatical; and to distribute *among* is more usual than to distribute *to*, though the latter expression is preferred by our author.—Mr. Wooddeson is the only authority that we have been able to discover for the word *disculpate*, instead of the more common term of *exculpate*.—We make these remarks because we are of opinion that, in a work which professes to instruct, accuracy and precision are indispensable.

We should be happy were it in our power to give to Mr. W. the praise of candour and liberality for those chapters in which he has considered 'the legal establishment of the national religion, and offences against it.'—We think it very possible to shew a preference for our own opinions, without discrediting or slighting the opinions of others. Whenever the human mind is *honestly* exercised on so important a subject as that of religion,

religion, the result of its inquiries, whatever it may be, should be always treated with respect. Mr. Wooddeson's sentiments, in this particular, do not exactly coincide with ours. He places *sectaries* in no very favourable light.

In his thirteenth lecture, Mr. W. has asserted, (it would not be to the disgrace of this country if his assertion were well-founded,) that the Corporation-act was repealed by the statute 5 Geo. I. c. 6. but, in his second volume, p. 540, the mistake is rectified, and the different object of that last-mentioned statute is stated.

In his second division, the author has introduced a very useful and comprehensive chapter on captures at sea, which we recommend to particular attention. The information which is given on this subject is more useful on account of Blackstone having considered it in a very cursory manner.

The matter contained in the third volume of this work is properly digested and well explained, and will be found of considerable service to the student; particularly those lectures which treat of evidence, and 'of incidents previous to, at, and after, trials by jury.'—Mr. Wooddeson has shewn great judgment in giving so large a portion of this volume to the discussion of suits in equity, it being the subject to which the learned commentator on the laws of England, in his very valuable performance, paid the least attention.

As an elementary work, this publication may be read with much advantage; and the student, by a careful perusal of it, will find his mind prepared for larger and more difficult treatises.—The information contained in it appears to us to be generally correct; and the selection of the subjects introduced into it from the great body of English law, we think, is judicious.

ART. XII. *A Voyage round the World, in his Majesty's Frigate Pandora.* Performed under the Direction of Captain Edwards in the Years 1790, 1791, and 1792. By Mr. George Hamilton, late Surgeon of the Pandora. 8vo. pp. 164. 3s. Boards. Law. 1793.

VERY few of our readers, we suppose, are unacquainted with the fate of the unfortunate ship, Pandora, which was sent out by government in the year 1790, principally with the view of discovering, and bringing to legal punishment, Mr. Christian, and the rest of the mutineers who had run away with his Majesty's ship *Bounty*. The appointment of the Pandora had, however, a farther object in view, viz. the facilitating a passage to Botany Bay, by a survey of Endeavour-Straits.—The fatal termination of this undertaking is already

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too well known; the particular events that occurred in the course of the voyage, from the sailing of the ship to the day of her loss, Aug. 28, 1791, are circumstantially detailed in the volume before us.

Mr. Hamilton, like an unnatural father, has turned his literary bantling into the wide world, to shift for itself, without the usual equipments of dedication, preface, or a single word by way of introductory advertisement; it is, however, as good treatment as such a brat deserves.

Though Dr. Johnson was but a child compared with our author in the science of *hard words*, yet the Doctor had wonderfully the advantage of him in the art of applying them with propriety. Of Mr. H.'s fondness for the use of what are called hard words, and of his singularity in the application of them, as well as of his novelties in the art of grammar and spelling, we shall produce some examples; contenting ourselves, nevertheless, with scanning a few of the first and last pages, and leaving the rest of the performance for the amusement of its readers.

Page 7, our author tells us that they saw 'the noble *promontory* of the peake of Teneriffe raising its venerable crest majestically behind the town of Santa Cruz.' This is certainly the first time of our hearing of a promontory in the internal parts of an island. P. 10, we learn that 'quarter-masters and all good seamen *has* ever been observed to be regular in cooking their little pot of tea.' P. 25, 'the launch and pinnace *was* dispatched.' P. 33, Captain Edwards 'commiserated *with* their [the mutineers] unhappy and inevitable length of confinement.' P. 35, 'As soon as they were on board, the Captain *debarraffoit* the ladies by rolling their linen round his middle.' P. 36, 'After half an hour's hard exercise, the dear creatures had *remuë* themselves into a perfect *fursur*.' So much for the beginning of the book. Page 127, 'The men who were employed steering the boats were often subject to a *coup de soleil*, as every *one* else *were* continually wetting *their shirts* overboard, and putting *it* on their head.' P. 135, 'Those who were foremost in running away, were not last in upbraiding the rest with cowardice, notwithstanding there were pretty evident marks on some of them of the cold water having produced its usual effects of *micturition*.' P. 151, 'When they met with the crew of their tender, from which they had parted before they lost the ship, Mr. H. tells us that, on a mutual recital of their sufferings, 'a flood of tears filled every *breast*.' P. 158, He describes the bow, which an Asiatic Dutchman, in office, exacts from every one who is not, and emphatically tells us that it is not one of Bunberry's *long bows*, but that sort of bow 'which every *vertebræ* in an English back is *anchylosed* against.'

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From these instances, our readers will learn that, notwithstanding Mr. H. may despise plain English, he is not unacquainted with French, Latin, and even Greek.

Mr. H.'s book undoubtedly informs us of several things of which we were ignorant before: but, as some of them appear to be rather extraordinary, and others are certainly erroneous, we cannot but hesitate with respect to the rest.

Among the articles which may be deemed absolute misrepresentations, we need advert but to one, which is notorious. He tells us, p. 43, as an instance of the ingenuity and imitative powers of the natives of Otaheite, that 'matting was a thing perfectly unknown amongst them till Captain Cook introduced it from Anamooka, one of the Friendly Islands: but they now far surpass their original in that branch of manufacture.' We could not have supposed that any person would write on the rise and progress of manufactures at Otaheite, without having perused what has been said on the subject by those who preceded him in their visits to that island; yet Captain Cook could not introduce any thing among the Otaheitans from Anamooka before his last voyage, because he did not visit Anamooka until he had left Otaheite in his second. Now every one may find that they had *matts, which were very curiously wrought* when the island was first discovered*; and we are told, in Captain Cook's first voyage†, that "they have matting of various kinds; some of which is finer, and better in every respect than we have in Europe;" and that they make it "with amazing facility and dispatch."

At p. 54, the author exclaims, 'Happy would it have been for those people, had they never been visited by Europeans; for, to our shame be it spoken, disease and gun-powder *is* all the *benefit* they have ever received from us, in return for their hospitality and kindness.'

As to gun-powder, if any has been left there, it must have been by the later voyagers, and cannot, we hope, have been given in any very considerable quantities: however, as they have not been taught to make it, the evil is not a permanent one. Let it be avoided in future.—With respect to the disease to which Mr. H. here alludes, much may be, and much has been, said both for and against the supposition of its having been left there by Europeans. If any Europeans have introduced it, their hearts ought to ache, if they be living: if they be dead, their guilt is before a tribunal where neither *ifs* nor *buts* will avail. If the crime be not chargeable on Europeans, (and many, who had a better opportunity of judging than any

* Hawkesworth, Vol. I. p. 248.

† Ibid. Vol. II. p. 217.

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person can have now, are of this opinion,) those who so positively charge them with it cannot be wholly unblameable:—but, notwithstanding that we think the discussion of this question can answer no good purpose at this time, we cannot refrain from giving a hint for the consideration of those who think that the venereal disease was carried to Otaheite by Europeans, as well as of those who do, or may, contend that it was brought to Europe from America by the first discoverers of that continent. Either the venereal disease may be generated in a subject, or subjects, in whom it did not exist before, or it cannot. If it cannot, some human being must have been created with it; and to those who will maintain a tenet so apparently absurd—we had almost said *impious*,—we have nothing to reply: it resolves every difficulty at once: but, if it can be induced, by any means, it is reasonable to suppose that it may be done in one country as well as in another: at any rate, there is no place on the face of the earth in which, according to the united testimony of every one who has been there, it is more likely to be brought into existence than at the Society Islands.

In farther discussing this question of *profit and loss*, we are under some apprehension that Mr. Hamilton's memory is treacherous: for he has informed his readers that the natives of the Society Islands are in possession of horned cattle and horses; that almost all the European and tropical fruits, as well as grain, which were not there before, have been repeatedly planted there; and that the nature and use of them have been explained, as far as it was in the power of their European friends to do it. We know, also, that they have had sheep, goats, and geese; none of which they possessed before the Europeans carried them thither. If these be not blessings, and great blessings too, it certainly is not the fault of Europeans, but of themselves, who have obstinately neglected or wilfully destroyed them, notwithstanding every thing has been done and said, as Mr. H. acknowledges, to preserve them: with what justice, then, they gently upbraid us (as he says they do,) for leaving them in the same abject state in which they were discovered, we must confess, we are unable to perceive.

We presume that enough has been said to intimate to our readers that we have not received much satisfaction from the perusal of Mr. Hamilton's literary labours, and to convince him that we should not mend the matter by saying more.—As a record, indeed, of the occurrences which beset the Pandora, the narrative is not uninteresting.

ART. XIII. *Strictures on the Mocurrency System of Landed Property in Bengal*, originally written for the Morning Chronicle, under the Signature of Garreeb Doss, with Replies. By J. Prinsep, Esq. 8vo. pp. 156. 3s. Debrett. 1794.

As yet there is no country on earth in which the tenure of landed property is what it ought to be, uniform, absolute, certain, and easily transferrable and divisible. The enthusiasm or terror of the 4th of August was not followed up by the Constituent Assembly of France with a law worthy of their wishes. In Piedmont, in Baden, some symptoms of rational improvement have been perceived: but, in general, the laws of Europe, relative to this subject, like those of our own country, remain in a state of ludicrous barbarism. It was not to be expected that a government, which is making no progress at home toward the abolition of tythes, of copyholds, of entails, of doubtful titles, and of voluminous conveyancing, should systematically have been bestowing on Hindostan the greatest of legislative benefits. Mr. Hastings, however, may be considered as having taken *his step* in this behalf, by representing officially to the company, in 1780, the very mischievous consequences of making annual settlements of the lands in Bengal, in a letter to the Directors dated 10th January, containing this passage:

"We cannot conclude this subject, without expressing our apprehensions of the consequences of annual settlements. We continue to make them, in obedience to your orders, which we ascribe to the peculiar state of this government, perhaps indispensably requiring it, against your judgment. Hitherto we have been able, by a rigid adherence to the resolution of keeping up the Jumma of the provinces to a fixed standard, to prevent any considerable diminution beyond its original reduction; but a continuance of the practice must infallibly produce a decline in the collections, and a rapid increase of it whenever it shall begin to take effect, of which it is our duty to apprise you, in the hopes of receiving your orders and instructions for the introduction of a more permanent mode."

"He did not succeed (says Mr. Prinsep,) in persuading the Directors to authorize engagements for long periods, or for lives, the charter being nearly expired.

"In April 1786, the Bench of Controul, who had then an old Bengal servant for their secretary, Mr. Boughton Rouse, took this subject up, and they empowered Lord Cornwallis to form a ten years' settlement, adding, that they intended to make this ten years' settlement, a binding engagement *for ever*.

"With every possible attention to the subject, it took three years to collect materials upon which to form this settlement, which was generally, though not universally, done in 1790, on a rent somewhat lower than the rent of former years.

• Lord

‘ Lord Cornwallis was a very strong advocate for a perpetual settlement being immediately declared, without waiting for further information; conceiving that the materials, collected before they had formed the decennial settlement, were fully sufficient; Mr. Shore, on the contrary, was for postponing the perpetual settlement to a more distant period, thereby taking the advantage of some years’ experience and reflection.—Much discussion took place, but without any heat or ill humour; Lord Cornwallis strongly recommended to the Directors, the immediate adoption of his own plan, and lamented the difference between him and Mr. Shore on this point, of whom he spoke in the highest terms. The Board of Controul have now coincided in opinion with Lord Cornwallis; and they have appointed Mr. Shore to carry into execution the plan for fixing for ever the rents, that shall be paid for the lands in Bengal, thereby adhering to the determination which they had formed in 1786.’

The object of this pamphlet is to inquire whether the plan adopted (which, no doubt, is grafted on existing habits and relations of the people of Hindostan, but which seems to have no tendency progressively to do away what may be exceptionable in these usages,) ought not to have been differently modified. With considerable knowledge of the subject, the author betrays, we think, some want of simplicity and definiteness in his views. He recommends inquiries more minute, as if it could be proper to bestow different codes on different districts; and he seems not sufficiently aware that it may be possible for European science to do something more for the natives of the East, than merely to legalize feudal gradations of tenure and a farming of the land-tax. We shall make a farther extract, from the letter to Thomas Law, Esq.

‘ You admit, that a complete investigation has not yet taken place. I hope you are by this time convinced, that a *complete analysis is indispensably necessary, previous to reform and permanent regulation.* The rights of the native cultivators, now in possession of the land, as well by positive as by prescriptive tenure, have not yet been ever minutely enquired into. The Zemindars, you say, are to be declared proprietors of their countries in perpetuity, before it fully appears what portions of it their fore-fathers may have alienated by Ryotty Pottahs, (in perpetuity) with and without the sanction of former governments.

‘ The Talookdars, it is true, will take care to establish their claims; but many of them are to be left under the influence of the Zemindars. The inferior copy-holders, and the annual (vagrant) renters, are even to be deprived of the Caninongoë-office, which, though a corrupt one, was still a register of their precarious tenures; their only remaining security now is, to depend upon the *promise of an interested landlord*, “that he will not exact more of them at the end of the year, than he shall have compelled them to engage for at the beginning.”

‘ This surely justifies me in terming your plan imperfect, and pregnant with opportunities of fraud and corruption, though framed, as

I am

I am fully persuaded it has been, with the purest and most liberal intentions: nor can I be induced to change my sentiments, without evidence of a very different nature to any that has hitherto been produced in its favour.

‘I myself can discern no material difference between the old and the new system, except the interposition of another party between government and the people, who for some time past have been free from the influence of many of the Zemindars. Adopting the maxim, generally, that “whatever is best administered is the best,” I can readily conceive all the beneficial effects your letter exults in, to have followed as the natural consequences of your own care and attention in the execution of your plan within your own jurisdiction: but I must still entertain my suspicions, of the same beneficial effects accruing from an immediate introduction of it into all the districts: and that whenever hereafter there may be a relaxed government, a corrupt collector, an imbecile or a rapacious Zemindar, that every oppression which formerly afflicted the lower class of natives they will again be subject to, in as great or greater degree than ever.’

ART. XIV. *An Account of the Method and Expence of cultivating the Sugar-Cane in Bengal*: with Calculations of the first Cost to the Manufacturer and Exporter; and Suggestions for attracting that Article of Eastern Produce exclusively to Great Britain. In a Letter from a Planter and Distiller in Bengal to his Friend in London. 8vo. pp. 162. 3s. Debrett. 1794.

THERE are two measures of the present administration which the philosophic historian will record with applause,—the propositions for an equitable commercial intercourse with Ireland,—and the commercial treaty with France. It is extraordinary that, with the knowledge of liberal principles of trade which these measures pre-suppose, so little should have been done to reduce them to practice, even between those regions to which the influence of the British legislature extends. Our custom-houses still collect duties on the produce of our own provinces; and, as if the prosperity of the whole empire were not equally dear to us, tea may come only from the east and sugar only from the west, although each might probably be had at half of the present price if the monopoly were overthrown. The aim of the well-informed author of this pamphlet is to reason against the exclusive privilege of the West-Indian planters: his arguments are strong; and his details are curious, and, apparently, very accurate. We shall transcribe a page or two:

‘I hope I have now urged enough, to produce the same conviction in every unprejudiced mind, that has long been impressed on my own, the practicability of supplying the West-Indies from hence with their grand staple of sugar, at half the price it costs the planter to raise it in those islands; or at least one-third less than the lowest actual expence at which it can be cultivated and manufactured there by slaves,

slaves, under the present state of things. By proving this, I think, no possible objection can be urged to the ability of Bengal to supply Europe with sugar cheaper than it can be furnished from the West-Indies, so far as the surplus produce extends beyond the home consumption:—and I think, the quantum of this surplus depends upon the will of government.

• To increase the cultivation of sugar-cane in these provinces, very little seems wanting beyond freedom of markets, and the common encouragement due from every government to its subjects. Since the wise abolition of inland customs and the Beyer duties, I believe Bengal may be reckoned one of the freest countries in the world from Fiscal impositions, and all the train of vexatious evils attendant thereon. The same liberal policy which induced government to suffer a diminution of revenue, when its exaction was incompatible with the increasing prosperity of the country, should operate with equal force in freeing commerce from the shackles which impede its extension. The increase of cultivation depends upon a quick sale for the surplus produce of the soil; and this can only be obtained in any extent, by allowing that surplus to find the best and readiest markets.

• The Company's tonnage does not furnish the means of conveyance to those markets, either in quantity equal to the demand, or at a fair price. Surely, then, as sovereigns, the Company are monopolizing against their own interest; and losing the positive advantages of an increasing land revenue, for the sake of the precarious and doubtful profits of an invidious monopoly. An increased land-revenue, arising from extended cultivation, raises the fee simple of their estates in these provinces, in perpetuity, equal to the value of the yearly increment: whereas, by limiting the produce of the country *so that they can purchase and export themselves only*, to prevent rivalry or competition at the markets to which they carry it, their profits as monopolists increase, it is true, but only in proportion as this revenue is diminished. Hence their interest, as sovereigns, is incompatible with their interest as monopolists, in all the articles of traffic from which a revenue is drawn.

• As no part of the policy of Lord Cornwallis's government will admit of the supposition, that cultivation is to be restricted, or the prosperity of the country limited merely to favor the *Company's home exports*; it follows, that all the surplus sugars of Bengal, beyond what their tonnage carries to England and that which is necessary for home trade and consumption, must be forced away in foreign or contraband ships: under the present system, then, to extend the cultivation of sugar here, much beyond what is now produced, is to raise an article for the support of smuggling; and which must also inevitably increase the trade and navigation of our rivals in commerce, both in America and Europe, whilst our ports in India continue open for the free reception of ships from every quarter of the globe, except *Great Britain!*

• The present restrictive laws for guarding the Company's exclusive trade, present to us an extraordinary instance of political inconsistency. In the west, G. Britain guards with the utmost jealousy, the trade of her colonies from any participation with foreign states. In the east, she, with

With equal vigilance excludes her own subjects from any share of the advantages of that commerce which her possessions afford to every other nation. To men of plain understandings, who, like myself, view the question in a commercial light only, it should seem, that, a system of policy, which is calculated for the promotion of national interest in the western hemisphere, ought to be equally applicable to the eastern, provided it is founded on just and wise principles: and the uniform strictness, with which the navigation laws are administered, leave us little doubt, that they have always been considered as the grand support of our maritime strength, and the protection of our national commerce.'

ART. XV. *Memoir of a Map of Hindoostan; or the Mogul Empire, &c. &c.* By James Rennell, F. R. S. The third Edition, with a second Supplementary Map, containing the New Geography of the Peninsula of India, and an Explanatory Memoir. 4to. pp. 580. 19s. Boards. Nicol. 1793.

THOUGH it is not our general custom to take notice of new editions of books, we are sometimes obliged to make exceptions in favour of works of a nature continually progressive; particularly, books of geography; a science which, in the present age, has been advancing uninterruptedly toward perfection. The first edition of the valuable performance now before us was published in March 1788, and was reviewed in our 79th volume, p. 20; the second appeared in November 1791, greatly improved by materials serving to correct and extend the geography of India, and the countries bordering on it to the north-west. Where these new materials could be assimilated with the old, they were inserted in the body of the general map: but, in consequence of the extensive and authentic information received respecting the countries to the north-west of Dehli, it became necessary to construct a new map, on a scale similar to that of the general one; and also to re-construct the map of the countries situated between the Ganges and the Caspian sea, correcting errors in the relative position of the two Bucharias, and in the course of the principal branch of the Indus, and inserting different positions founded on the result of much investigation and inquiry. For the accommodation of the purchasers of the first edition, these additional maps, as well as the letter-press of the third section which relates to them, were published separately. The present edition, both of the Memoir and of the Map, does not differ in any respect from the last: but the war with Tippoo having produced many valuable materials for correcting the natural as well as the political geography of the Peninsula, a new map of this tract was constructed, accompanied with a short memoir explanatory of the construction and political consequence of the tract represented. This new piece, which is in its nature

an appendage to the Memoir of the Map of Hindoostan, was noticed in our Review, N. S. vol. xi. p. 69.

As to the third section, which so greatly improved the second edition of the Major's work, the matter of it is so close, and the style is so concise, that abridgement is impossible: but the following short extract will shew its vast importance to geography:

' I have been thus particular on the subject of Lahore, because it forms a most capital point in this geography: for on it depend all the positions between Sirhind and Cabul. It is much to be regretted that we are not in possession of a good observation of latitude, taken there; as well as its exact distance from Sirhind, or Delhi; or both.

' Lahore was the residence of the first Mahomedan conquerors of Hindoostan, before they established themselves in the central parts of the country. It owed its modern improvements, however, to Hummaoon, the father of Acbar, who made it his residence during a part of his troublesome reign. Thevenot says, that including the suburbs, it was three leagues in length at that period; and, when he saw it, about the year 1665, the city itself was above a league in extent. Jehanguire, son of Acbar, allowed the Portuguese to build a church there; and some of its furniture remained at the time of Thevenot's visit.

' The Rauvee (the ancient Hydraotes) on which it is situated, is a noble river; and by its navigable course, has a communication with the Indus and all its branches. The province, of which Lahore is the capital, is oftener named Panjab, than Lahore: however, Panjab being applied to a natural division of country, is applicable also to part of Moultan. It is very extensive, and remarkably fertile; affording, in addition to all the necessaries of life, wine, sugars, and cotton wool; the last of which supplied the manufactories of the province. There are also in the tract between the Indus and Jhylum (or Behut), salt mines, wonderfully productive: and affording fragments of rock salt, hard enough to be formed into vessels, &c. Gold, (according to the Ayin Acbaree) was found in the channels of its rivers; and the same is related of those of Kemaosen, which proceed from the same ridge of mountains. Ice is brought from the northern mountains, to Lahore, and sold there all the year. The famous avenue of shady trees, so much spoken of by the early Indian travellers, began at Lahore, and extended to Agra, near 500 English miles. Lahore is now the capital of the Seiks, a new power, whose name, even as a sect, was hardly known, until the rapid decline of the Mogul's empire, in the present century.

' The next place, in point of consequence to the construction of this part of the map, is Attock, a city and fortress on the eastern bank of the Indus, and built by Acbar in the year 1581. We shall have occasion to speak on the subject of its historical importance hereafter. The position of this place is collected from various authorities. Unluckily its latitude is omitted in the Ayin Acbaree: and it can only be collected generally from that of the places lying

on each side of it; and on the road passing through it from Lahore to Cabul: that is, Paishawur on the one, and Rotas, Jhylum, and Sealkote on the other. From these, as well as the distance of Attock from Jumnoo, from Bheerah, and from Cashmere, respectively; it may clearly be inferred, that Attock is above the 33d degree, by several minutes. Paishawur is given at $33^{\circ} 25'$; Rotas and Jhylum at $33^{\circ} 15'$; and Sealkote at 33; as we have said before: and Attock lies in the direct road from Paishawur to the other three places. Another proof is, that the shortest road from Lahore to Cabul, that is, the direct line between the two, is through Bungush, which lies to the south of Attock: and the pass of Deenkote, over the Indus, to Bungush, lies above the parallel of 32° and a half; and is supposed to be 30 miles below, or to the S. of Attock: of course Attock should be above the parallel of 33° . We shall enter more particularly into this subject, when we have discussed its longitude.

With respect to the longitude of Attock from Lahore, we received very capital assistance from the invaluable communications of Capt. Kirkpatrick, who has collected from various Persian MSS. and histories, the registers of the actual measured distances, as taken by the orders of the Emperors Acbar, Shah Jehan, and others, on the great roads from the city of Lahore, Cabul, Ghizni, Candahar, and Moultan; and back to Lahore again: as well as those between Cashmere and the cities of Lahore and Attock, respectively; and between Cabul, Balk, and Bamian: besides many other portions of different roads, too tedious to mention. These road-measures, it is true, cannot be applicable to geographical purposes with critical exactness; but as an approximation to the horizontal distance may be obtained by an allowance for the inflexions of the roads, founded on experience, and applied with the requisite attention to the nature of the country; which Capt. Kirkpatrick has enabled us to do; such materials must at least be superior to computed distances, resting on the vague report, or on the judgment of an individual.

At a time when the connections between Great Britain and Asia become daily more interesting and useful, it is fortunate that our knowledge of that quarter of the world should progressively increase by the indefatigable labours of so judicious a writer, who is continually striving to surpass himself by new investigations and exertions.

ART. XVI. *The Odes, Epodes, and Carmina Secularia of Horace.* Translated into English Verse. By William Boscawen, Esq. 8vo. pp. 570. 7s. 6d. Boards. Stockdale. 1793.

THAT none but a poet should translate a poet, is a maxim which we imagine few will controvert; yet what numbers, who never felt the *aurea divina*, have become translators? To exhibit the *sensus*, and to impart the *spirit*, of an author, will require very distinct talents. The simple knowledge of the language can accomplish the one, while nothing but a poetical congeniality of soul can achieve the other. Yet poets them-

selves have failed in performing this task. Unfortunately for the Moderns, their great predecessors the Antients have done such wonders as nearly to set competition at defiance. Dr. Bentley was surely in the right, when he (rather unpolitely) informed Mr. Pope that his version of the Iliad was "not Homer." In the same predicament appears even Dryden, with respect to the Mantuan Bard. His version is by no means *Virgil*.

A coldness, a degree of stiffness, and a languid amplification, are not the only miserable attendants on translations in general: there is an unpardonable crime, (indeed a capital one in the court of Parnassus,) too frequently committed, viz. that of making an author say things which he never thought. What ideas, what images, do we not find in *translations*, which we vainly seek in the *originals*?

To be treated with a version of the great lyric bard, which should impress us with the idea conceived of him, and happily expressed, by that exquisite judge Quintilian, would be highly gratifying; "*At Lyricorum* (says the Roman critic) *idem Horatius, fere solus legi dignus; nam et insurgit aliquando, et plenus est jucunditatis et gratiæ, variis figuris felicissime audax.*"

Among the *many*, Mr. Boscawen, (a name of favourable omen,) enters the lists for the palm of translation. How far he has proved victorious, the public may in some degree decide from the specimens which we shall produce.

We have no hesitation in allowing that Mr. B. is in possession of some portion of poetical energy: but, perhaps, from the want of a correct taste, he too often sacrifices simplicity to a fondness for the *tragicus boatus*. We submit to the judgement of the reader Mr. B.'s version of the pleasing ode to Chloe:

* LIB. I. ODE XXIII.

* *Horace remonstrates with Cloe on her bashfulness and timidity.*

* You fly me, Cloe, as the fawn
Scuds nimbly o'er the mountain's height,
Seeks its lost parent o'er the lawn,
And hears the passing gale with wild affright.
For, lo! whene'er the leafy grove
With vernal breezes gently shakes,
Or lizards in the bramble move,
How her knees falter! how her bosom quakes!
But thee no lion's angry roar,
No tyger seeks with hostile mind:
Come then, mature in charms, no more
Attend thy mother's steps; but blest mankind.*

The original contains nothing like '*scuds nimbly*;' nor is there the slightest mention of the '*lawn*;' which seems to be forced in merely to supply a rhyme to *fawn*.

* And

' And hears the passing gale with wild affright ;'

How different is this line from Horace's easy, elegant, "*Non sine vano aurarum metu*" ? A principal object, too, which by no means should have been omitted, is "*Sylva*," so well calculated to inspire terror.

' But thee no lion's angry roar,

No tyger seeks with hostile mind :

Come then, mature in charms, no more

Attend thy mother's steps ; but bless mankind.'

In the original we find nothing of the *angry roar* of the lion, nor of the *hostile mind* of the tyger : but Mr. B., here taking leave of simplicity, and endeavouring, probably, at an improvement on his Attic original, deviates into an epitheted amplification, and gives us the flowery exercise of juvenility.

' Come then, mature in charms, no more

Attend thy mother's steps ; but bless mankind.'

What a *verbiage* is here,—instead of saying, simply,

' Then quit thy mother,—grown mature for man.'

Perhaps, indeed, too close a translation might here be thought somewhat wanting in delicacy, and therefore less suitable to the refinement of modern taste.

Our next extract shall be the elegantly plaintive address of the poet to his illustrious friend *Mæcenas*, labouring under a severe fit of illness.

' LIB. II. ODE XVII.

* He comforts *Mæcenas*, when weak and dejected after a severe illness, and declares his resolution not long to survive him.

' FORBEAR, forbear the mournful sigh,

Mæcenas, spare thy wretched friend !

Can heaven permit thee first to die,

On whom my fame, my life depend ?

Alas ! should swift, relentless fate

Tear thee from my devoted heart,

Why should I bear this mortal weight,

Robb'd of my soul's far dearer part ?

Hear, then, my firm resolve ! that day

Not thou alone shalt yield thy breath :

Associates through the mournful way,

We'll trace the dreary paths of death.

Not Gyas with his hundred hands,

Nor fierce Chimæra, shall affright

My steady soul, or rend the bands

That justice and the fates unite.

What'er the sign that rul'd my hour

Of birth, and waits me to the grave,

Libra, or Capricorn's dread power,

Stern tyrant of the Hesperian wave ;

Our stars with kindred influence shine :
 Thee mighty Jove's effulgent fire,
 With guardian power, with aid benign,
 Redeem'd from Satan's baleful ire.
 To heaven submissive, winged fate
 Her pennons dropp'd, content to spare,
 When the throng'd theatre elate
 Thrice with loud plaudits rent the air,
 Me, with dire force the falling oak
 Had crush'd to an untimely end ;
 But Faunus lighten'd the fell stroke,
 Faunus the poet's faithful friend.
 Come, then, the sacred victim slay,
 With pomp thy votive temple raise :
 An humble lamb my vows shall pay,
 Fit offering of my grateful praise.'

In this translation may be found some spirited lines, with a preservation of the *sense* of the original ; nevertheless, several exceptionable expressions occur, which might be considerably altered for the better.

' Thee mighty Jove's effulgent fire,'
 the second line of the sixth stanza, is, begging the respectable translator's pardon, *bonâ fide*, downright bombast. The union of *Jupiter* and *Satan*, (for *Saturn*,) which would be unwarrantably unclassical, is obviously an error of the press. '*Me truncus illapsus cerebro suffulerat*,' deserves a much more spirited version than

' Me, with dire force the falling oak
 Had crush'd to an untimely end.'

The stiffness and languid diffusion of this couplet sink it beneath the standard of Mr. Boscawen's abilities.

The next excerpt which we shall present to our readers is of the amatory kind,—replete with ease, elegance, and simplicity :

' LIB. III. ODE XI.

' *The Reconciliation of Horace with his Mistress Lydia.*

Hor. WHILST, folded in thy snow-white arms
 No dearer youth thy love possesseth,
 Whilst I alone enjoy'd thy charms,
 Not Persia's monarch reign'd so blest.

Lyd. Whilst you no other love desired,
 Not Cloe's rose o'er Lydia's fame,
 I bloom'd more honour'd, more admired,
 Than Ilia's high illustrious name.

Hor. O'er my fond heart now Cloe reigns,
 Skill'd in sweet song and music's power;
 For whom I'd brave death's keenest pains
 To save her at that fatal hour.

Lyd.

Lyd. The gentle Calais warms my heart
With mutual love, with equal truth,
Twice would I brave death's fiercest dart,
So fate would spare the dearer youth.

Her. What if returning love controul
Our hearts, no more inclin'd to roam?
Drive beauteous Cloe from my soul?
My Lydia find her long-lost home?

Lyd. Though that lov'd youth be form'd to please,
Bright as the star that gilds the sky,
You, light as cork, and wild as seas,
With you I'd joy to live, with you I'd die.'

We wish we could say that the qualities, by which we have above characterized the original, were all conspicuous in the translation.

Our ensuing ode of selection is of a higher order of conception, viz. the *Carmen Seculare*; in which Mr. B. has acquitted himself to more advantage:

' CARMEN SECULARE; OR THE SECULAR ODE.

Sung at the Secular Games by a Chorus of Youths and Virgins.

Chorus.

PHOEBUS, immortal source of light,
And thou, chaste Goddess of the Night,
Who rul'st the sylvan bowers,
Hear, honoured pair, who gild the skies!
Oh grant the solemn prayers that rise
At these appointed hours,
When, warm'd by the fam'd Sybil's verse,
Chaste youths and chosen maids rehearse
The consecrated strain
Due to the gods, whose presence fills
Rome's hallowed fanes; majestick hills,
And guards her awful reign!

Semi-chorus of Youths.

Thou, whose bright car leads on the day
That closes with thy setting ray,
Still changing, still the same!
May'st thou, beneath the azure skies,
Behold no future empire rise
Above the Roman name!

Semi-chorus of Virgins.

Lucina, or whate'er thy name
More lov'd, protect the wedded dame,
Be every birth mature:
May laws that guard the nuptial tie
A blooming, generous race supply,
And wedded bliss secure!

Full Chorus.

When next the auspicious season claims,
In time's sure orb, these sacred games,

Oh may they shine as bright!
 Thrice the glad dance, the festive lay,
 In triumph usher in the day;
 In mirth prolong the night!
 Ye sacred Fates! whose awful strain
 Truth guides, and heaven's decrees maintain,
 Ne'er may our blessings fail:
 All-fruitful may the earth adorn
 Bright Ceres' brows with genial corn,
 Rear'd by the fostering gale.

Semi-chorus of Youths.

Great Phœbus! with benignant heart
 Forego a while thy fatal dart:
 Oh, grant the youths' desire!

Semi-chorus of Virgins.

Great Queen of the resplendent skies,
 Whose horns with graceful radiance rise,
 Oh hear the virgin choir!

Full Chorus.

If your benign decrees gave birth
 To Rome, fam'd mistress of the earth,
 If Ilion's favour'd host,
 At your high call, exchang'd their gods,
 Their prostrate dames, for new abodes,
 And fought th' Etrurian coast,
 When, sav'd from fierce vindictive ire,
 Through Troy, though wrapt in hostile fire,
 Divine Æneas past,
 Survivor of his country's fate,
 Ordain'd to found a future state
 More glorious than the last,
 Grant, oh ye powers, our rising youth
 Unfalsified morals, spotless truth!
 Grant peace to life's decline!
 Grant to the state immortal health!
 In fame, in virtue, and in wealth,
 May latest ages shine!
 Behold the milk-white heifer bleed!
 Whilst Venus and Anchises' seed
 With pious fervour glows:
 Long may he rule, serenely bright!
 Alike invincible in fight,
 And mild to prostrate foes.
 And lo, supreme by sea and land,
 The Mede now dreads Rome's conqu'ring band,
 With his high fame impress!
 His just decrees e'en Scythians wait!
 From him all India seeks her fate,
 And bows her haughty crest.
 At length firm faith, bright love of fame,
 Mild peaceful worth, ingenuous shame,

Again

Again our age adorn;
Virtue resumes her conscious pride,
And smiling plenty by her side
Pours her abundant horn.

Semi-chorus of Youths.

Great Scer! adorn'd with radiant bow,
Lov'd by the Nine, who heal't our woe
When dire diseases rage!
If justly-kind thou view'st these towers,
Prolong great Rome's imperial powers
Still gathering strength from age!

Semi-chorus of Virgins.

Chaste Dian too, who lov'st the seats
Of Aventine, the cool retreats
Of Algidus, attend!
Whilst with the priests who guard thy rites
The youthful band in prayer unites,
Their pious vows befriend!

Full Chorus.

Let then glad hope our hearts inspire!
We, Phœbus and Diana's choir,
Nor close the song of praise;
Secure that high immortal Jove,
That heaven's blest powers, these rites approve,
And consecrate our lays.*

Such are the specimens of this production of Mr. B.'s MUSE; who, notwithstanding our animadversions, may hold up her head without a blush amid her sister translators. To give our sentiments freely, however, we must confess our general disappointment in regard to versions from the Antients; most of which are but dull mirrors, reflecting little more than the *contour* of objects, and but few of the graces.

With respect to the numerous annotations, which accompany this work, the least that can be said in their praise is that, taken in the gross, they form an agreeable and instructive miscellany; which, to the generality of readers, may prove very acceptable and useful.

If, however, we subscribe, with some limitation, to the opinion * that poetry cannot be translated, the critic's task (when employed on this species of writing,) will be—merely to point out the instances in which a man has *failed* where he could not possibly *succeed*. Nevertheless, Dr. Johnson may not have been sufficiently explicit on this occasion. A considerable portion of classical poetry *is*, perhaps, translatable, with nearly a

* See Boswell's *Johnsoniana*; or our Review, *New Series*, vol. viii. p. 77.

full preservation of the spirit: but a translator must possess a perfect knowledge of the energies of both languages, in order to form a *perfect mirror*.

ART. XVII. *Select Odes and Miscellaneous Poems*, accompanied with Notes critical, historical, and explanatory. To which is added, A Series of Letters. By the Rev. William Tasker, A. B. 12mo. 3 Vols. 10s. 6d. sewed. Johnson. 1790, 92, 93

THE productions of Mr. Tasker's martial and manly Muse have already, in different forms, been presented to the public, and accounts of them may be seen in former numbers of our Journal*. To the present collection of them are added various letters, composing part of the second, and nearly all the third volume. In these, the writer appears as a son of Apollo in another sense; for, anatomy and some other parts of medical study having formerly occupied a share of his attention, he applies his knowledge in commenting on various passages in the poets, the subjects of which are connected with those studies. The principal topics treated in the letters are the several instances of wounds and deaths recorded in Homer, Virgil, and Lucan; the pestilence described in the Iliad, and by Thucydides and Lucretius; the venomous serpents mentioned in the Pharsalia, compared with our English vipers; the medical and anatomical knowledge of Homer, Virgil, and Horace; as well as that of the Greek philosophers and physicians; the poetical beauties of Homer, Virgil, and Milton; a comparison of antient and modern neurology; with various miscellaneous matter, of which it is unnecessary to give a particular account. We cannot compliment the writer on the appearance of any extraordinary depth of investigation on these very curious points; and indeed, he himself frequently acknowledges his want of books and of knowledge sufficient to enable him to treat them with the accuracy which he no doubt wished. Neither does his style possess all the elegance and correctness now generally expected in similar compositions: yet, on the whole, the letters are amusing, and not destitute of lively and sensible observations; with the perusal of which we have been agreeably entertained.

We think it unnecessary to make any extracts from the present publication, having already produced, in the volumes of our Review cited in the *note*, various specimens of the abilities of this ingenious writer.

* See Review, vols. lix. lx. lxii. lxiv. lxviii.

ART. XVIII. *A Critical Inquiry into the Life of Alexander the Great by the ancient Historians; from the French of the Baron de S. Croix; with Notes and Observations by Sir Richard Clayton, Bart.* 4to. pp. 423. 18s. Boards. Robinsons. 1793.

THE life of that *great* madman, Alexander, has been written by more historians than that of any other individual; and yet, perhaps, few histories are, on the whole, less genuine than the history of the Macedonian Hero. His contemporaries either dared not, or would not, speak the truth. They were either so dazzled with the brilliancy of his exploits, or were themselves so fond of the marvellous, that they seem to have designed rather a splendid novel than an accurate narrative of facts; and those who came after them were too idle, or too credulous, to rectify their mistakes. The fine age of history was already past; the honest Herodotus, the sage Xenophon, the stern Thucydides, existed no more. 'The total extinction of the democratical form of government (as the Baron de St. Croix justly observes,) involved in it the fall of literature; and more particularly of history, which admits of no successful cultivation under arbitrary power.'

Alexander's biographers were not sober historians, but fulsome panegyrists; who vied with one another in immortalizing a monster of ambition and depravity. For our part, we freely confess that, if the whole of the acts of this ravager of the world had been buried in eternal oblivion, we should deem it of very little moment to mankind; except so far as they serve to shew what scourges to the human race are *such* sovereigns. Sounding terms impose not on thinking men: we have read, in our early days, the accounts of *Robin Hood's* exploits, and we seriously doubt whether Robin Hood were not the greater hero of the two free-booters: we think that he was unquestionably the better man.

To return, however, to Alexander's historians, and to the work before us:—From his more antient biographers, whose memoirs are in a great measure lost, five posterior writers have compiled the history of his life, namely, Diodorus Siculus, Plutarch, Arrian, Q. Curtius, and Trogus, abridged by Justin. To appretiate the respective merit and veracity of these historians, and to form from them all together a congregate idea of the actions and character of the Conqueror of Asia, is the purpose of the present work; which first appeared in the *Memoirs of the French Academy of Inscriptions and Belles Lettres*, and obtained the premium of that society in 1772. Three years afterward, it was republished by the author
with

with additions and improvements *, and had so rapid a sale as to make it a rare and scarcely procureable book.

The author has not confined his researches merely to the historians of Alexander, but has taken into consideration all that antiquity furnishes concerning him.

The *Inquiry* is divided into four sections.—In the *first* are examined the sources whence the several historians of this conqueror have drawn their information: the *second* is confined to the military exploits of Alexander: in the *third*, his character is delineated; and the *fourth* is set apart for such geographical details as his different expeditions suggest.—Of each of these we shall give a summary account.

The most antient monument, which our author examines, is the history of Alexander by Callisthenes, who attended him in his Oriental expedition, and from whom, as an ocular witness, a faithful narrative might have been expected: but, on the contrary, he appears to have written a turgid and ridiculous romance.—Onesicritus, a cynic philosopher, was a professed imitator of Xenophon, and a wretched copyist. His tales and paradoxes, according to Strabo, are singularly absurd.—Hegeliæ, says Longinus, trifled like a child.—Clitarchus comes still more under this censure: he blusters, and blows, as Sophocles expresses it,

“ Loud-sounding blasts, not sweeten’d by the stop.”

* It is not, undoubtedly, (says our author,) from this tribe of writers, that we are to be supplied with any faithful memoirs of the life of Alexander.—Let not, however, the most audacious Pyrrhonism pretend to confound the authentic monuments that have been left us, with those which adulation and a love of the marvellous have alone erected.—Let us not suppose the exploits of the Conqueror of Asia to have been as fabulous as the labours of Hercules, nor give credit to what has been asserted in a moment of paradoxical delirium, that the Macedonian hero never penetrated into India.’

The *Memoirs of Ptolemy* and of *Aristobulus*, a *Journal of Alexander's Exploits* by *Diodotus of Erythria* and by *Eumenes of Cardia*, the *Itinerary of Alexander's Marches* by *Diogenetus* and *Beton*, *Cephalon's Universal History*, *Sopater's Life of Alexander*, and some other works, had they reached us, would probably have thrown much light on that obscure period. It is true that some of them were seen, and copied, by *Arrian*; who, on that account, deserves the pre-eminence which our author gives him among the historians of Alexander. *Photius* considered him as the rival of *Xenophon*: but this was certainly granting him too much.—*Plutarch* is

* See Rev. vol. liv. p. 395.

more a moralist than an exact biographer. His parallel of Alexander with Cæsar is lost: but an extract of it is found in Appian. The Baron de St. Croix considers Plutarch as the second, in rank, of the historians of Alexander.—Diodorus Siculus is a credulous and inaccurate writer, who copies the extravagant fables of Callisthenes: yet our author gives him the third place among Alexander's historians:

‘The Latin authors, who undertook the history of the Macedonian hero, had not the benefit of happier times than their Greek predecessors.—That verbose and tumid species of eloquence, which passed from Asia to Athens, made its way at last to the Roman citizens; who were then governed with a rod of iron. A rage for declamation ruined the public taste, and added to it the last corruption it could possibly receive.—It was, perhaps, by these amplifications, that Q. Curtius was seduced.—We are told that Nero gilt the statue of Alexander by Lyfippus, imagining to enhance its value: Q. Curtius acted on the same principle, when he supposed that the flowers of his own imagination would add a fresh wreath to his hero's laurels: but the hero, and the artist, both lost by those foolish decorations.’

Justin, with respect to Alexander, is superficial and inaccurate.—Syncellus, Cedrenus, Orosius, and Zonares, can only be reckoned as bad copiers;—and the little that we gather, on this subject, from the Greek and Latin fathers, hardly deserves notice.

Having thus appretiated the respective merits of Alexander's historians, the author proceeds to that hero's *military exploits*, which he delineates with a masterly pencil, and in proper colours. This section opens with the following just remark:

‘Happy are the people, in whose annals neither the enterprizes of an ambitious prince, nor the exploits of a conqueror, are to be traced; which seldom fail of being deplorable misfortunes for the subject. The history of Macedon affords us a striking instance of this truth, in the melancholy spectacle of the misery that followed so immediately the moments of its glory.’

The first theatre of Alexander's military exploits was Thrace; and the defeat of the Thracians, Triballians, Getæ, and other contiguous nations, who, on the death of Philip, had attempted to recover their liberty, was the first fruit of his career.—Thebes, whose inhabitants had also revolted, was next besieged, and totally destroyed by him.—The Athenians, alarmed at the capture of Thebes, sued for mercy and peace.—He now resolved to invade Asia, and to overthrow the Persian empire. Here, also, we must transcribe our author's observation:

‘The weakness of a neighbouring nation, strong political probabilities of success, and the destruction of an enemy, are often the real causes of wars, which are entered into with apparent principles of

of justice. The Conqueror of Asia had no other motives. Polybius, with his usual acuteness, hath penetrated into them, and hath had the sagacity to separate them from those pretended reasons for hostilities, in which the Grecian vanity was too much interested to allow of their suspecting their propriety.*

We will not follow Alexander through his battles and victories, which are known to every school-boy; suffice it to say that our author has balanced the various accounts of them, by different historians, with an equal and impartial hand; giving, justly, on all occasions, the preference to Arrian. The reflections which he intersperses are judicious, and discover the admirer and lover of liberty. We give the following as an instance:

* Tyre, celebrated for its riches and its numerous colonies, was taken by assault, after a resistance that could not have been expected from a commercial people; but the love of liberty will often animate the common bosom with superior energy; and, in a *phrenzy*† for their freedom, men of ordinary capacities are frequently expanded into heroes.*

The Baron de St. Croix thus introduces his *third* section:

* An exact knowledge of Alexander's *character* can only be acquired by entering minutely into both his public and private life. The discussion will ascertain the degree of censure or approbation that his disposition, his virtues, and his vices, severally merit; as it will be founded on the fixed and unerring rules of justice. It is not in the power of caprice to abrogate *HER* laws: the most ingenious sophistry cannot obscure them. The philosopher is their interpreter; and to his tribunal there is an appeal from the world at large; which is frequently actuated by passions, influenced by its partialities, and warped by its prejudices.*

Our author himself is here that philosopher; and his *interpretations* are generally orthodox,—though, perhaps, often too verbose, and sometimes tedious: a fault not common with a French writer.—We have been at some pains to reduce them into a narrower compass.

Alexander was born with excellent natural dispositions, but these were early corrupted by the mercenary adulation of his first pedagogue, Lyfimachus; a poison which all the philosophic antidotes, afterward administered by Aristotle, were not able to expel. Taught by the voice of flattery to consider himself as a hero, while he was yet a child, he might readily be led by the same Syren to assume the God, when he became a man; and, from the ideal son of *Peleus* to the ideal son of *Jupiter Ammon*; the transition was easy.—Indeed, ostentatious vain-glory, not

* The word *phrenzy* is not always used in a bad sense. Thus Shakspeare:

“The Poet's eye in a fine phrenzy rolling.”

dignified pride, was the leading feature in Alexander's character; and to this alone we may ascribe not merely his splendid acts, but even his basest deeds. Who but a man of such a stamp could have requested his great master not to communicate his *rhetoric* to any other person but himself? pitiful jealousy, unworthy of a great character! The pride of a Scipio, or of a Cæsar, would not have condescended to such meanness. Neither Cæsar nor Scipio would have burned Persepolis, nor have murdered Clitus, nor have put Philotas to the torture, nor have disgraced Parmenio, nor have permitted Callisthenes the Philosopher to die in a dungeon;—and what apology can be made for Alexander's wanton cruelties? the devastation of whole countries, the slaughter of eight myriads of inhabitants, the crucifixion of an Indian Prince, and the punishment of many Brahmins, 'whose only crime had been that of encouraging their countrymen to defend their liberties' against a lawless invader*. His debaucheries, his abominable revellings, his more than Asiatic luxury, his Sardapanalian effeminacy, were so flagrant, that his warmest encomiasts have not been bold enough to deny nor even to palliate them.

To counterbalance all these nefarious deeds, his *magnanimity* and *generosity* are blazoned forth and extolled:—but if these boasted qualities be duly appretiated, we shall probably find them to be only the fruits of that same vain-glorious ambition which was the main source of all his actions.—If he gave large and liberal presents to the writers and artists of his day, it was to receive still larger portions of the grossest adulation: for in his liberalities there was little distinction: the most pitiful scribbler, if he but flattered plentifully, was lavishly repaid for his incense; and a Chærilus, a Cleo, and an Agis, (the very dregs of their respective countries, as Q. Curtius calls them,) were as sure of being recompensed as an Aristotle or a Xenocrates, and were preferred, by this famous hero, "even to his own relations and generals." *Quæ urbium suarum purgamenta propinquis etiam, maximorumque exercituum ducibus, a rege præferebantur.*—He was not less liberal to singers, harpers, and pipers: on whom he bestowed, at one carousal, above ten thousand talents: doubtless for chanting his bloody victories and resounding his praise.

Two parts of his public conduct seem to deserve our applause: his restoration of the privileges of the Grecian colonies in Asia, and his behaviour to the captive family of Darius: yet

* Well might the Gentoo Annals call him "a most mighty robber and murderer."—The author of the first book of Maccabees has also properly characterized him, in saying that *he butchered kings, ιοφθαλμοὶ βασιλέων τῆς γῆς.*

even here the predominant passion of the son of Philip is discoverable to the philosophic eye.—The destruction of an odious oligarchy was a measure that gained him popular applause, without cost to his vanity or risk to his empire: he was less afraid of a distant democracy than of a powerful aristocracy; for great tyrants hate little tyrants more even than the plebeian multitude. Thus, we find, some modern sovereigns have humbled, or have attempted to humble, the nobility, while they extended in some degree the privileges of the peasantry.—As to his generous, or rather just, treatment of the mother and wife of Darius, it merits approbation, but not panegyric. It would have been a much more generous action to have granted to Darius, on this occasion, that peace which he sought on terms so humiliating to himself and so advantageous to Alexander: yet these terms were obstinately refused. Was there a spark of generosity in this?

In these remarks, we have not entirely and closely followed the steps of the Baron de St. Croix, but we have pursued a similar path; and we hope that we have not intruded.

On the whole, if so many flaws appear in Alexander's character, even through the medium of partial encomiasts rather than of rigid historians, how would it appear if a Suetonius, a Tacitus, or a De Thou, had written the annals of his reign? 'Alexander's historians (says the Baron de St. Croix,) have let only a few anecdotes escape from them, that bare to open view the vices of their hero; which it was their constant study to conceal:—but why talk of mercenary flattering annalists? The despotic temper of Alexander prevented his best friends from approaching him either with freedom or sincerity; and they were, according to the testimony of Iphippus, under the necessity of applauding what they could not approve.'—'To console him for the murder of Clitus, the Sophist Anaxarchus defended in his presence this execrable maxim, that *justice had no other rule than the will of kings.*'

The fourth and last section of this work is wholly employed in ascertaining the geography of Alexander's expeditions, adapted to M. d'Anville's map. It contains a description of Asia Minor, of Egypt and Lybia, of the countries beyond the Euphrates, of the Caspian Sea, of the countries of Higher Asia, of the Paropamisus, of India, and of the navigation of Nearchus.

With all antient topography is intermixed a great deal of the fabulous. M. d'Anville has done much to illustrate the geography of Asia: but much yet remains to be done. The researches of Sir Wm. Jones may one day enable us to be better acquainted with those remote regions.

Sir R. Clayton has enriched his translation with many judicious notes; he has frequently corrected his author; and he has sometimes combated his sentiments. He has also, with great pains and attention, verified the Baron's quotations of Greek and Latin authors, and has often inserted the passages themselves: so that, on the whole, this translation is a more valuable work than the original.

MONTHLY CATALOGUE,

For AUGUST, 1794.

POLITICAL and COMMERCIAL.

Art. 19. *Scylla more dangerous than Charybdis.* By a Friend of Liberty and of the Constitution of England. 8vo. pp. 42. 1s. 6d. Stockdale. 1794.

By the Scylla and Charybdis, on either of which the British constitution might suffer shipwreck, we presume this author means, on the one hand, absolute monarchy, —and, on the other, absolute democracy. In the equidistance from both consists, in our opinion, the security of our political navigation: but as *ruin*, come from what quarter it may, is ruin, and would be the consequence on either side, if the vessel should be driven from the middle course, we are not, we confess, so clear-sighted as to perceive, in such a case, the difference between the more or the less dangerous; a deviation to either side would be *equally* fatal, and consequently just as dangerous on the one as on the other. It does not strike us, therefore, that our author is very happy in the choice of his title; for the pilot, who was not so skilful as to steer right between Scylla and Charybdis, was sure to perish either in the gulph of the latter, or against the rocks of the former: complete destruction inevitably following the loss of the middle passage. It is true that in danger there may be degrees: but the proverb has not pointed out any in its mention of those two fatal places on the coast of Sicily; for it says, without any reserve, —“*incidit in Scyllam cupiens vitare Charybdim.*” We may therefore conclude that whoever thought only of avoiding one, and did not carefully study to avoid both, was inevitably lost; and similar must be the fate of the British constitution: it must steer clear of the extremes of monarchy and democracy, or it is undone: the ascendancy of either must necessarily destroy the other. The author's meaning, then, must have been that there might be occasions in which that ascendancy was more likely to be acquired by one than by the other; and that, as a skilful waterman, according to the press of wind or water, and keeping a watchful eye on the trim of his boat, will shift his passengers from side to side for the purpose of preserving a balance, so a wise legislature, seeing one branch of the constitution more threatened than another, ought to give to it a degree of additional support proportioned to the pressure of the moment. In such a case, though not in the actual ascendancy, we admit that there might be degrees of danger; and we will take it for granted that it

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was a case like this which our author had in view, when he formed the outline of the pamphlet before us.

The writer observes that the time has been when the constitution was in danger of being annihilated by the stretches of the royal prerogative; and that, at such a period, it was wise to strengthen the democratic part of the government, so as to enable it to withstand the encroachments of the crown. Now, he says, the circumstances are reversed; the monarchy is in danger of being swallowed up by the democracy; and therefore he contends that the crown ought to be armed with sufficient power to defend itself, and to preserve the due balance of the constitution. Nature, he observes, has given to every living creature a principle and means of self-defence; and, reasoning from analogy, he argues that it would be acting contrary to the general system of the Almighty to give birth to a moral or political being, and at the same time to withhold from it the powers necessary for its protection. Such powers, he says, the Roman constitution found and exercised in the appointment of a dictator, who was placed for a time above the law, not for the destruction of the government, but for its ultimate preservation. In such cases as at Rome would justify the commonwealth in resorting to the dictatorship, the English, he says, usually had recourse to a measure absolutely intolerable under different circumstances—the *suspension of the habeas corpus act*:—but even this measure he does not think quite sufficient; for, though it might bring the constitution safe out of a raging fever, it could not avert the distemper of which it must be considered as the creature.

‘We have, (says he,) no inferior means of protection in less urgent cases, and it is here that our liberties are endangered. We have not the means of *preventing* a crisis, which, when it comes on, brings with it two dangers to our liberties; first, that arising from the crisis itself, the extent of which must always be uncertain; and secondly, that arising from the extraordinary powers then vested in the crown, which to men, jealous of prerogative, ought to appear no trifling danger.’ The author then asks ‘whether, to avoid the possibility of such emergencies, when the legislative necessarily becomes subservient to the executive power, it might not be great wisdom to confer upon the latter the means of preventing those emergencies, without extending the prerogative to any dangerous degree.’

Prevention, it must be allowed, is much better than cure; and it would be indisputably more desirable to protect the constitution from the approaches of danger, than to expose it to the hazard of a contest, in which, though it is possible the danger might be repelled, it is also possible it might prevail. This, however, is a most delicate subject, and ought to be treated with the greatest caution and skill; the means intended for the preservation of liberty might prove its destruction; and danger is often brought on by the very measures that are adopted for preventing it.

The author thinks, and thinks wisely, that no step taken for the preservation of the constitution can avail, if not seconded by the aid of juries. It is an undeniable truth that juries are the great bulwarks of the liberties of the people; and, while they act up to the spirit of their institution, despotism cannot prevail among us. We therefore cannot
have

have the shadow of an objection to the general principles which he lays down on this subject: but we are not so ready to say that he has chosen the properest season for grafting on them the observations which he has thrown out on the occasion. If there were no cause actually pending, to which they might be applied, we should readily admit them to be just and fair; for then they would be advanced as general instructions, or guides, for the conduct of jurymen, without any reference to a particular case:—but, urged on the present occasion, they might give an improper bias to the minds of individuals who may be summoned to serve on the juries that may try the persons *now* under accusation, and may influence them in their verdicts more than the evidence laid before them. If there be any one thing more valuable than another in the institution of the trial by jury, it is that it gives the accused the best chance of a fair and impartial decision on his case: were it to be otherwise,—were the jurors to attend with their minds already made up, and their judgments formed, before the evidence was opened, liberty and justice would receive from them the more deadly wound, as it would come from the hands of those who were constituted their legal protectors and defenders. The author will see from this that our objection is not so much to his arguments, as to the *time* which he chuses for pressing them on the public.

It is a great object with the author to impress those, who may be called to act as jurors, with the idea that the constitution is brought into danger by various late publications; which, though they may be flattering to the people, are, in his opinion, of the most seditious nature, and pregnant with the most imminent danger to the liberties and happiness of the nation; and that, consequently, it is their bounden duty to give by their verdicts as much support to the crown as they can, consistently with their oath and the evidence submitted to them on trial. He observes that the people have little to fear from the crown, but that the crown has every thing to fear from them; and that, whenever they have been engaged in a contest with each other, the issue has invariably been in favour of liberty. On this ground he calls on his fellow-citizens in general, whatever may be the capacity in which they may have occasion to act, to support government in the present crisis: the danger from royal prerogative, he says, is commonly exaggerated, and is generally inferior to the danger arising from too much opposition to the executive power; and hence he infers that they are the truest patriots who support those measures of government on which self-preservation, as a nation, depends; and that ‘no anxiety should be entertained by reasonable men on account of that continued clamour which certain persons think proper to keep up apparently for the purpose of counteracting all the efforts of executive government.’ Whatever truth there might possibly be in this remark as applied to some particular case, it would certainly be highly dangerous to admit it as *general doctrine*. Jealousy, which is the bane of private happiness, is the very life of the British constitution: it lays restraints on power not merely because it would, but because it *might*, be abused; and it prompts the people to dread that every minister, every prince, would encroach on the liberty of the subject, if he were allowed the means. This is a wholesome jealousy; and, in the warmth of our attachment

to the British constitution, we most fervently pray that it may always be kept alive ; we may then be sure that we shall never be surprised into slavery.

In the course of the pamphlet, the author touches on many public topics, such as parliamentary reform, and the imprisonment of *Monf. de la Fayette* ; with the latter of which, he contends, we have nothing to do, and with the grounds and circumstances of which, he says, we are totally unacquainted. In his remarks on this subject, he is rather severe on the gentlemen in opposition ; whose humanity, so tremblingly alive to the misfortunes of this French general, appears not to be at all affected by the confinement and hardships which numbers of British subjects are actually suffering in France, and for whose deliverance they have never yet expressed any anxiety.

The sentence passed in Scotland on Messrs. Palmer, Muir, &c. is also noticed and defended ; while the soothing attention paid to them by those individuals who were not satisfied as to the legality of the convictions, or the propriety of the punishment, is thus censured : —

‘ A fair trial before a jury is all that men can have, and therefore the verdict is not to be called in question. But as our protectors of sedition talk of royal clemency, let them be put in mind, that the Sovereign cannot stretch his prerogative farther in any case, nor use it worse, than by pardoning men who have been found guilty and condemned to punishment, but who still persist in and glory in their crime. Even mercy, that most amiable of all the virtues, requires repentance in order to reconcile it with justice and policy : nor is there, perhaps, any constitutional method by which the King of England could ruin the nation, and overturn the constitution itself, so easily, as by a wrong exercise of this part of the royal prerogative ; and this with so much the more facility, that he would certainly not have to combat the present opposition upon such occasions.

‘ Perhaps at a time when every question that regards our liberties is so freely discussed, it might be worth while to inquire, whether, when an individual has been fairly found guilty by a jury of his peers, it is not an infringement upon the rights of the society at large, in a public manner, to endeavour to render honourable what the laws have found to be criminal. Is not this a sort of resistance to the laws, and such as might of itself be construed into a crime ? That it is a resistance of the law, as far as the moral part of the punishment goes, is clear, because it takes off its effect, and thereby encourages the crime.

‘ A single instance will illustrate this ; suppose a crime for which the pillory and hard labour for a month is the severest punishment the law can inflict, and that a set of men had entered into a subscription for every such criminal, who should be well paid for his time while at hard labour, and that while in the pillory they would surround him and do him homage, and publicly plead his cause. Could society exterminate crimes so protected, but by punishing the protectors, or by changing the punishment to something so severe, that neither money, nor the honour and fame lavished on him by his associates, could pay the criminal ? Who is it that can be sure that certain seditious persons have not been sent to Botany Bay in order to be out of the reach

of those friends who, by flattering their vanity and supplying their wants, were they near at home, would convert their punishment into a reward? This question will perhaps some day become more important.'

The last two sentences of this extract are elucidated by the following passage :

' At the same time, let nothing more than what justice and policy strictly require be done by the judges who pass sentence, as no severity that seems disproportioned to the crime, although it may not in reality be so, ought by any means to be practised.

' Now it appears, that wherever there is proof of sedition, to be obliged to pay a fine, to be imprisoned for a certain time, and find security for future good behaviour, could never be too severe as to its mode ; and there is no objection to such mode of punishment (which can always be proportioned to the circumstances of the man and of the case) except the efforts of his abettors to convert his punishment into a triumph : and let *those men* take a hint, if they really wish well to *those persons* whom they push forward to open acts of sedition, and remember, that *those men* who dragged Mr. Frost to his house in triumph, were very lightly dragging Messrs. Gerald and Margatot to Botany Bay. The law must prepare a punishment, and not a triumph, for whoever is found guilty.'

We leave our readers to make their own comments on this text, and to decide how far it can be consistent with principles of justice to punish a convict with *extraordinary* severity, not so much on account of any aggravating circumstance in his crime, as of the improper conduct of other individuals, who are not so much as indicted. If it were criminal to carry Mr. Frost in triumph to his house, would it not have been more proper to punish the persons who did the act, than those who did not? If imprisonment alone would have been deemed a sufficient atonement for the offences of Messrs. Gerald and Margatot, abstracted from any circumstance foreign to them personally, could it have been just to substitute transportation in its stead, merely because some other individuals had treated Mr. Frost with strong marks of respect? We must suppose that our author was not in the secret of the court of judicary ; for we cannot think that the judges who compose it would ever act on such principles.

Taking the whole of this pamphlet together, we must in justice pronounce it an able performance ; in which the mass of matter that challenges commendation abundantly outweighs the censurable propositions that it may contain. To cool and dispassionate discussion, the author adds solidity of reasoning and energy of diction, the more pleasing as the work has not the appearance of being a studied composition, but seems to flow with ease as from a person in the constant habit of speaking and writing with taste and ability. We by no means subscribe to all his opinions : but we believe that, even where we think him wrong, he means well, and that he is in reality what he calls himself in his title-page, ' a Friend of Liberty.' The suspension of the habeas corpus act he considers as a calamity, because it is a temporary removal of one of the greatest securities which the subject has for his liberty : but he submits to it in order to avoid a greater calamity, and consents to a

temporary loss of liberty for the purpose of preventing the loss from being perpetual; just as a man awake, and in the full enjoyment of his natural faculties, keeps his eyes open, and enjoys all the pleasures that the sense of seeing can procure him,—but instantly deprives himself of them all, and submits to temporary blindness, when he perceives that his organs of sight are threatened with danger. In doing this, he does not shew that he is insensible of the blessings of sight; on the contrary, it is because he knows it to be precious that he condemns himself for a while to a deprivation of it, and to total darkness; lest, by not taking the precaution of shutting his eyes, the threatening danger should destroy them, and doom him not to temporary but to perpetual blindness. On the same principle, the writer approves of the suspension of the *habeas corpus* act; it is for the preservation of the constitution, and not for the gratification of the crown, that he is willing to arm the latter with extraordinary powers to be exercised only for its own defence, and for the maintenance of the present form of government, and not for the invasion of the rights of the people. We will conclude with extracting the following short passage, with which the author closes his work:

‘ Let every true Englishman ask of himself if, as long as the yeomanry are armed, and we have a trial by a jury of our peers, the power of the crown can take away our liberties, and let him produce any act by which it appears that our liberties are endangered, or that even a desire of injuring them has been manifested? and let those fortunate individuals, who have arms put into their hands, or who have the high honour of being called upon juries for attacks upon their country, reflect, that it is by them that the first attacks upon all that we hold dear to us are to be repulsed; that their duty to their country should take place of every personal consideration. It is by such a conduct that posterity will judge of our wisdom and virtue, and that we shall be able to transmit to our children, unsullied and unaltered, THAT PRECIOUS WORK OF OUR FOREFATHERS, THE BRITISH CONSTITUTION.’

Art. 20. *The Author of the Letter to the Duke of Grafton vindicated from the Charge of Democracy.* By Mr. Miles. 8vo. pp. 68.

2s. Owen. 1794.

The vindication before us, written in answer to our critique (Rev. for May, p. 87.) on an anonymous pamphlet which Mr. Miles now avows, is an excellent elucidation of Ovid's *Causa patrocinio non bona peior erit*; for the author has had the good fortune to establish, in his defence, the very charge which he intended to repel, by furnishing additional and corroborating proofs against himself. He appears to be alarmed lest he should be mistaken for a Jacobin, and wishes to vindicate himself from so foul an aspersión. It may be true that he detests Jacobinism, and really wishes to root it out of Europe: but, in that case, we would strongly recommend it to him to burn his vindication; for it unquestionably abounds with Jacobinical principles, though he may not know them to be such under the disguise that they have assumed. He says, that, ‘ however much I may lament his (Charles II.) having escaped out of life without receiving the punishment due to his perfidy and tyranny (for he had a better claim to the block

block than his father,) I have no objection to his sleeping undisturbed until the trumpet calls him from his tomb to receive the punishment due to his crimes.' Is there in this sentence a single sentiment which the British constitution does not expressly disavow? Can the doctrine which it contains be defended on any other principles than those of Jacobinism? Our constitution says that the King can do no wrong; and our laws proclaim that his person is inviolable. So said the constitution and laws of France both before and after Louis XVI. became a constitutional king:—but Jacobins could contrive to vote away his inviolability, and to put him to death by the authority of a law which he could not have transgressed, because it was not in existence when the acts with which he was charged were done; it was an *ex post facto* law; and it is only by virtue of *such* a law that any *sovereign* can be punished with *death*; and therefore, whoever avows himself a friend to such a system of jurisprudence must not, whatever he may think of himself, be surprized if the world should set him down as a man not hostile to Jacobinical principles. Does Mr. M. however, make any such avowal? Is he an advocate for the trial and execution of kings? does he not, on the contrary, preach up a crusade against the regicides of France? He undoubtedly is loud in his abuse of the regicides: but can our readers discover any detestation of their principles in him who *laments* that one of our former sovereigns 'escaped out of life without receiving the punishment due to his perfidy and tyranny,' a punishment which could not be inflicted without a subversion of the law and constitution? who says by implication that Charles I. had a *good* claim to the block, when he tells us that his son had a *better*? Mr. M. is at liberty to fraternize either with the Jacobins of the 17th or with those of the 18th century; they are so far the same in principle that, passing by the right of *deposing* a tyrant, (a right which no society has ever formally renounced,) they proceeded to take away the *lives* of kings, which the social compact in every state, in the most express terms, pronounces to be sacred and inviolable. Deposition and execution are two very distinct things; Jacobins, however, confound them, and thus pretend to do that under the sanction of law, which all law, sense, and reason, condemn and execrate. Mr. M. it is evident, can allow himself to indulge in an abuse of kings; he perhaps would be pleased to have it thought that he did so with all the consequences present to his mind, rather than have his judgment questioned, for he seems to prize it very highly: but surely, if it were an object with him to maintain respect to an office, his head must be strangely organized if he thought that to abuse those who filled it was the most judicious and effectual way of arriving at the end in view. When men have once lost all respect for persons in high stations, common experience tells us that the stations themselves are in great danger of falling into contempt and disuse. Mr. M. may again tell us that he is not employed to write in support of the constitution; and we firmly believe what he thus asserts; for surely government will not engage in their service a writer whose arguments and principles are derived, not from the British constitution, but from the fountain of pure democracy; who is so peculiarly *gauche* as actually to enforce the very measures that he is endeavouring to write down, and to vindicate.

cate, at least by implication, the right of the subjects to try and execute their kings, at the very time when he is calling on the nation to second the exertions of government to crush the regicides of France.

Mr. M. tells us, in another pamphlet, that there are persons among us who cry *reform*, and mean *revolt*. We pretend not to know what Mr. M. means: but of this we are certain, that, if the reformers had entreated him to espouse their cause, he could not have advanced an argument more forcible in its support than we find in his vindication, p. 43, where he says 'Does it become the Duke of Grafton to talk of the rights of the people, and of the dignity of parliament, while we bear in painful remembrance, that during the period of almost four years the latter was degraded into a *pensioned confederacy* against the former?' What a dangerous thing is a two-edged sword in the hands of a man who knows not how to use it! Mr. M. probably intended to cut up his Grace of Grafton, but did not see that he was at the same time unwittingly striking at the system which alone could put it in the power of a parliament to confederate against the people, or of a minister to bribe the people's representatives with the people's money, to conspire against their constituents. Surely this is proclaiming, as it were, by sound of trumpet, the necessity of reform: for, if such a system existed during the Duke's administration, (the *fact* rests not with us, but with him who asserts it,) has any alteration been made in it since that period? If there has, let it be pointed out; if there has not, then a similar confederacy of corruption and venality may again be formed, and the rights and liberties of the people again be bartered for bribes, by those who may hereafter be the chosen guardians of those rights and liberties. Here we once more profess our belief that Mr. M. is not a retainer of the minister; who certainly would not at this moment commission any of his agents to stand forward the champions of reform; a measure for which, it is evident, our author, though unawares, is a strenuous advocate; and in favour of which he has said more in the few lines which we have just quoted from him, than we have read in volumes published by avowed reformers.

In the course of our literary life, we have perused many bold libels on individual persons, and on bodies of men: but so atrocious an attack as Mr. M. makes on the British navy and army, we never could have conceived possible from a British writer. Mr. M. will perhaps start at this assertion, as it is possible that he did not *mean* to speak irreverently of the public force of his country: but if, on this bare possibility, we consent to acquit him of intentional guilt, we must arraign his judgment and understanding; over which his egotism has so far triumphed, that he has not been able to perceive that he was sacrificing the honour and patriotism of his country's defenders to his own personal vanity. The passage containing this libel is as follows, and may be found in a note, pages 46, 47. 'One of the people employed on mission by Le Brua had the indecency to boast to me in the presence of my correspondent, that in case of hostilities we should be deserted by the army and navy, whom France well knew how to seduce over to her interest. It was in consequence of this menace, and to counteract any such attempts, that I started the idea of a public sub-

scription

scription for the widows and orphans of those soldiers and seamen, who should fall in the course of the present war.' The army and the navy are certainly indebted to Mr. M. for the flattering character which he gives them by implication in this passage. We had always been taught that the British fleets and armies were too strongly attached to their country, to be capable of being debauched from their duty by a foreign power; their uniform conduct for ages has proved that they were incapable of the baseness of bartering their loyalty, their allegiance, and the interests of Great Britain, for any pecuniary consideration whatever; and shall it now be supposed that a *subscription*, promising at best but a bare subsistence to their widows and orphans, was the proper means of preventing them from sacrificing their duty to their country, tarnishing their unsullied reputation, and descending ignominiously into the grave after having been the *penioners* of France? Had the disgraceful offer been made, our valiant seamen and soldiers would have returned an answer from the cannons' mouth. Their grateful country offers some relief to their families as a tribute to their merits, and as a proof of the sense which she entertains of the value of their services; she would not insult her brave defenders, by supposing that such a boon was in the smallest degree necessary to keep them steady to their duty. The libel, however, though it may be treated with contempt, is not the less offensive, and is in fact made more cutting by a contrast with a panegyric on one of the instigators of the horrid murders committed in Paris in the month of September, immediately following the deposition of Louis XVI. Speaking of Robespierre, Mr. M. says, 'A personal knowledge of Robespierre authorizes me to assert, that he has been uniform and consistent through the whole history of this lamentable revolution, and that, uninfluenced by personal interest, he has steadily pursued the idea which he adopted at a very early period, of establishing a republic on the ruins of monarchy. A simplicity in his dress was accompanied by an austerity of manners, that corresponded with the objects he had in view, and known to be incorruptible, (for the annual revenue of Great Britain could not seduce him from his purpose,) he acquired a degree of popularity which has hitherto enabled him to pursue his projects.'

Had Mr. M. said that there was one man in France more incorruptible than a given man in England, we might have passed over such an assertion without notice: but when he represents Robespierre of France as a man whom seventeen millions sterling *per ann.* could not corrupt, and in the same pamphlet insinuates that the *whole navy* and *army* of Great Britain were in some danger of being corrupted, and were consequently *corruptible*, our indignation is surpassed by our astonishment that there should be found in England a native of this country so hardy as to insult the feelings of two such bodies of his countrymen, by so mortifying a contrast of *incorruptibility* on one side and *venality* on the other. Can it be an *Englishman* who tells us that millions could not bribe Robespierre, but that a subscription might be useful, if not necessary, in order to keep the British fleets and armies to their duty, and to prevent them from selling themselves to the enemy?

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When *such* a Briton is pleased to include *us* reviewers in his abuse, we think he does us *honour*; he may therefore rail on, as he has done, and bespatter us as much as he chuses; he may look for our thanks instead of reprisals for any thing personal to us.

His attack on the French clergy, renewed with redoubled venom in his Vindication, will serve as a monument of his *magnanimity* in thus brandishing his sword over a *prostrate* enemy, and of his *humanity* in triumphing over a body of men involved in the deepest *distress*. It was a maxim with the Romans *parcere subiectis et debellare superbos*: but Mr. M. fees neither greatness of soul nor common sense in it; one would think that he deemed it better to invert the maxim, and to say *parcere superbis et debellare subiectos*: so thought Sir John Falstaffe when he stabbed the *dead* Hotspur, whom inclination had not made him seek out while *living*. Zanga warred not with the dead nor with the fallen; but in this case Mr. M. is not a Zanga.

Art. 21. *First Report from the Committee of Secrecy, to whom the several Papers referred to in his Majesty's Message, May 12, 1794, and presented to the House by Mr. Secretary Dundas, on the 12th and 13th Days of the said Month, by his Majesty's Command, were referred; and ordered to be printed, May 17, 1794.* 8vo. 1s. Debrett. 1794.

The principal charge deduced by this Committee from the papers referred to it, is, that the London Corresponding Society, and other societies connected with it, entertained a design of assembling a meeting which, under the name of a General Convention, might assume the character of a general representative of the people, and, superseding the authority of Parliament, take on itself the exercise of legislative power, and new-model the government of the country. Whether the papers referred to the Committee really support such a charge, we will not attempt to decide: it is a question which, being connected with the cases of many persons actually under accusation and imprisonment, must some time or other come before an English jury, whose verdict it would be indecent to anticipate, and criminal to attempt to influence. We will therefore refrain from all observations on this subject, in full confidence that, let the trial come when it may, twelve honest and unbiassed men will do equal justice to the public and to the defendants, and ultimately decide, not on the authority or weight of an accusing House of Commons, but of the evidence adduced in support of the accusation.

Art. 22. *Second Report from the Committee of Secrecy of the House of Commons, with an Appendix; and a Supplement and Appendix: To which are added, the First and Second Reports of the Secret Committee of the House of Lords; with an Appendix.* 8vo. About 260 Pages. 4s. 6d. Debrett. 1794.

The second report enters much more minutely and circumstantially than the former into the investigation of the conduct of the different societies, and more particularly points out the means which, in the opinion of the Committee, they intended to employ for the accomplishment of their designs. It states that it was not in a constitutional way, but by *force*, that they meant to procure a reform in parliament;

parliament; that for this purpose it had been recommended to the members of various associations to provide themselves with arms of different kinds, and to make themselves acquainted with the use of them; that some weapons, called pikes, of different forms, had in consequence been actually manufactured; that a hand-bill to the following effect had been submitted to a meeting of one of these societies: "The Inns tell us we are in danger of invasion from the French—The Outs tell us that we are in danger from the Hessians and Hanoverians. In either case we should arm ourselves—Get arms and learn how to use them;" that a body of men calling themselves the Loyal Lambeth Association, but which had no communication with, nor received any authority from, Government, had been formed for the purpose of exercising with fire-arms; that none of the members, except the original proposer of the association, who was a member of the London Corresponding Society, belonged to the parish of Lambeth; that the admission of persons who were afterward members of the association was not allowed at first, because they did not belong to the London Corresponding Society,—but that, on promise that they would become members of it, they were admitted into the armed association, which was regularly trained and exercised twice a-week in the use of fire-arms; that they exercised in a room on the second floor of a house, with the windows barred up; that to each member, who repaired to this house for this purpose, was given an admission ticket bearing this inscription, "*Liberty to those who dare defend it;*" that the object of this association was to obtain universal suffrage and annual parliaments; and that, if all other means of obtaining it should fail, then recourse was to be had to force. The Committee does not indeed state that more than *eighteen stand of arms* had been purchased by the members of this association, who are represented as persons "apparently in very indigent circumstances," but it adds that subscriptions had been opened for the purpose of providing musquets; that *sixty* had been mentioned as likely to be wanted by the association; and that one of the schemes in agitation was to seize the arms in the shops of the gunsmiths in London, and to distribute them among the members of the London Corresponding Society. The charge, however, on which the Committee seems to dwell, as being the most serious and unequivocally set forth in the resolutions of various societies, is, that their object was to pass by Parliament, and to seek for a reform in the representation from "a Convention;" which, being by them considered as the genuine representative of the people, was, of course, to set aside the House of Commons, and in all probability the other two branches of the legislature.

Such are the charges on which the minister grounded the propriety of his application to Parliament for a suspension of the *Habeas Corpus Act*. As we have already said in our account of the *First Report*, it is not our province to determine whether the evidence brought in support of them is or is not sufficient to substantiate them; it is by a jury that this point must be decided; and as the law, in cases of treason, allows the accused many valuable privileges respecting the formation of a jury, we trust that one will be found which will decide fairly and impartially: after such a decision, the public will be better able than

at present to form a just opinion of the degree of internal danger with which the nation is said to have been threatened.

With respect to the two Reports from the Committee of Secrecy of *the House of Lords*, they are short; the former filling only one page; the latter, together with the Appendix, not more than eighteen. They may be considered as abridgments of the Reports from the Secret Committee of the House of Commons.

Before we dismiss this subject, we will venture to make one observation, which, while it cannot in any degree interfere with the province of a jury, may be considered as an appeal to the good sense both of the executive and legislative powers of the country. If credit may be given to the evidence on which the reports of both Houses of Parliament are founded, it must be admitted that, though the persons, who are represented as hostile to the present form of our constitution, may be insignificant in point of poverty, they are by no means so in point of numbers; and though they may not be sufficiently strong to overturn what they dislike, they might be able to do much mischief in time of war, and to create alarms of a serious nature. Would it not be prudent, then, in ministers to come forward themselves, and to propose some moderate and temperate plan of reform, which, while it would not expose the constitution to the danger of any change in its *essence*, might satisfy many persons who are now flying to extremes only because they despair, after the many unsuccessful applications to parliament, of redress from that quarter? Governments must occasionally have recourse to punishments: but surely they ought from choice to prefer conciliation when they can venture to give it a preference; for by conciliating measures, they seldom make an enemy, while, on the other hand, they make many friends; and, by lessening the number of the discontented, they lessen the danger that might threaten that constitution which is so deservedly dear to us all. Reform might be demanded as a right; and the refusal of it might be considered as a grievance. We would be satisfied with seeing it proposed by ministers themselves, as a measure of prudence and expediency; in their hands, reform would be so conducted as not to shake nor injure the constitution which it was intended to improve: ministers would know when to begin, and how far to proceed; and, having gone thus far, they could stop when they pleased. Should popular characters take up the business of reform, supported by the voice of the people, they may not be able to stop either when or where they will; and thus the constitution might ultimately be destroyed by the very persons employed for restoring it to its primitive purity.

Art. 23. *An impartial Report of the Debates on the Suspension of the Habeas Corpus Act*: With the Lords' Protests, and the Report of the Secret Committee upon the Books and Papers of the London Corresponding Society, and the Society for Constitutional Information. To which is added, an Abstract of the Habeas Corpus Act, and the Act for the Suspension. 8vo. pp. 141. 2s. 6d. Jordan. 1794.

This, as far as relates to the debates, is a compilation from the newspapers, in which we find all those inaccuracies that may be pardonable

donable in accounts written in great haste for diurnal prints, but that ought not to be excused in a work which there was time enough to render much more perfect. The Report from the Secret Committee,—we mean the first one only, for the second is not to be found here,—together with the Lords' Protests, and the heads of the Habeas Corpus Act and of the bill for suspending it, are given with sufficient accuracy.

Art. 24. *The Debate in the House of Commons, June 20, 1794, on the Motion of Thanks to the Managers on the Trial of Warren Hastings, Esq.* 8vo. 1s. 6d. Debrett.

The Debate occasioned by Mr. Pitt's motion above mentioned was productive of many severe strictures on the conduct of the *leading manager* of Mr. Hastings's trial; who, it was alleged by the opposers of the motion, had, "by his conduct, disgraced and degraded the House of Commons:" a conduct which had been justly reprobated "by all descriptions of persons without doors*," a conduct fraught with the extremes of malignity, abuse, and defamation; and marked by such violent and indecent expressions, that the English language could afford nothing grosser, nor more outrageous†.—It was even seriously urged that Mr. B. had shewn himself "totally unfit to conduct a public trial: that his violence, his passion, and his obstinacy were unconquerable:—and as for his supposed information, he, [Mr. Law] was really astonished that a man who had been twenty-two years employed in Indian inquiries, should still be so very ignorant of India."—The motion was nevertheless carried, by a majority of 50 against 21.

To the account here given of the debates, is subjoined, in an *Appendix* of nearly equal extent, a collection of passages extracted from Mr. B.'s oratorical effusions, in the course of Mr. H.'s long—very long trial:—all tending to support the objections that were made to his conduct by those who spoke against the motion, and to enforce what one of the gentlemen said, viz. that he "thought the conduct of the leading manager, throughout the trial, had entailed shame and disgrace on the House of Commons."

Art. 25. *A Collection of State Papers relative to the War against France now carrying on by Great Britain and the several European Powers*, containing authentic Accounts of Treaties, Conventions, Proclamations, Manifestoes, Declarations, Memorials, Remonstrances, Official Letters, Parliamentary Papers, London Gazette Accounts of the War, &c. &c. &c. many of which have never before been published in England. 8vo. pp. 560. 10s. 6d. Boards. Debrett. 1794.

Into a collection called *authentic*, no paper of doubtful origin ought to be admitted; and still less Papers bearing internal evidence of their being spurious. Of the latter description, we are disposed to consider the very first article in this publication, called, "Substance of the Partition Treaty between the Courts in concert, concluded and signed at Pavia, in the month of July 1791:" for, in the first place, the day of

* Mr. Sumner's speech.

† Mr. Law.

the month is omitted, which would have enabled us to ascertain whether Leopold was or was not at Pavia at that period:—secondly, We find that monarch signing the treaty with other persons acting only as ministers or agents of other powers: this departure from etiquette in the head of the house of Austria, so tenacious in general of forms and marks of respect, might of itself be deemed sufficient to justify us in a belief that the instrument, in which we find the signature of Leopold so accompanied, is spurious:—but there is a still stronger proof; that is, that Count Florida Blanca most certainly was not in Italy in July 1791, nor for many years before, but in Spain, where he was then prime minister. It may be said that perhaps he signed this treaty afterward: under that supposition, we would ask, by whom was it originally signed? for the publication states that it was actually signed at Pavia in the month of July. Had it been signed by Leopold only, and been sent afterward to the other courts, we might presume that, in point of respect and etiquette, the signatures of Catharine II. Charles IV. and Frederic-William II. would be found in it, instead of those of the Prince of Nassau, Count Florida Blanca, and Bischoffswerder.

We do not mean to particularize the many other papers in this collection which have no claim to authenticity; several of them are *avowedly* given on no other authority than that of our diurnal prints, while others are extracted from pamphlets: of this latter description are two letters, pages 251 and 252, from Monsr. Maret to a Mr. Miles, dignified with the name of *State Papers*. We have not heard that the latter was ever employed by our ministry in any public capacity; and we have read a pamphlet in which he undertakes to prove that Maret had no public mission when he came to England at the eve of the present war. How any part of the correspondence of two individuals, so circumstanced, could be thought entitled to a place in a collection of *State Papers*, it is not for us, but for the compiler, to inform the public.—In other respects, this is a collection to which most persons will find it useful to have recourse.

Art. 26. *Considerations on the present Internal and External Condition of France.* 8vo. pp. 60. 1s. 6d. Debrett. 1794.

Even those who most widely differ from this author must allow that he has produced a very able performance, and that the energy of his style can be surpassed only by the plausibility, we perhaps might say, the strength, of his arguments; for even those who may not admit them to be conclusive cannot avoid acknowledging them to be forcible. He avows himself to be an enemy to the existing system of France, not because he is hostile to liberty under any form in which it may exist, but because, in his opinion, *that system* is in its nature destructive of liberty; and, after having rendered its existence impossible at home, will, under the pretext of propagating it abroad, attack it in every neighbouring country. He pronounces the French system to be anarchical in principle; and hence he concludes that, in order to throw off the peccant humours which would affect the internal mass, the rulers of France must necessarily establish a military government, and, like the ancient Romans, be constantly at war with some of their neighbours.

neighbours, in order to prevent the consequences of anarchy at home. That he may be more clearly understood, and not confounded with those who contend only for forms, and are indifferent about the substance of liberty, he gives his definition of anarchy; on the accuracy and precision of which the whole of his reasoning turns:

‘ I am to speak of anarchy, and in all reason I should say precisely what it is, and where it is to be found; a line of separation between anarchy and all other states might be drawn in very few words. It is, it may be said, that condition of things, which cannot self subsist, but which has the principle of its subsistence *without* itself, which is not the case of any other condition of society; all the rest hang, to use Milton’s words, “ self-balanced on their centres,” and are thus able to subsist in an isolated state; but as it will not take me, as I think, above a page or two, to enumerate the different conditions of human society, and as there are, at least, two distinct conditions of anarchy, it may be convenient to run over the catalogue, negating those from discussion with which I have no concern.’

He then elucidates the principle of this definition, by the following observations on the different forms of government that have hitherto existed:

‘ All the governments of the world, considered as self-subsisting and of full growth, have been classed into four sorts, and put under four different principles, which of course denominate the sorts; *the one, the few, the many, and the mixed*; the three first are considered as simple principles, and the fourth considered not as a mere negation of simplicity, which would throw all back again, but as a mixture of the other three in certain ascertained proportions and ways, and in fact less subject to a variety of modes, than either of the other three.

‘ But there are also infant and growing conditions of society, the *hunting* and the *pastoral state*, and a still further progression into agriculture and mechanic arts, before a perfect government is formed; these are the furthest possible from anarchy; they are under the protection of nature, too simple for policy and too weak for ill, in hazard of being themselves oppressed, but oppressing none. The different tribes of savage hunters in North America are often in war, but never in anarchy; but that is a question by itself, and ought not to engage me now.

‘ There is also a state of rapid revolution from one of the above principles to another, effected almost always by force; and also a regular, slow, progressive change of principle, wherein the institutions of an old principle successively failing, are dextrously supplied by those of a new, till a complete revolution is obtained, almost always attended with a concurrence and gradual conformity of the public mind. There is also a state of civil war, wherein one principle is maintained in arms against another, or wherein, principle out of the question, as being assented to on all sides, one man or family is supported against another.

‘ All these states of society, as being in progress to obtain a principle, or being already under the dominion of one, I shall call *legitimate*, to distinguish them from the state of things, which I am next to mark under the name of *anarchy*.

• Those

' Those already enumerated I consider as self-poized, and self-balanced, and as containing the principles of their union and tranquillity within themselves, and which, upon the idea of a self-moving machine, may perform their operations without any external aid, whether of impulse or controul.'

It is evident that our author does not include, in any of these forms of government, that which now prevails in France; and it is on this account that he pronounces it to be dangerous to all other nations. He here deserves the greater credit and attention, as he is not attempting to reason down republicanism, which he allows to be one of the *legitimate* states of society; on the contrary, he attacks the French system because it is not what it assumes to be, *republican*; as, where a real republic is established, there *anarchy* cannot exist.

The anarchy of the French he represents as pregnant with infinitely greater mischiefs to the world than that of Rome in the infancy of its system: for the latter was at her outset but a petty state, capable of disturbing the peace of only some weak neighbour; while France can boast of 25 millions of inhabitants, and of a large and fertile portion of the globe, rich in product and manufacture: such a country, full of policy, science, and arts, commercial, military, active, enterprizing, powerful on both elements, holding beyond all other nations the means and instruments of war, standing in the midst of a wide system of many governments, heretofore poizing each other, must be viewed with dread when, violently breaking and at once from its antient principle, it threatens to disorganize all Europe, deserting not only *one* internal principle like the Romans, but tearing and rending every other institution to tatters, whether religious, moral, feudal, or whatever else might be supposed to have holden the French together as one nation and one people; confounding times and seasons, years and days.

The author meets, with admirable ability, the objections that may be drawn from these circumstances,—that, after all is said and done, it must be allowed that France has an established government; that she possesses a representative assembly, out of which a regular administration has arisen; that its orders are obeyed by the people and the armies; and that, amid all the various revolutions which have occurred, the same individual men retain the same fixed station, and appear from day to day to strike a firmer root. We are sorry that our limits will not allow us to insert the different answers given to these objections; we read them with pleasure, and, in many instances, felt that they carried conviction with them. On religion and morality, he treats with equal ability: but he suffers a degree of levity now and then to mix with subjects, the gravity of which might well exclude it. He takes notice of a distinction made by some persons respecting the French system, which they say ought to be considered rather as an infuriate despotism than an anarchy: he denies the justice of the distinction, and laments that it is not well founded, because, odious as despotism is, we might treat with it; whereas with anarchy no treaty could be made, because no security could be given for its faithful observance and execution.

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He adverts to the conduct of America, and labours to prove that it is highly impolitic in her to aid and abet the rulers of France; their principles, he maintains, have nothing in common but a name: they both call themselves *republics*, while only the former is such, and the latter nothing better than a kind of organized anarchy. He is sure that no settled government in the world can wish to fraternize with France; and therefore he says, it is mean and contemptible, in those states that profess neutrality, to leave to others the dangers and the expence of blood and treasure attending the present war, in the success of which they will take their full share, though they refuse to bear any part of the burthen.

More of the practical statesman and philosopher we have not seen in any publication since the beginning of the present contest; the author appears to us qualified to think for a whole nation, and to direct its conduct, while his literary keep pace with his political talents.

Art. 27. *Outline of the Speech of the Right Hon. Henry Dundas, on the Bill for embodying French Corps, April 18, 1794.* 8vo. pp. 32. 1s. Debrett.

It is chiefly from the official situation of the speaker that this speech derives its claim to public attention. Mr. Dundas, though he often rises in the House, has not yet taken rank as an orator: conscious of his inability to press into his service the ample aid of tropes and metaphors, the flowers of rhetoric, or the graces of elocution, he contents himself with aiming only at solidity of reasoning. Those who are acquainted with parliamentary history know that it is not at all times that even our best orators can find sound arguments to support the cause which they espouse; it is not, therefore, a matter of surprise that Mr. D. should occasionally be deficient in such commodities: he possesses, however, the happy art of making appearances operate in his favour, when the reality is against him. On those occasions he raises his voice to the most lofty tone, and overpowers or bewilders his hearers by the help of high-sounding words, and an imposing confidence of countenance: thus, the intonation being always in proportion to the weakness or strength of his argument, those who well know his manner state it as an infallible rule that, when his voice is strongest, his argument is weakest; and thus his lungs become the best allies of his head, and make a shew of bold resistance when the latter has not a combatant to send into the field.

The speech now before us is important, not so much for the arguments that support it, as for the declarations that it contains. When we were entering into the war, its avowed object was to support Holland, and to repel the French, who had attacked that country, first by a decree which went to open the Scheldt and to deprive the Dutch of the monopoly of the navigation of that river, which we had guaranteed to them; and next by force of arms. We interposed; the French were driven out of the Dutch territory, and the Scheldt continued as it was before, a *closed* river. So far the object of the war was accomplished: but yet hostilities did not cease. A new object was then avowed; viz. to set bounds to the conquests and ambition of France. In the pursuit of this purpose, the allies drove the French

from all their conquests, except in Italy, and even advanced into the territory of France, where two strong towns were taken, and annexed to the dominions of the house of Austria. Did the war end here? No; on the contrary, a third object was discovered for prosecuting it with still greater vigour; an object which, we fear, removes to a very distant period the prospect of peace; for it seems that we are now to carry on the war until we shall have destroyed the fabric of the French republic: this was unequivocally avowed by Mr. D. in the following words; 'If then such a government, or rather such an usurpation, as that in France, be inconsistent with the safety, or lasting security of other governments, the *legitimate and necessary object of the war must be, the extinction of this monstrous system.*' What may be the issue of the present contest, Heaven alone can tell; all that we shall say on that subject is, may God send us a good deliverance!

Mr. D. though unacquainted with the true sublime, is completely master of a species of it, which may be described as the *extravaganza of hyperbole*. Of this he gives a striking instance, when, adverting to the bloody proceedings that had taken place in France, he speaks of 'the massacres and butchery under which MILLIONS had sunk.'

In the course of the debate, one objection, suggested by humanity, was urged against the plan for arming the emigrants; it was said that it was sending men to battle with halters about their necks; men who, if they should fall into the hands of the enemy, were sure to be put to death as rebels, instead of being treated as prisoners of war:—we will close our remarks on the speech with the following extract, in which will be found Mr. D.'s answer to this objection:

'If, Mr. Dundas observed, the conqueror of a province sent the people coercively into war, he might be termed a savage; but the present case was the reverse, it was that of men, who had been driven from their property, on whose lives a price had been set, who, when taken prisoners, were butchered; it was that of men seeking the protection of this country to get back their property, their ranks, their friends, (and if they had escaped the knife of the assassins) their families, of whom they had been bereft. Such were the men who were calling for arms from Britain, and it was theirs to consider the probable effects of retaliation. They had weighed them, and said, "Shall we try the fortune of war, and hazard retaliation? Shall we join England who is fighting our cause, and endeavouring to restore to us our all? Or shall we spin out a wretched and dishonourable existence, or die in famine, outcasts from our country, traitors to our king, and apostates to our religion?" Can any man, viewing these facts and this situation, accuse this Government of using compulsion? Have not the emigrants had the whole of the prospect, and the whole of the risk before them?'

As to the '*wisdom of their choice,*' to which Mr. D. seems to give his decided assent, *that* is a point in respect of which *they* are, perhaps, the best judges:—on this head, therefore, we shall hazard no opinion.

FRANCE.

Art. 28. '*The History of the Clergy during the French Revolution.*

A Work dedicated to the English Nation; by the Abbe Barruel, Almoner

Almoner to her Serene Highness the Princess of Conti. 8vo. pp. 239. 7s. 6d. Boards. Debrett. 1794.

Although we shudder at every recital of the horrid massacres which have disgraced the French revolution, we would not harass the reader's humane sensations with any of the shocking details which we find in this volume; we shall only inform the public, in general, that the work contains an account of the origin and progress of the proscription and banishment of the French clergy, from the commencement of the National Assembly to September 1792, taken, as the author assures his readers, partly from the periodical papers of the time, and partly from memoirs which have been sent to him, principally by eye witnesses, and authenticated with their signatures. The narrative, which is strongly tinged with bigotry and credulity, and highly impregnated with party rage, should be read with caution.

A M E R I C A.

Art. 29. *Authentic Copies of the Correspondence of Thomas Jefferson, Esq. Secretary of State to the United States of America, and George Hammond, Esq. Minister Plenipotentiary of Great Britain, on the Non-execution of existing Treaties, the Delivering the Frontier Posts, and on the Propriety of a Commercial Interchange between Great Britain and the United States.* In Two Parts. 8vo. 2s. 6d. each. Debrett. 1794.

The authenticity of these documents is certified, in form, by Mr. Jefferson, at the close of the publication; and the papers appear to comprehend every particular which can be necessary to afford complete information with respect to the grounds of the disputes which have arisen between Great Britain and America. We cannot refrain from expressing the satisfaction which we, in common with all the true friends of both countries, have experienced from the assurance that these points in debate are in a fair way of being adjusted by wise and temperate negotiation.

T R I A L O F M R. H A S T I N G S.

Art. 30. *Report from the Committee of the House of Commons, appointed to inspect the Lords Journals, in Relation to their Proceeding on the Trial of Warren Hastings, Esq. and to report what they find therein to the House, which Committee were the Managers appointed to make good the Articles of Impeachment against the said Warren Hastings, Esq. and who were afterwards instructed to report the several Matters which have occurred since the Commencement of the said Prosecution, and which have, in their Opinion, contributed to the Duration thereof to the present Time, with their Observations thereupon.* 8vo. 3s. Debrett. 1794.

On this report, in the present stage of the trial to which it relates, it would be impertinent in us to give an opinion. We have, therefore, only to inform our readers that, in stating the causes of the long duration of this trial, the report suggests that it is to be attributed chiefly to objections taken by the prisoner's counsel to documents and persons produced as evidence; and that circumstances have arisen, in the course of the trial, which appear materially to affect the constitution of the House of Peers as a court of judicature, as well as its power,

and the purposes which it was intended to answer in the state. The general tenor of the proceedings in this trial is stated, and compared with the law and usage of parliament. In a future report, the committee undertake to lay before the House, separately, the proceedings on each head of evidence which has been rejected; and this, they hope, will put the House more perfectly in possession of the principal causes of the length of this trial, as well as of the injury which parliamentary justice may, in their opinion, suffer from those proceedings.

THEOLOGY, &c.

- Art. 31. *Sermons on the History of Joseph*, preached at Hemel-Hemsted and Great Gaddesden, Herts. By the Rev. Nathaniel May, M. A. late of Lincoln College, Oxford. 12mo. 3s. 6d. Boards. Johnson. 1793.

This preacher has indeed chosen an interesting story; and we pursued with satisfaction the greatest part of his enlargement on it: but, where we found ourselves bewildered by *mystical meanings and applications*, a considerable abatement of that satisfaction ensued. Comments of that kind generally perplex even the most ingenious writers, and sometimes lead them into dangerous perversions of the Scriptures; filling the minds of their hearers, or readers, with groundless conceits and fancies, and diverting their attention from practical piety and virtue. We are sorry to observe that the whole number of these fifteen discourses is, more or less, chargeable with this *imperfection*: for such we deem it, although there may be many whose *devotional taste* (as the ingenious Mrs. Barbauld expresses it,) may lead them to pass a different judgment on the merits of Mr. May's publication.

- Art. 32. *Isaiah*. A new Translation; by the late Robert Lowth, D. D. Bishop of London. With a summary View and Explanation of the same. Consisting of, I. Preliminary Observations and General Rules for understanding the Prophetic Style. II. A particular Account of each Chapter in Order, &c. &c. By John Smith, D. D. Minister of the Gospel at Campbleton. 8vo. pp. 308. 3s. sewed. Parsons, &c.

This republication of Bishop Lowth's excellent version of the prophecy of Isaiah, in a cheap and handsome form, will doubtless be very acceptable; and the pieces which the editor has prefixed, from a treatise by Dr. Smith, are certainly more adapted to popular use than the Bishop's Preliminary Dissertation, &c. It is not quite so certain that Dr. Smith's observations and analysis will furnish the unlearned reader with the true key to this sublime but obscure book. Something better than positive assertion is requisite to establish the double meaning of a prophecy, and even to determine its primary signification.

- Art. 33. *Elementary Discourses*, designed for the Use of a young Person after Confirmation: with Devotions, selected chiefly from the Book of Common Prayer, to be used before and after the Holy Communion. By Joseph Holden Pott, Prebendary of Lincoln, and Archdeacon of St. Alban's. 12mo. pp. 101. 1s. 6d. Rivingtons. 1792.

This tract is divided into three parts; the first is 'a view of the doctrines of Christianity;' the second treats 'of its chief graces, as displayed in the life of Christ;' and the third, which, with the *devotions*, constitutes the larger part of the pamphlet, is 'an account of the nature and design of the sacraments.'—The second division of this work is, in our opinion, the best, and most likely to prove of real service: but whether or not our sentiments accord with those of Mr. Pott, of this we are certain, that we cordially approve of all sincere endeavours which ministers, of any class, employ, in order to enlighten, inform, reclaim, and improve those with whom they are connected.

Art. 34. *Observations on the present State of Country Curates, as to their National Character, &c. &c.* By the Rev. Henry Wood, A.B. late of Wadham College, Oxford. 8vo. 2s. Crowder. 1793.

This observer ascribes the small influence of curates, in the parishes in which they reside, principally to the narrow stipend allotted to them. The author thinks it ought never to fall below 'the neat sum of one hundred pounds per annum.'—The concluding sentence of this publication may, perhaps, give a just idea of its nature:—'I am *somehow, strangely* persuaded, that if the legislature should think proper to relieve the unprovided state of the inferior clergy, the increased loyalty of the greater part of the country people would amply repay them for their exertions.' May it not be remarked, however, that he makes little more of a clergyman than a mere political machine?—which is, surely, a sad degradation of the office and character!

Art. 35. *A Letter to G. Wakefield, B. A. on his Spirit of Christianity, compared with the Spirit of the Times in Great Britain.* By David Andrews. 8vo. 1s. 1794.

Freedom of discussion, on all topics, is the indefeasible right of rational beings. It is a right so sacred, that we never wish to see it either, on the one hand, infringed by the arbitrary restriction of a narrow policy, or, on the other, abused by pert arrogance or petulant malignity. To load with abrupt obloquy names which the wisest and best of men have for ages agreed to revere, is an offence, not indeed 'to be punished by the judges,' but to be reprobated with indignation by all good men. Had the writer of the pamphlet before us confined himself to a candid examination of those parts of the Jewish or Christian Scriptures which may seem liable to objection, and, after a critical inquiry into the exact meaning of the passages on which his allegations are founded, and of the connection in which they are introduced, had given his opinion of the result with modesty, he would have been at least entitled to candid attention: but a mere recitation of detached passages, which, on the first hearing, may sound heretical, accompanied with nothing better than confident assertion and coarse scurrility, requires no other notice than silent contempt. It will not be in the power of David Andrews, whoever he be, to fix on the character of the enlightened Moses the stigma of brutality; still less on that of the benevolent Jesus the reproach of malignant depravity.—A *pretended* reply from Mr. Wakefield came to our hands subjoined to this pamphlet. We cannot, for a moment, suppose it to have come from the able pen of Mr. Wakefield, the initials of whose name are affixed to it.

LAW.

Art. 36. *The whole Proceedings on the Trial of an Indictment against Thomas Walker of Manchester, Merchant, William Paul, Samuel Jackson, James Cheetham, Oliver Peersal, Benjamin Booth, and Joseph Collier; for a Conspiracy to overthrow the Constitution and Government, and to aid and assist the French (being the King's Enemies) in case they should invade this Kingdom. Tried at the Assizes at Lancaster, April 2, 1794. Before the Hon. Mr. Justice Heath, &c. Taken in Short Hand by Joseph Gurney. 8vo. 2s. 6d. Johnson, &c.*

Some very extraordinary circumstances attended this famous prosecution, particularly the detection of the character and conduct of the only evidence for the Crown, who appeared in support of the charges brought against the defendants. This wretch, as appeared by indubitable witnesses, had repeatedly acknowledged (with strong expressions of contrition,) that he had been *bribed* to accuse Mr. Walker, and that the charges which he had brought against that gentleman were *false*. It is almost needless to add that Mr. W. was "honourably acquitted;" as were the other persons included in the indictment; and that the perjured evidence was committed in order for prosecution. The pleadings of Mr. Law, attorney-general for the county palatine of Lancaster, (for the Crown,) and of Mr. Erskine, (for the defendants,) give much interest to the perusal of these proceedings. The appendix consists of letters and other papers, which appear to have been furnished by Mr. Walker, the respectable editor of this publication.

EAST-INDIES.

Art. 37. *Observations on the Causes of the present Discontents of the Merchants and other Inhabitants of the Island of Bombay. With a few Remarks, interesting to the Owners of Shipping employed by the Hon. Company. 8vo. 1s. Innes. 1794.*

The object of this pamphlet is to state the inconvenience which the coasting trade of our East Indian provinces suffers from the toleration of piracy in those seas. It proposes, as an adequate remedy, to grant roving commissions to the navy there stationed, to abolish convoy-money, and to compensate, by double pay, this loss to the officers and men.

It next complains of an *ex post facto* excise-law, by which the owners of naval stores were on a late occasion oppressed. It subjoins the necessary vouchers, and comprehends many important remarks on the evils to which the monopoly-system gives rise.

MEDICAL, &c.

Art. 38. *Chemical Essays; being a Continuation of my Reflections on Fixed Fire, with Observations and Strictures upon Drs. Priestley's, Fordyce's, Pearson's, and Beddoes's, late Papers in the Philosophical Transactions; and an Answer to the Reviewers. By Robert Harrington, M. D. 8vo. pp. 92. 2s. Faulder, &c.*

This unfortunate philosopher, having failed to attract the attention of his countrymen to *his system*, both under his own name and the assumed one of Dr. Bewley, here appeals to *foreign philosophical chymists*.

missi. To their consideration we most willingly leave it; and as to what regards ourselves in the present publication, we are perfectly contented not to take our turn of reply till after the learned doctors, who precede us in the honour of being criticized, have taken theirs.

Dr. H. asserts that he took the name of *Bewly* because it happened to be that of a farmer near whom he resided, and not because a much respected and truly philosophical associate with us was named *Bewley**. We think it but justice to him to repeat his *assertion*.

TITHES.

Art. 39. *A Plan for the Commutation of Tithes*, the Extension of Agriculture, Relief of the Farmers, the Peasantry and the Poor, without disturbing the existing Government. 4to. pp. 72. 3s. 6d. Ridgway. 1794.

This is a work of some labour. The calculations have great shew of candour and accuracy:—but the *data*, we fear, are not always found; nor are we convinced that the conclusions are always just.

The main drift of the author, or authors, in publishing this tract does not *evidently* appear. The writer says, roundly,—‘our intention is not to interfere with ecclesiastical privileges and laws, nor to violate any property whatever;—the glebe and the parsonage we have nothing to do with, we wish only to commute and abolish the tithe, without injury to the incumbent or impropiator, and by these means lower the price of provisions.’

How this desirable object will be obtained by the commutation and abolition of tithes, we are told in a few words:

‘Let us now see how far the abolition of the tithe may abate the price of provisions; tithe being the tenth of all produce, is a tenth of the produce of provisions, and by abolishing it altogether, parliament would of course reduce the price in a proportionate degree.’

We confess ourselves altogether unable to comprehend this part of our author’s argument. What immediately follows, however, is more obvious:—‘It would do more: for by allowing every man to increase his produce, it would raise a greater supply.’

By joining this with the questionable position above, the close of his argument, and of course his general inference, will appear to be erroneous.

To point out all the sound arguments and problematical reasonings of this pamphlet would require much more space than we can at present spare. We therefore refer our readers to the tract itself; and we will add that such of them as are interested in the several subjects of tithes, the poor’s rates, and the price of provisions, will find in it much instruction.

Art. 40. *A Defence of the Right of Tithes*, on Principles of Equity, with Observations on a Commutation. 8vo. pp. 56. 1s. Deighton.

We are happy to find that the time is come when every class of society is endeavouring to ascertain its respective rights. Thus we

* This excellent philosopher chose to live little known to the world,
“Content with Science, in the vale of Peace.”

have not only the rights of man, and the rights of woman, but the rights of the clergy; whose cause is here ably supported: indeed we will not hesitate to pronounce it a masterly defence: although, as in the last mentioned tract, the ground of argument is not always found. It is well, however, that men of ability have undertaken to agitate a subject which, ere long, we hope, will become an object of parliamentary discussion.

MATHEMATICS, &c.

Art. 41. *The Longitude discovered*, by a new Mathematical Instrument, called Graphor. 8vo. 1s. Hookham. 1794.

We understand from this pamphlet that Peter Degrauers, M.D. and Henry Ould, *think* that they have invented an instrument by which they can determine 'the latitude and longitude of a place whenever the sun may be seen with the visible horizon of the sea;'—that they applied, in a long letter which is here given, to the Board of Longitude for leave to lay their discovery before the Commissioners, who took no notice of the application;—and that, in consequence, they now solicit a subscription of '20,000l. or upward,' from the public: which sum being secured to them, they will develop the principles on which they proceed, and deposit the instrument, for the inspection and use of the public, in the British Museum.

We should be very glad to see the object attained which these gentlemen profess to have accomplished: but we must confess that we doubt the possibility of its being effected.

EDUCATION.

Art. 42. *Principes Elementaires de Grammaire, adaptés particulièrement à l'Etude de la Langue Française. Avec un Essai sur les différens Systèmes de Grammaire les plus généralement adoptés. Une nouvelle Méthode pour se perfectionner en peu de temps dans la Lecture, et la plus exacte Prononciation des sons François. Enfin un Abrégé d'Elémens les plus essentiels de la Prosodie Française. Par M. Royon, Gradué, M. A.* 8vo. pp. 167. sewed.

The practice of teaching a language by means of grammars written in that language, by what ever great authorities it may be sanctioned, has often appeared to us to be an absurdity. The author of this French grammar is, however, of a different opinion. He has therefore provided his scholars with a French grammar written in French, and has given in English only 'those parts of grammar belonging to French pronunciation, and to the definition of the nature and properties of words.' However convenient this plan might be to the writer, we cannot perceive that it will be of much advantage to the learner. The rules of this grammar are brought within a moderate compass, and are illustrated by passages from good authors.

NOVELS.

Art. 43. *The Cavern of Death.* A moral Tale. Cr. 8vo. pp. 116. 2s. 6d. sewed. Bell, Oxford-street. 1794.

The old legend of a brave and worthy knight most disloyally deprived of his patrimony, and most wonderfully restored to it, and to his faithful mistress. The story is told in correct and good language, and

and it is interesting and impressive: but we like not this mode of impression, which fills the mind of the juvenile reader with horrid ideas of supernatural agency, and makes him fancy, like Macbeth, that he sees bloody spectres sitting before his eyes, and ensanguined daggers streaming in the air.

Art. 44. *Ellen and Julia.* By Mrs. Parsons, Author of *Errors of Education*, &c. &c. 2 Vols. 12mo. 6s. sewed. Lane. 1793.

When the immoral tendency of some novels, and the romantic turn of many others, are recollected, it may appear in some fort meritorious that a work of this kind is entitled to the bare praise of affording a temporary amusement, without leaving any injurious impression on the reader's imagination:—but of the present novel it would be injustice not to say that it possesses something more than this negative merit. It is well adapted to inculcate on young minds several lessons of prudence and virtue. The leading characters are two daughters of a widowed mother, one of whom is led by vanity and romantic ambition into indiscretions, which bring her to the verge of ruin, and overwhelm her excellent parent with insuperable distress; while the other presents an example of filial affection, and of a conduct regulated by the most delicate sense of propriety, in circumstances of considerable embarrassment. The story also suggests important cautions to young married women against indulging a desire of admiration, and warns the unmarried of the hazard attending an intimacy with women who are distinguished by gaiety and freedom of manners. We mention these particulars, because we are of opinion that this novel must depend for its success chiefly on its moral merit. In the first volume, the story is diversified with many striking incidents, but, through a great part of the second, the writer's invention appears to flag. The language, though natural, is never wrought into elegance, and is sometimes negligent and even ungrammatical.

Art. 45. *Major Piper; or, the Adventures of a Musical Drone.* By the Rev. J. Thomson. 12mo. 5 Vols. 15s. sewed. Robinsons. 1793.

To analyze a work so vulgar, absurd, and in every respect contemptible, as is this meanest of the class of novels, would be a degradation of the noble art of criticism, for which we do not chuse to be answerable.

Art. 46. *The Maid of the Hamlet.* A Tale. By Regina Maria Roche, Author of the *Vicar of Landisdown*. 12mo. 2 Vols. 6s. sewed. Long. 1793.

There are two distinct classes of novels; the first comprehending such as only exhibit a fictitious story as a convenient vehicle for the communication of the writer's sentiments on various topics; the second including all such tales as have for their ultimate object those immediate impressions, which are produced by a wonderful or affecting tale. To the former class, which is certainly far superior in merit and utility, the present novel does not belong. It affords little reason to suppose that the author's reading has extended far beyond the novelist's circulating library, and will contribute little toward augmenting the reader's acquaintance either with men or things. The tale is, however,

however, amusing; the incidents are sufficiently romantic to keep up the reader's attention; and the sentiments and language, if not highly refined, are not unnatural. The performance, on the whole, is therefore above contempt.

POETRY and DRAMATIC.

Art. 47. *The Count de Villeroi; or the Fate of Patriotism. A Tragedy.* 8vo. pp. 96. 2s. 6d. Cadell. 1794.

The preface to this drama commences with observing that 'it is somewhat extraordinary that an event so replete with tragic incidents as the French revolution should not have given to the stage or the press a regular dramatic piece.' This remark, as far as it affects the stage, appears to us to be hasty, and not well considered. Deluged as the French revolution has been with blood and horrors, its tragic events are too recent for theatrical exhibition, and are too immediately affecting to allow of their being degraded by mimic woe. This circumstance alone may account for the present tragedy not having been brought on the stage, without recurring to the author's reason, a want of theatrical interest. What manager would think of bringing forward such a play as the Count de Villeroi? Dryden's *Hind* and *Panther* discouraging on the mysterious doctrines of religion are scarcely more disgusting to readers, than to an audience in a theatre would be long and tedious dialogues between a Count and his son, on the merits of the French revolution. Debates may suit a senate-house or a club-room, but not a stage. Our author seems to have forgotten that the dialogue in a play should be subservient to the action; and that, when the business stands still, to allow the characters of the piece to argue and declaim always produces dissatisfaction; otherwise, he could not have made his speeches so much like sermons, nor have allowed one of the soliloquies to occupy three pages.

As this piece is not suited for the stage, we shall not enter into any critique on the plot and the characters. When we inform our readers that the scene is partly at the Count de Villeroi's Chateau, a league from Paris, and partly in that city, and that the time is the 3d of Sept. 1792, it is easy to guess the circumstances of the tragedy. The composition is prosaic and heavy.

The author says that 'he anticipates, and is prepared for, the disapprobation of the friends of democracy.' The fear, however, of being included in this number of proscribed persons must not prevent us from speaking what we apprehend to be the truth.

Art. 48. *The Sum and Conclusion of the Matter.* A familiar Epistle in Verse; addressed to an Honourable Friend, paraphrasing the Speech of the Lord President of the Court of Session, to the Lord Provost of Edinburgh, January 23, 1793. 4to. 1s. Vernor.

The author, in his introductory lines, says,

'Of solemn, or of trifling stuff,
There is, I wean*, more than enough,
Yet he, for instance I, whose knack 'tis
To couple lines, keeps up the practice;

* *Wean*, we suppose, is the word here intended.

And urges there are subjects still,
 And place, and claims, for rhiming skill;
 Says he, or if you will, say I,
 With verse accords sublimity.'

Yes, ingenious sir, it is true that, with some kinds of verse, sublimity doth well accord: but whoever looks for it in such lines as you have the knack to couple will be disappointed. Be advised, therefore, if you with the Lord Provost's memorable speech in defence of the Constitution to be transmitted to posterity, to embalm it with materials more durable than the lines now before us; for, notwithstanding the praise which your poetic friend has politely bestowed on this performance, we will honestly hint to you our suspicion that the oracle imposed on you when it encouraged you to

————— exclaim,
 Like Horace, confident of fame,
 I've raised a monument to last
 In spite of time, and censure's blast.'

The loyalty and patriotism, however, which seem to have dictated this performance, merit praise, whatever may be deemed of the poetry. As a true Briton, the writer will be deservedly esteemed by those who may not greatly admire him as a poet. Let the goodness, therefore, of the cause which he has so zealously espoused, like charity, cover the many sins of his verse.

Art. 49. *The Maid of Normandy; or, The Death of the Queen of France.* A Tragedy, in four Acts: as performed at the Theatre, Wolverhampton. By Edmund John Eyre, Author of the *Dreamer Awake*, &c. &c late of Pembroke College, Cambridge, and now of the Theatres, Worcester, Wolverhampton, and Shrewsbury. 8vo. pp. 84. 1s. 6d. Longman.

It has been commonly thought a judicious rule, with respect to tragedy, not to borrow its story from recent events; nor has any writer, within our recollection, ever transgressed this law of limitation with impunity. Among other obvious reasons for the rule, it may be remarked that it converts the stage from an instrument of amusement into a field of political altercation, and that it tends to interest the passions on the side of the present popular judgment on any passing event, before diligent inquiry and cool discussion can have determined whether that judgment be consonant to truth. On this ground, we should be inclined to censure the play before us, on account of its design alone, without any regard to its literary merit; for we cannot perceive any one valuable end, either of amusement or instruction, which is likely to be answered by so soon acting, on the dramatic stage, the shocking tragedy which has so recently been performed on the political theatre of France. Nor can we easily conceive what amusement an audience can find in having the assassination of Marat by Charlotte Cordé, and the trial of the Queen of France, represented before them; unless it be of that kind which children receive from going to see a model of the guillotine. As a dramatic performance, however, the *Maid of Normandy* must be allowed the merit of natural sentiments, suited to the characters of the piece, and of language

language not beneath the dignity of the buskin. The author has introduced one fictitious person, the lover of Charlotte Cordé in disguise, whose amiable character and generous passions serve to spread a faint ray of light through the general gloom so naturally excited by such a performance.

MISCELLANEOUS.

Art. 50. *An Account of the Proceedings in the University of Cambridge, against Wm. Frend, M. A. Fellow of Jesus College, Cambridge, for publishing a Pamphlet, intitled "Peace and Union, &c."* Containing the Proceedings in Jesus College, the Trial in the Vice-chancellor's Court, and in the Court of Delegates. Published by the Defendant. 8vo. pp. 262. 4s. 6d. Boards. Robinsons.

This publication may be said to contain the whole history of Mr. Frend's prosecution for publishing his pamphlet entitled "Peace and Union, &c." Not merely is the trial, (particularly Mr. F.'s defence,) in the Vice-chancellor's court, given here more fully and more accurately * than in the Trial published by Mr. Beverley, (of which see some account in vol. xii. of our New Series, p. 343.) but this work, as the title expresses, contains a narrative of the previous steps taken in the college of which Mr. F. was a Fellow, in consequence of his obnoxious publication, together with the subsequent proceedings in the Court of Delegates, to which he appealed from the sentence of the Vice-chancellor.

Notes are subjoined to these proceedings; in which Mr. Frend, sometimes with wit, but oftener with the intemperate expressions of anger, attacks the Promoter and the Vice-chancellor; the latter he rudely accuses, in p. 186, for attempting to preserve order in the court where he presided, 'of having made more noise than the president of a bear garden.'

Mr. F. offers some justification of himself as to the mode in which he conducted his defence; and this, as our readers may be desirous of perusing it, we shall give in his own words:

'Being firmly persuaded that the attack made on him was the result of faction and intrigue, he was not to be awed by the superiority of numbers, nor the treachery of the assailants; but, leaving them to the use of those arts, which a mind formed for literature must always despise, he was resolved not to decline the combat, but to enter the lists at the proper time, armed with confidence in the justice of his cause, and a knowledge of the laws of the university. On these principles he obeyed the summons into the vice-chancellor's court; but by his protest, and by stopping the proceedings of the first day, he made it evident that both the judge, and the accusers, led away by the desire of gratifying revenge, were little qualified for their respective offices; and, at the same time, he confounded the murmurs which had been artfully raised by his enemies, and too easily acquiesced in by some of his friends, that he ought to come forward boldly, and avow himself the author of the work. These objecters did not

* The proceedings of the two courts are given from official papers received from the registry, &c. and notes taken by Mr. Lambert; and Mr. F.'s speech was written by himself a few days after the delivery of it.

consider, that he came into court on a summons which he supposed illegal; that the articles of accusation answering to an indictment in the common proceedings of law, were not known to him till he appeared in the court; and that it would have been absurd to determine the particulars of his conduct, or to have made them known, before he had seen of what he stood accused. He therefore availed himself of the law of the university, which very properly orders, that the accusation should be delivered on the first, and that no witness should be called till the second, court day. Of this law the vice-chancellor and the accusers had till that time probably never heard; and they did not see the propriety of it, both from their ignorance of the civil law in general, and their inattention to the circumstance, that the defendant receives a copy of the articles only on the first day of appearance.

There was not a person in court who entertained the least doubt that Mr. Frend was the author of the book in question; but as the cabal had no right to interfere with his publications, except they had the ability to answer them, he determined, that, in endeavouring to prove this point, they should expose their folly to the utmost.

Though the defendant did not cherish any hope of success, he determined to give his adversaries as much trouble as possible, to avail himself of every opportunity of creating delay, and to make his trial an occasion of displaying his ingenuity and adroitness as an advocate.

He has undoubtedly, throughout this trial, manifested considerable ability, and what is called cleverness in managing a cause: but we must still continue to think that he ought to have treated *his* case in a different manner.

Art. 51. *A crying Epistle from Britannia to Colonel Mack*; including a naked Portrait of the King, Queen, and Prince, with Notes political, philosophical, and personal. By Anthony Pasquin, Esq. 8vo. 2s. Symonds.

Squire Pasquin's *Britannia* is a vulgar drab, not altogether without wit, but without that elegance and grace which are universally attributed to the august lady whose name she has assumed. That she may not be mistaken for *the* Britannia, she dates her epistle from the *broken anchor, little Britain*; and for so obscure a female in so obscure a place, and in so piteous a condition, the lines may be in character; yet we must confess that we expected to have found her a little more delicate in her tears. We will allow her to pretend to think as highly of Col. Mack as any landlady of Little Britain: but what can she mean by addressing the following stanza to this pride of the combined armies?

'Damn'd be that hour, I once like Mrs. Draper,
Was grip'd and did the deed of sœtid vapour,
Then seiz'd *the Bill of Rights* as common paper.
Oh direful blunder—spare my blushes, Mack,
Lord what a way I'm in—good lack.'

This crying epistle is introduced by an advertisement equally full of the *extravaganza* (Anthony does not stop on this side of impiety,) intended to ridicule John Bull's faith in the abilities of Col. Mack: but it does not always appear to us that this lively writer makes the best of his abilities.

Art.

Art. 52. *Speech of William Adam, Esq. in the House of Commons, March 10th, 1794, on moving for the Production of certain Records, and for an Address to the King to interpose the Royal Justice and Clemency in Behalf of Thomas Muir, Esq. and the Rev. Thomas Fyfe Palmer.* 8vo. pp. 117. 2s. 6d. Debrett.

The attempt made by Mr. Adam to prevent the execution of a sentence which he considered as illegal, and which every one who was possessed of candour and humanity pronounced to be rigorous and severe, does him equal honour as a lawyer and a man. It would lead us into too great length, however, were we to give a synopsis of his speech: it may be called a well-connected chain of law-arguments, in the disposition of which he has displayed no less judgment than he has manifested learning in the investigation of his subject, and eloquence in maintaining the cause which he had adopted. Two propositions he may be said to have unanswerably established, (putting the legality or illegality of the present sentence wholly out of the question;) first, that a law ought to pass for allowing, in cases of misdemeanor, an appeal from the Court of Justiciary in *Scotland* to the House of Lords, to which, in *similar cases*, appeals lie from criminal courts in *England*. Secondly, that there ought to be a common standard by which the discretion of the Judges of England and of Scotland, in apportioning *arbitrary* punishments to crimes committed against the common empire, should be governed. It is surely a most unaccountable anomaly in the administration of justice, that a subject convicted in *England* of a misdemeanor may, if there be error in the proceedings against him, appeal to a higher tribunal, and procure the judgment upon the conviction to be reversed, on proof of its being erroneous: but that a subject in *Scotland*, standing in precisely the same predicament, should be deprived of the benefit of a court of appeal, and be left to suffer, without redress, the consequences of a judgment possibly in every respect erroneous and illegal!

It must also appear unaccountable that two persons convicted, the one in England, the other in Scotland, of offences precisely similar, should be liable to be sentenced to *arbitrary* punishments, in their nature as well as in degree of severity extremely dissimilar. It is by sound discretion that judges ought to be governed, when they are about to pronounce a judgment not distinctly specified by law, but which they are allowed to make mild or severe *ad arbitrium*. Now sound discretion must be the same every where; and if one set of men push their power of punishing to the utmost extent that the law will suffer, and another stop far short of it, and temper the rigour of justice with a degree of mildness and mercy, they cannot both be said to be under the influence of the same discretion. A disinterested and impartial man, who should fairly consider the sentences passed in Scotland on Mess. Palmer and Muir, and compare them with those pronounced by the courts in England on persons convicted of similar offences, could not help saying either that the former were by much too severe, or the latter by as much too mild. What can be the cause of the difference we pretend not to say: yet surely, if a man cannot hit the golden mean, but must err on some side, if he be possessed of a particle of humanity, he would rather err on the side of mercy than

on that of rigour. It is not our province, nor can we presume, to judge the judges of the land: but we must confess that we could not peruse Mr. Adam's speech, with all that attention which we bestowed on it, without strongly entertaining the doubts which it was the drift of his argument to raise, concerning the legality of the judgments passed on Mess. Muir and Palmer; without wishing that it had been possible to have them made the subjects of discussion in a court of appeal; nor without feeling astonishment and concern that the discretion of the Scotch Judges should be of so different a species from that which directs the administration of criminal justice in England.

Art. 53. *A Gazetteer of the Netherlands.* Containing a full Account of all the Cities, Towns, &c. in the Seventeen Provinces, and the Bishoprick of Liege; with the relative Distance of the Cities, &c. from each other and from Paris; and the Distances of each Village from the nearest City or Town in their respective Provinces. Embellished with two new Maps, coloured; one of the Seven United Provinces; the other of the Catholic Netherlands. 12mo. 4s. Boards. Robinsons. 1794.

The Netherlands being now an object of general attention, the public is here properly provided with two good maps, and an alphabetical list of the cities, towns, and villages, of this country. The work is rendered entertaining by the editor's having annexed to each place of any note some historical or topographical particulars. Much care seems to have been taken to lay down distinctly the various distances and bearings of different places. The maps are neat, and the work seems to us to be well executed, and to be a very useful manual to accompany the daily perusal of the public papers.

Art. 54. *An entire and complete History, political and personal, of the Boroughs of Great Britain;* together with the Cinque Ports. The second Edition, corrected and improved. In two Volumes. 8vo. pp. 920. 14s. Boards. Crosby. 1794.

Of the first edition of this useful work, a brief account was given in our eleventh volume, New Series, p. 99, to which we refer our readers, as they will there find some mention of the nature and plan of the publication.—In addition to what was then said, we beg leave to give the following anecdote, as it reflects so much credit on the party principally concerned.

On the death of the late Lord Holmes, a very powerful attempt was made by Sir William Oglander, and some other neighbouring gentlemen, to deprive his lordship's nephew and successor, the present Rev. Mr. Troughear Holmes, of his influence over this corporation*. The number of that body was at that time *twenty-three*, there being one vacancy amongst the aldermen, occasioned by the recent death of Lord Holmes. Eleven of them continued firm to the interest of the nephew, and the same number was equally eager to transfer that interest to Sir William Oglander and the Worley family. A Mr. Taylor of this town, one of the burgesses, withheld his declaration;

* Newport, Isle of Wight.

and as his vote would decide the balance of future influence, it was imagined that he only suspended it for the purpose of private advantage. Agreeably to that idea, he was eagerly sought by the agents of each party. The first who applied is said to have made him an offer of 2000*l*. Mr. Taylor had actually made up his mind to have voted with his party: but the moment his integrity and independence were attacked, he reversed his determination, and resolved to give his suffrage on the opposite side. That party, however, like their opponents, being ignorant of the favour designed them, and of the accident to which they owed it, assailed him with a more advantageous offer. He informed them that he had but just formed the resolution, in consequence of a similar insult from their adversaries, of giving them his support; but since he had discovered that they were both aiming at power by the same means, he was determined to vote for neither of them: and to put himself out of the power of further temptation, he resolved to resign his gown as a burgher of the corporation; which he accordingly did the next day.

We could have wished that the present edition had been printed with greater attention to correctness; the typographical errors in it being very numerous.

Art. 55. *A Treatise on Wet Docks, Quays, and Warehouses*, for the Port of London: With Hints respecting Trade. 8vo. 1*s*. Johnson.

The author of this pamphlet observes that London possesses only the same legal quays now which it did in the time of Charles II. though it requires the assistance of many more, owing to the great extension of its commerce.—The advantages which Liverpool, Hull, and Bristol derive from their docks are enumerated, and it is remarked that ‘London, though the first city for commerce, and having within itself the most powerful internal means of supporting docks on the most extensive plans, has been the last, except in the case of two spirited individuals, to try the experiment.’ Mr. Perry’s dock at Blackwall, and Mr. Wells’s dock at Greenland Dock, are here meant; the former occupying about twelve acres of ground, and the latter about eight acres, and each able to contain many ships. In the remainder of the pamphlet, various useful hints for removing this deficiency, with respect to the port of London, are suggested with candour and precision.

Art. 56. *On the Punishment of Murder by Death*. By B. Rush, M.D. Philadelphia. 8vo. 6*d*. Johnson. 1793.

Dr. Rush is an advocate for the entire abolition of capital punishment, even in the cases of murder. His design is not so much to establish his opinion by rational arguments, as to answer the objections which might arise against it from several passages in scripture. Some of his explanations of texts, we think, are forced. The doctrine would, perhaps, be best reconciled with scripture by maintaining that, whatever might be done under former dispensations, the discontinuance of the punishment of death is most consonant to the humane spirit of the religion taught by him who ‘came, not to destroy men’s lives, but to save them.’ The pamphlet was first published in Pennsylvania.

Art.

Art. 57. *An Address to the Inhabitants of the Colonies established in New South Wales, and Norfolk Island.* By the Rev. Richard Johnson, A. B. Chaplain to the Colonies. 12mo. 1s. sewed. Matthews.

1794.

This earnest and compassionate address forbids all criticism, were we disposed to employ it. Its benevolent purpose, with the fervour and sincerity which it indicates, leads us to wish it success, while they engage our esteem for the author. We transcribe the following advertisement affixed to the pamphlet:—'As Mr. Johnson has ordered a great number of the Addresses to be sent to *New South Wales* to be given among the settlers and convicts; it is the wish of Mr. Martin and Mr. Foster, who are his agents, to defray the expence of the whole impression, that the profit arising from the sale of the remainder may be placed to Mr. Johnson's account.—Donations for this purpose will be received by either of his agents.'

Art. 58. *The Traveller's Companion from Holyhead to London.* Small 8vo. pp. 154. 3s. Boards. Longman.

Although this little book be not without its defects, yet for current reading it will meet with good acceptance.—The author's general plaudit of monks and friars, in the account of Coventry, is one of those partial representations which tend to mislead those who are in search of instruction. It had been strange if so large a body had been productive of *no kind* of service: but the benefit is small indeed, when compared with the enormous evils which accumulate on mankind from ignorance, superstition, bigotry, priestcraft, fraud, and tyranny. If there be those who can estimate *these evils* as blessings, to such we leave it to applaud the times of popery and slavery. We approve much of the earnestness with which this traveller recommends plantations, agriculture, and the cultivation of waste lands, with which this island, notwithstanding all its improvements, largely abounds. Some of his remarks on different subjects are of a diverting kind, while they afford an useful hint:—'Notwithstanding, (says he,) I have, in my journey, been frequently surprised at alterations in the appearance of things and places; yet, I must confess, that in my apprehension, there is nothing that has suffered a greater change, in its price and appearance, than a *bottle of wine*; which now, being generally in the proportion of two quarts filling three bottles, is, when decanted under the scrupulous nicety of the waiter, reduced to a sober quantity indeed. Surely magistrates might be justified in regulating the sizes of bottles, as of pewter measures!'—His account of the arts and fraud of *miners* is worthy of notice, though too long for us to extract.—In a description of the castle of Carnarvon, speaking of its elegant turrets, it is added, 'in one of these towers is an arched window, in the form of a recess, supported by very neat pillars;—we notice this, because it leads to some explication of the word *eriel*—for this recess, as Mr. Pennant has observed, "was, in ancient times, an elegant part of architecture called the *eriel*, and appears from a poem of the very age in which this was built, to have been the toilet of the ladies, and probably might have been that of Queen *Elinor*."

REV. AUG. 1794.

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This writer possibly infers too much from an order given in the reign of Edward I. 'that *clean straw* should be put into the *king's* bedchamber every week.' It seems to have been customary, when carpets were little known, to strew the rooms neatly with straw or rushes of different kinds; or, if his majesty slept on *straw*, we may conclude that a bed of feathers, or of other soft materials, was laid on it.

Art. 59. *Slavery and Famine, Punishments for Sedition; or, An Account of New South Wales*, and of the miserable State of the Convicts; by George Thompson, who sailed in the Royal Admiral, May 1792. With some preliminary Remarks. And a Sketch of the Character of Thomas Fysche Palmer, B.D. late Senior Fellow of Queen's College, Cambridge. By George Dyer, Author of the Complaints of the Poor People of England. 8vo. pp. 70. 2s. Ridgway. 1794.

The contents of this miscellaneous pamphlet are fully stated in the title-page. Mr. Thompson's narrative is short, and relates but few particulars; some, indeed, which are not given at greater length by Captains Hunter and Tench; short, however, as it is, we have found it interesting and amusing. Mr. Dyer's preliminary remarks consist chiefly of extracts from the different accounts of Botany Bay already published, with a few observations on some differences subsisting between them and Thompson's journal.—As Mr. Palmer has attracted the public curiosity by the severity of his fate, we shall present our readers with a passage respecting that unfortunate man:

' Thomas Fysche Palmer, B.D. late senior Fellow of Queen's College, Cambridge, is of a respectable and ancient family at Ickwell, in Bedfordshire: was educated at Eton School; was entered at Queen's College, Cambridge, and, after going through the studies of the university with credit, was chosen fellow of that college. He was ordained a clergyman of the established church, and from the nature of his connections, as well as the direction of his studies, must have had prospects of considerable preferment.

' At Cambridge, Fysche Palmer was a regular attendant on the theological lectures of the late celebrated John Jebb, though antecedently to this connection, he had been of the calvinistic persuasion, intimate with John Berridge and Rowland Hill, two eminent methodist preachers of the established church. From an assiduous and critical study of the scriptures he became an unitarian, and possessing a great activity of mind, he then shewed the same zeal in propagating the unitarian, as he had before the trinitarian doctrines. He never held any preferment.

' Hearing of a society of unitarians formed at Montrose by Thomas Christie, author of an excellent volume of sermons on the unity, Fysche Palmer was induced to go to Scotland, with a view of joining that society. There he became a zealous teacher, formed unitarian societies at Dundee and Edinburgh, and taught occasionally in several villages, particularly in Forfar, and Newborough. He never received any pay: the employment of a teacher he thought honourable, and useful; but had long since laid aside the profession and garb of a priest.

• Of his income derived from his fellowship and private fortune he devoted more than half to benevolent purposes: he was a great economist, only to enable himself to be a philanthropist.

• The regulations of the societies in which F. Palmer taught were different from those in many others. When I was lamenting in his company the loss which his society would sustain, he replied, "my friends will feel little inconvenience from my absence; they did not depend wholly on me; they will be capable of instructing one another."

• James Ellis, the young man gone with him to Botany Bay, was formerly his servant; but proving himself to be a youth of virtuous principles, and good talents, F. Palmer took pains in giving him instruction; and made him his companion. James Ellis used to preach for him occasionally.

• F. Palmer is not merely a man of letters: he is a man of exquisite taste in the fine arts, in painting, poetry and music, and possesses an excellent judgment in architecture, gardening and husbandry. In the cast of his mind there is great originality. He can be as serious as any man; but he is likewise a master of humour. I know no character more upright; few more interesting. There will be shortly published, by a skilful hand, a more ample account of this gentleman, together with his Essays written in the Theological Repository, and a Controversial Treatise of his, published some time since, on the Unity of God.

• Some remarkable cases of severe punishment for very slight offences are enumerated at the end, and merit the attention of our legislators and administrators of law.

SINGLE SERMONS.

Art. 60. *The Influence of Example.* Preached at Duke-street Chapel.

By the Rev. R. Shepherd, D. D. Archdeacon of Bedford. 4to. 1s. 6d. Nicol. 1793.

A well-intended effort to stem the torrent of fashionable dissipation. The objects, against which the worthy preacher particularly levels the battery of his eloquence, are, infidelity, the violation of the sabbath, the neglect of public worship, and the disuse of the custom of saying grace at meals. In the present state of opinions and habits, we fear that some means more convincing and powerful than brief and general declamation must be employed, if any serious hope of moral and religious reformation may be entertained.

Art. 61. Preached at Chumleigh, May 7, 1793, at the Visitation of the Rev. the Archdeacon of Barnstable. By James Parkin, A. M. Rector of Oakford. 4to. 1s. Law.

In this well-composed discourse, the author appears to have had two objects in view; first, to establish, by general arguments, the utility of the Christian ministry; secondly, to refute some charges which have lately been made against the priesthood, both by enemies and by friends to religion. Among the charges brought against the clergy, that by the very respectable Dr. Wendeborn, in his *View of England**, in which the English clergy are said to be too much

* See Review, March, 1791.

tainted with fashionable follies and vices, is perhaps treated with too much contempt, especially when it is affirmed that this charge can reach but a small *if ANY PART* of the order. We trust, however, and we believe, that Dr. W. went too far in this charge.

Art. 62. *Equality considered and recommended.* Preached at St. George's, Hanover-square, April the 6th, 1794. By James Scott, D. D. late Fellow of Trinity College, Cambridge. 4to. 1s. Debrett.

The project of reducing mankind to a state of equality, by annihilating all distinction of property, is so perfectly visionary and chimerical; and it is so exceedingly improbable, in the present state of the world, that any community should attempt to carry this project into execution; that to preach against it is to fight with windmills. Yet of this political Quixotism we have lately had many examples, and the sermon now before us must be added to the number. The writer treats his subject with some eloquence, but the result is only to prove what no one will deny, that the luxuries of the rich furnish employment for the poor, and that, where this resource fails, their only dependence is on charity, public or private. It would, perhaps, have been more to the purpose if the preacher had pointed out some expedient, by which the poor might possess a security, depending not on the precarious footing of charity, but on the firm ground of right, for a due portion (suitable to their rank, situation, and circumstances in society,) of the general stock of subsistence and enjoyment. To establish this balance of happiness among individuals may be of as much consequence as to preserve among nations the balance of power,

✂ *Some of the late FAST SERMONS yet remain to be noticed,*

CORRESPONDENCE.

To the MONTHLY REVIEWERS.

GENTLEMEN,

I WRITE for information.—You say, in your criticism of Mr. Hunter's *Considerations on the Causes and Effects of the present War*, (Rev. May, p. 91.) that the dismemberment of France was concerted at Pilnitz, as appears by an instrument now in every man's hand, deriving its name from the place at which the Monarchs met, and thence called the Treaty of Pilnitz, and to which every other power in Europe was invited to accede.—So far as I have been able to collect, and I have read the original correspondence of a public minister (who was present) and of his court, I have never been able to trace any partition treaty at Pilnitz, or any agreement beyond a defensive alliance between Austria and Prussia. I have seen, indeed, a partition treaty, supposed to be concluded and signed at Pavia in the month of July 1791; but I have always considered this paper, from internal evidence, to be spurious;—the plan of partition to which England is said to have acceded in March 1792, and Holland soon after, is attended with circumstances so evidently false, as to render the whole story highly suspicious.—Be so good, therefore, as to inform me and your other readers, where we are to find irrefragable proofs of a partition treaty at Pilnitz, and I will concede to you, your conclusion that the French nation was warranted to declare war against every state which was party to it.

Bath, June 18.

' CANDOUR.'

In answer to the above, we state, without hesitation, that the acknowledgement of error, or conviction, being a tribute due to TRUTH, we are happy that we feel nothing of that littleness of mind which would make us pay it with reluctance. CANDOUR, who, we presume, possesses the sentiments of a gentleman, for he writes like one, will, we trust, judge so favourably of us as to believe that those who are capable of publicly retracting an opinion the moment that they have reason to think it is ill-founded, are incapable of an *intentional* departure from the line of truth. Having premised these observations, we must, in justice to Mr. Hunter, acknowledge that, when we said "that the dismemberment of France was concerted at Pillnitz, as appeared by an instrument at present in every man's hand," we asserted what we then believed, and still believe, to be substantially true, but what we are not at present able to PROVE; and we founded our assertion in a great measure on an instrument which, so far from being in every man's hand, we confess we are not at this moment able to find any where, except in the general belief of mankind. We agree with CANDOUR, that the paper said to contain the particulars of a partition treaty concluded and signed at Pavia, in July 1791, ought to be considered as spurious, and he will find our reasons in our remarks on the Collection of State Papers lately published by Mr. Debreit^h. Still we cannot renounce the opinion that a dismemberment of France was one of the objects on which Austria and Prussia had agreed, when they resolved to join their forces against the French Revolutionists. This opinion is not confined to us; it is pretty general; and there are many persons of considerable weight, and possessed of means of procuring authentic information, who have both entertained it and acted on it. We have acknowledged, however, that we cannot now produce any written proof in support of it; and therefore the rule in law and reason may be urged against us—*de non apparentibus et non existentibus eadem est ratio*: but still we think there is strong circumstantial evidence of the fact. The emigrants of every description, it would seem, have an interest in pulling down the present system of government in France, which is founded on the ruins both of the old monarchy and of the new constitution; yet none, or very few of them, have taken an active part in support of the allies, except those who distinguish themselves by the name of *Royalists*, by which term we are to understand those who are devoted to the interest of the *Crown*: while, on the other hand, the *Constitutionalists*, among whom are to be found many of those who before the revolution were the most opulent of the French nobility, have almost to a man refused to take arms against the Convention, and have assigned two reasons for this refusal; one, that they cannot with any degree of consistency join those of their countrymen whose avowed object is to restore the unlimited power of the Crown; the other, that they cannot in conscience make themselves the instruments of allies, who, they say, have in view the dismemberment of France, with the spoils of which they mean to enrich themselves, according to the terms of their compact for partitioning the country, as in the case of Poland. In the existence of such a partition treaty the Constitutionalists most undoubtedly believe. Another link of circumstantial evidence in this case, is that the allied troops took possession of Valenciennes, Condé, Quesnoy, and Landrecies, in the name of the Emperor, to whose dominions they were declared to be annexed, though not conquered exclusively by his arms. It may be remembered that at least one of those places wished to surrender to the arms of Great Britain, and to become subject to the British Crown; and that the Duke of York himself refused to accept the surrender on those terms,

* See p. 453 of the present Catalogue.

and insisted that it must be made to the arms of his Imperial Majesty. It is a certain fact, also, that when Gen. Count de Wurmsler entered Alsace, the principal inhabitants of Strasburg, who wished for the abolition of the republic, made an offer to surrender that city to the Austrian general, in trust for Louis XVII.; that he peremptorily refused to accept it as a trust; and insisted that it should submit to the Emperor, and take him for its sovereign. The delay occasioned by the refusal, and the subsequent negotiations, afforded the republicans time to discover what was going forward. The bloody consequences of that discovery are well known.

From all this, CANDOUR will perceive that we persevere in our opinion that a dismemberment of France was a measure concerted between Austria and Prussia; if we were wrong in asserting that it was at Pilnitz, it was only because we now see that we have no *certainty* of the fact: but still we believe that a treaty for that purpose was actually concluded, and that it was at Pilnitz, where Leopold and Frederick-William had an interview, that the terms of it were settled.

In addition to the reasons which we have already urged in support of this opinion, we will farther remark that, though France took the alarm when the first rumour of a treaty formed at Pilnitz was spread abroad, and the National Assembly sent the Count de Montmorin (the then minister for foreign affairs) to prison, for not having communicated the earliest intelligence of it to the legislature, and though it was mentioned then as an act of public notoriety, yet no authentic account of the contents of it has ever been published. A mysterious secrecy was observed by the contracting parties; and all that was certainly known was, that France had to apprehend from it some very serious calamity. CANDOUR himself appears to be totally unacquainted with the substance, not merely of the original, but even of the supposed copies of it that have found their way into the world in an unauthenticated manner, or he never would have asserted that "he had not been able to trace any partition treaty at Pilnitz, or any agreement beyond a DEFENSIVE ALLIANCE between Austria and Prussia." If he will take the trouble of looking into Debrett's Collection of State Papers lately published, he will find, page 2, the substance of a treaty (for the authenticity of which, by the way, we mean not to answer,) said to have been signed at Pilnitz on the 27th of August 1791, in which measures appear to have been concerted for carrying on an *offensive* war against France, and for interfering in her internal government, by assisting the King against those who wanted either to abolish monarchy, or to limit the monarch's power. We will here give an extract of the treaty, for the purpose of proving this assertion; observing, by the way, that it purports not to be an exact copy, but merely the *substance* of the original.

"His Majesty the Emperor, and his Majesty the King of Prussia, having heard the wishes and representations of Monsieur (the French King's brother,) and the Count d'Artois, do jointly declare, that they took upon the actual situation of his Majesty the King of France, as an object of common concern to all the Sovereigns of Europe. They hope that this concern will, doubtless, be acknowledged by all the Powers, from whom assistance is required; and that, in consequence, they will not refuse employing, in conjunction with their said Majesties, the most EFFICACIOUS means, relative to their FORCES, in order to ENABLE the KING OF FRANCE to consolidate, in the most perfect liberty, the basis of a monarchical government, suitable both to the rights of Sovereigns, and the welfare of the French nation.—Then, and in this case, their said Majesties the Emperor and King of Prussia are determined to ACT SPEEDILY, with mutual concord, and with NECESSARY FORCES, to OBTAIN

THE PROPOSED END in common. Meanwhile they will give to their troops the necessary orders, that they may be ready to put themselves in a state of activity."

The concluding words, "that they may be ready," &c. do not, in our opinion; convey the sense of the original French, "*pour qu'elles soient à portée*," &c. &c.; the real meaning is, "that they may be at hand to enter on actual service."

From all this, supposing the treaty to be real, it is evident that the war, which Austria and Prussia agreed to carry on in concert, was in its nature *offensive*; and that its avowed object was to assist the King of France against his subjects, and to settle the *French* government by means of *German* forces.

After a perusal of this instrument, we trust that CANDOUR will concede to us that "France was warranted to declare war against every state that was a party to it;" and that therefore he will admit that, though we might have been wrong in taking the general belief of the existence of a partition treaty as a proof of the fact, yet the treaty, such as we quote it from Debrett's Collection, is fully sufficient to support our strictures on Mr. Hunter's pamphlet, and to prove that the war, on the part of Austria and Prussia, was to all intents and purposes *OFFENSIVE*.

We will just add that in Debrett's Collection, page 43, our correspondent may find an instrument, purporting to contain what are *said to be* the secret articles of the treaty of Pilnitz. Had the treaty been purely *defensive*, the contracting parties would not have failed to publish it in an authentic manner, for the purpose of repelling the charge brought against them, "that they had, without provocation, agreed to wage an offensive war against France;" but, instead of publishing it, they have observed a silence on the subject which may be deemed the more alarming, as it countenances a belief that the charge is well-founded, and therefore cannot be denied without a wilful violation of truth.

' To the MONTHLY REVIEWERS.

GENTLEMEN,

A WRITER of the name of D'Israeli, has lately favoured the public with a work which he calls a Dissertation on Anecdotes; (See M. Review, vol. xiii. p. 297.) in which, the following heavy charge against the late Mrs. Macaulay is to be found:

"I shall not dismiss this topic, without seizing the opportunity it affords, of disclosing to the public an anecdote which should not have been hitherto concealed from it. When some historians meet with information in favour of those personages whom they have chosen to execrate as it were systematically, they employ forgeries, interpolations, or still more effectual villanies. Mrs. Macaulay, when she consulted the MSS. at the British Museum, was accustomed in her historical researches, when she came to any passage unfavourable to her party, or in favour of the Stuarts, to *destroy the page* of the MS. !—These dilapidations were at length perceived, and she was watched. The Harleian MS. 7379, will go down to posterity as an eternal testimony of her historical impartiality. It is a collection of state letters. This MS. has three pages entirely torn out; and it has a note signed by the principal librarian, that on such a day the MS. was delivered to her, and the same day the pages were found to be *destroyed*."—Page 69, D'Israeli's Dissertation on Anecdotes.

On examining the number of the Harleian MS. to which he refers, the following memorandum will be found:

"12th Nov. 1764. Sent down to Mrs. Macaulay.

(Signed) E. MORTON."

' OR

On applying to Dr. Morton for farther information on this subject, (who is at present, I thank God, alive and well,) he was good enough to send the following very satisfactory answer:

"To the Rev. William Graham, No. 72, St. Martin's-lane, Long-acre, London.

Rev. Sir,

Tatckchenham, Aug. 9, 1794.

"Having received your letter of the 8th instant; and having also examined the Harleian manuscript No. 7379; together with the present worthy keeper of the manuscripts, I find, that the note inserted at the end, dated Nov. 12th, 1764, does not contain any evidence that the three leaves wanting at the end were torn out by Mrs. Macaulay; and, on the contrary, it rather appears to me, that the said three leaves were *already wanting*, when the manuscript was sent down to the reading-room for the use of Mrs. Macaulay.

"Your obedient servant, (Signed) E. MORTON."

Thus, Gentlemen, I have laid before you a plain statement of facts; and leave it to the public to judge of them. I am, &c.

An Old Admirer of the Monthly Review.

*** Were we not restrained by the duty which we owe to the public, we would pay Eminentior the compliment of a very ample reply to his long letter respecting Bremen and Verden: but, were we to give a complete answer to arguments that fill nearly *six large folio pages*, we should be under the necessity of going into considerable length, and departing from the object of our publication; and therefore, though we could not wish for a better cause, nor for a greater stock of arguments than we could bring in support of it, we must decline the contest to which he would invite us. He will hence perceive that, so far from being disposed to retract the opinion which he combats, we are fully persuaded that it is well founded; at least it cannot be shaken by any arguments which we have yet heard on the subject.

†† To J. B.—We know not any authority for the word *grades*; neither Bayley, Johnson, nor Sheridan, has inserted it: but J. B. certainly has a proper conception of its import in the paragraph whence he quotes it, and where it clearly bears nearly the same meaning as *gradations*.

††† We are obliged to A. B. for his letter, but he must excuse us from entering into the subject of it. We shall only remark that the book which he mentions is in the list of works consulted by the author whom he criticizes; and that later and better intelligence has induced learned Orientalists to consider that book as of little authority.

††† The sensible letter from G. F. B. is acknowledged:—We had written our observations on the work to which he refers, before we received it.

§§ We thank the Rev. W. G. of St. Neot's for his anecdote, but, as it relates to a point now generally viewed in the light in which Mr. G. places it, we think it unnecessary to publish it.

§§§ Letters from Medicus, Talliesen, Mr. R. H. of Stafford, &c. are under consideration.



A P P E N D I X

TO THE

FOURTEENTH VOLUME

OF THE

M O N T H L Y R E V I E W

E N L A R G E D.

FOREIGN LITERATURE.

ART. I. *Essays Berichten, &c. &c.* Some Account of the Prussian, Austrian, and Sicilian Monarchies; and of some of the adjacent States. Vols. III. and IV. 8vo. About 350 Pages in each. The Hague. 1794.

IT is with pleasure that we resume the task of attending to this sensible and entertaining writer, whose travels through the Prussian and Austrian dominions gave us so much satisfaction*. The third volume commences with a short sketch of the author's journey from Trieste through Udine, Venice, Padua, Modena, Bologna, and Florence, to Rome. Here he observes that no sooner does the traveller enter the Venetian territories, than he sees displayed, in the civil and moral circumstances of the people, a very striking difference between the government of the Imperial dominions and that of the republic. In the latter, the towns and villages on the road have a most dismal and wretched appearance; the houses are dirty, decayed, and with mere holes in their walls instead of windows; the ragged clothing of the inhabitants betrays their poverty; and the swarm of beggars indicates an idleness arising either from natural disposition, or from want of encouragement. The people are rapacious and dishonest, and, in order to avoid being over-reached, every farthing must be disputed with them. At Conegliano, and thence to Mestre, the wealth of the Venetian nobility is displayed in the palaces on each side of the road; at a distance, these buildings appear magnificent: but, on a nearer approach,

* See Rev. New Series, vol. xii. p. 562.

they betray a strange mixture of grandeur and poverty ; many of them are built in an excellent style of architecture, but are in a most ruinous condition ; few have glass windows, and of these the panes are set in lead : and the gardens belonging to these villas are no better than naked parterres, in which not a tree is to be seen. The canal of Brenta, which leads from Padua to Venice, is celebrated by our author as greatly superior to any thing of the kind in Holland. Of the city of Venice, he says little, except that it makes no favourable impression on strangers : the palaces of the nobles have a grand but melancholy appearance ; their walls bear the marks of the dampness of their situation ; and the smell of the canals in summer is exceedingly disagreeable. To these unpleasant circumstances others are added, arising from the extreme suspicion and reserve with which foreigners are treated. In describing his journey through Tuscany, our author extols, and we believe with justice, the administration of the late Emperor Leopold.

Rome has been so often described that little novelty can be expected in this author's account of it ; of this he is sensible, and frequently refers his reader to what has been said on the subject by other travellers. That his attention, as a man of learning and taste, should be greatly engrossed by the remains of antient and the specimens of modern art, which abound in this metropolis, will be readily imagined : but, whatever pleasure these objects afford to the spectator, descriptions of them inspire ideas too faint to yield much satisfaction to the reader ;—of articles of this kind we shall therefore take no notice, and shall mention only those which relate to the state of religion and morals, and to the character of the Pope.

The superstition, which is prevalent in the pompous and splendid religious ceremonies, was exceedingly disgusting to our author, who says '*the idolatrous worship paid to the Virgin Mary (I am sorry that my regard to truth will not allow me to give it a softer name,) rises here to a most extravagant height.*' That this religion has little influence on the morals of its votaries, he observes, is evident from the frequent murders committed by the inferior classes, and from the abandoned manners of the great, and the intrigues of the ecclesiastics. We are told that, in the chapel of the hospital of the Pilgrims, the Jews are forced to attend weekly sermons preached with a view to convert them to Christianity : but the author remarks that, if the arguments used on these occasions were not more rational than those which he had frequently heard from the preachers in Rome, it is by no means astonishing that the conversion of Israel has not yet commenced in that city.

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The character of Pius VI. is not very advantageously delineated: the writer refers us to a book published in England, entitled *The Temporal Government of the Pope's State**, for the conduct of his holiness respecting the estate of the Banker Lepri, and the promotion of his nephews Onesti, by which measures he has acquired many enemies. It is here observed that Pius is accused of the most childish vanity, in inscribing his name and arms on every trifle that is capable of bearing an inscription, and in his fondness for external shew. The author saw him kneeling before the bronze statue of St. Peter; he kissed its foot with great apparent humility, and then, taking off his cap, rubbed his bare head against its sole. We are told that the Apostles, when living, imparted extraordinary gifts by the imposition of hands: but it should seem that the Pope thinks that this power has descended to the feet of their statues. When our traveller was at Rome, the Pope's address to the Cardinals in a consistory holden a little time before was the general topic of conversation. The object of this session was to acquaint their Eminences with the appointment of a new Cardinal,—M. Caprara, who had been for several years legate to the Emperor, and in this employment had conducted himself in a manner much more satisfactory to the Imperial court than to that of Rome: but he was now so powerfully recommended by the Austrian princes, that Pius was at last forced to confer the hat on the man whom he most hated. On this occasion, he is said to have forgotten himself so far as publicly to declare that he had appointed the most unworthy person that had for many years been admitted into the sacred college, and to impute the blame of this nomination to the Emperor Francis. At this meeting, the death of the late Emperor Leopold was announced in form:—his regulations when Duke of Tuscany had lost him the favour of the Pope, and his character was now by no means spared. To some reflections on the suddenness of his death, the following expression was added, *We must not seek to investigate the secrets of Providence too narrowly*. The Cardinals, though most of them owe their dignity to Pius, do not seem to be much attached to him; they complain that he seldom consults them, and that, except in public ceremonies, they are scarcely ever admitted to speak to him. The author conjectures that his long reign is, in their eyes, the greatest fault of which he could be guilty.

Whatever may be the private faults and weaknesses of Pius, there are monuments of his attention to the public welfare which reflect honour on his name. Among these, we may enumerate the improvements which he has made in the face of the country

* See Rev. vol. lxxxi. p. 114 and 203.

near the metropolis, which he has rendered more healthy by draining the Pomptine marshes, and more accessible by the excellent roads which now run through them. To the arts he has been more attentive than most of his predecessors; as he has spared neither pains nor expence in collecting and preserving the most valuable remains of antiquity; and the city is certainly indebted to him for several buildings and institutions both useful and ornamental. After having described these, the author justly observes that, though they may be, in a great measure, owing to his desire of posthumous fame, it would be unfair to reproach him with a motive, the influence of which is often productive of great and useful actions. The worst circumstance attending these improvements is that the expence of them has given occasion to an increased tax on the necessaries of life: but this, we are told, is greatly owing to the opposition made by the nobles to the Pope's design of taking a new survey of the estates in his territory, and imposing a more equitable land-tax.

From Rome our traveller proceeded to Naples. In describing his journey, he gives an interesting account of the colony of St. Leucio near Caserta, founded by the present monarch, who has erected an elegant but not very spacious palace in the village, and, on each side of its gate, a row of neat habitations for the colonists. These houses, which are already above a hundred in number, are constructed with spacious airy apartments, which are furnished with silk looms, and contain above seven hundred colonists. Here they live rent free, and, if they are industrious and behave well, are encouraged by little gratifications and presents, exclusively of what they are paid for their labour. Adjacent to the palace is a large building, in which the silk is wound off from the pods, spun, dyed, and farther prepared for the loom. The colony is governed by a particular code of laws drawn up under the king's direction, but which seems not to have met with our author's approbation. The inhabitants are also provided with a catechism, in which the obligations of civil society are explained and inculcated; and among these, he says, the duties of blind submission to their landlord, and of readily paying whatever taxes he may think fit to impose, are repeatedly enforced. We cannot but wonder that our traveller should mention this as if it had offended him; because we fancy that he would be much displeased with any who, in his own country, should presume to preach a different doctrine; especially when it is considered that these poor people have their king for their landlord, and that, in fact, no more is enjoined on them than that with which every one of his subjects is necessitated to comply. The colonists all wear the same kind of dress, and the

the children are obliged to attend a public school: there is no distinction of rank among them, but five of the oldest are chosen by the inhabitants to decide differences, and to manage the money belonging to the community; and to these persons, together with the parish priests, has the king entrusted the direction of the colony. When an inhabitant dies, none can inherit his property, unless related to him within the fourth degree; and, when no such heirs are found, his effects are thrown into the public fund; out of which, orphans are maintained and educated. The men may not marry till they are twenty, nor the women till they are sixteen years of age, and both parties must produce certificates of their proficiency in that kind of work by which they are to procure their subsistence. On one of the Whitsuntide holidays, a red rose is given to each of the young men, and white roses to the girls who are deemed marriageable. They assemble in the church, and, after the service, each swain offers his rose to her whom he wishes to be his bride; if she accepts it, and presents her own in return, it is a sign of her consent: but, if she declines taking his flower, he must not trouble her with any farther address, at least for that year. The inhabitants may always obtain permission to leave the colony when they chuse to be no longer members of it.

Naples has been so frequently described that on this subject little novelty can be expected. The author was much disgusted with the manners of the people and the administration of government. The common people, he says, are dirty, lazy, ignorant, superstitious, and dishonest; thus far, we believe, most travellers agree with him: but he represents them as more inclined to assassination than they are said to be by other writers, Galanti, in his description of Naples and Sicily, says that the annual number of murders in the metropolis is generally forty, and throughout the whole kingdom about six hundred; and that many of these murders are committed with a view to plunder. The present author asserts that, from the best and most impartial accounts, it appears that the king of the Two Sicilies loses not less than four thousand subjects, (we suppose annually, for this adverb is omitted, though the sense and connection evidently require it,) by the poniard; and that nine-tenths of these assassinations are owing, not to the sudden impulse of passion, but to cool premeditated revenge, arising from the certainty that no legal reparation of an injury can be obtained. As to the nobles, they are represented as superior to the populace only in title and external appearance; being without those exalted sentiments of honour and virtue, and that education, which ought to distinguish nobility. Many of the chiefs of these families have large estates: but their profusion and extravagance involve them in

debts; there are indeed some exceptions to this observation, but the number of them is very small. The ignorance and the contemptible character of the nobles are in some measure owing to the jealousy of the government, which exerts every art to prevent their becoming respectable and important: they may not leave Naples to visit their estates without the king's permission; and the ministry is accused of encouraging their extravagance, in order to keep them dependent. There is indeed a military academy, in which some children of noble families are educated for the army: but how much their education is neglected at home may be concluded from its being acknowledged, in the plan of this seminary, that it was found necessary to add to it a school for teaching them to read. There are, however, several good public institutions for the education of the nobility, and some of them at the king's expence: but the nobles do not suffer their children to remain in them a sufficient time, and, when they return to their parents, they soon forget all that they have learned.

The superstition of the Neapolitans is well known: there can be no instance of it more striking than their prayer during the eruptions of Vesuvius; *O God, intreat St. Januarius to quiet the mountain!*

It is said that, in the city of Naples, there are not less than three thousand six hundred advocates and attornies. From the shabbiness and slovenliness of their dress, which is black, with a cloak and band, and a rusty round caxon, with their black hair hanging out from under it on all sides, they make a most ridiculous appearance; and the author declares that he never beheld such a collection of rascally countenances as these gentry exhibit:—in this respect, he says, one would imagine that they were all brethren of one family, for there is scarcely a man among them who does not look like a pickpocket. They are in general poor: but a few among them, who have attained greater celebrity than the rest, are said to get by their profession an annual income of not less than fifteen thousand crowns. The administration of what is here called justice is infamously bad, and accompanied with the most execrable oppression, especially in criminal cases; in which the inferior clerks of the court hasten to the spot where the crime was committed, hear and collect the evidence, and send to prison all whom they think fit:—as they have no fixed salaries, and subsist on what they can extort on these occasions, they abuse this power in a most infamous manner, and, in cases of murder, arrest all who happen to be present, however innocent they may be, and make them purchase their release from prison at a most exorbitant rate. After having mentioned the jealousy of
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the government, its anxiety to prevent the diffusion of political and historical information, and the heavy impositions which the people must pay to supply the royal treasury, and to support the useless but luxurious splendour of ecclesiastics, the author gives an account of the wretched condition of those who are vassals to the nobles. These are a very numerous class, amounting to above three millions; for in no European state is the feudal system more prevalent than in this; and we are told that, on entering the towns or villages, it is easy to distinguish, by the degree of poverty, those which have the misfortune to belong to the nobles. The vassals of the crown pay about a thirtieth part of the produce of their land, but those of the barons must give up above a fifth to their lord, beside what is torn from them to gratify the rapacity of his agents; there are also a number of vexatious restrictions, which bear hard on the poor peasant; his corn may be ground in no other mill, and his bread baked in no other oven, than that of the Baron: he may not press out his own olives; and it often happens, especially in fertile years, that his fruit is suffered to rot, because there is more work than can be done in proper time by the mill of his petty tyrant.

From Naples the author sailed to Palermo in one of the royal packet-boats, which he represents as much more convenient in point of accommodation than those which sail between Harwich and Helvoet. The island of Sicily, as well as the kingdom of Naples, has a metropolis which, with respect to population and luxury, is proportioned to it. The manners of the Palermians are described as nearly resembling those of the Neapolitans; ignorance, extravagance, an exclusive love of amusement, and the utmost licentiousness of manners, are the characters by which, with very few exceptions, the nobility are distinguished. The ladies, we are told, are more agreeable in conversation than those of Naples: but, on the other hand, their conduct is still more reprehensible, in so much that conjugal fidelity is scarcely known, and the violation of it is not thought a disgrace; in Lent, however, many of them shut themselves up for a few days in a nunnery, devoting this time to exercises of penitence and devotion, and then, satisfied that they have expiated their former sins, they resume their old course of life with a quiet conscience. The Prince of *Torremuzza* was almost the only Palermian nobleman who was remarkable for a literary taste; to him our author had letters of recommendation: but he arrived in Palermo only in time to attend that Prince's funeral. On this occasion, a superb catafalco in the form of a rotundo, the columns of which were covered with silver gauze, was erected in the centre of the church; and

in the front the body of the Prince was deposited, dressed in a brown coat with gold lace, his hair powdered, a cane in his hand, and his hat and sword lying next to him: two pages in scarlet and gold stood behind him, and, with small flags, on which the family arms were painted, drove away the flies; while one of the priests delivered a tedious oration in praise of the deceased.

Among the literati here, who are not many in number, the Abbé *Vella* is honourably distinguished for his knowledge of the Oriental languages. He translated the celebrated Saracen Codex, part of which is published, at the Viceroy's expence, in four quarto volumes: it contains the correspondence of the Emirs who governed Sicily when it was subject to the Saracens: the original is written on leaves of bamboo, and had long lain unregarded in a Benedictine monastery, when it attracted the attention of an ambassador from the Emperor of Morocco. The Abbé has since been employed in translating the Codex Normannus, which contains the correspondence of Rogero with the Arabian Emirs, two hundred years after the date of the former manuscript, and is beautifully written: some sheets of it are already printed off in an elegant manner, and illustrated with plates, most of which represent copper utensils with Arabic inscriptions. This gentleman has a curious collection of coins; some of which are Saracen, and others were struck by the Normans, who had obtained territory in the island, but were not the sole masters of it. By some of the coins of Rogero, we may see how ingeniously he contrived to make them current among both Christians and Mohammedans; for on one side is a cross with the inscription, *In hoc signo vinces*, and on the other, in Arabic, *There is no other God but God, and Mohammed is his prophet*. The Abbé has also an Arabic manuscript written about four hundred years after the Hegira, which is said to have been a translation of eleven books of Livy, viz. from the 66th to the 77th: their authenticity is much doubted; though the first of them, which is translated, has been deemed by some learned critics to be genuine.

From Palermo, our traveller went to Girgenti, the antient Agrigentum, and thence to Syracuse. He gives a large account of the remains of antiquity which he saw on his road, and in these once celebrated places; in Syracuse is a temple of Minerva, which is converted into a cathedral; the modern architecture is overladen with ornaments, which are ill suited to the rough simplicity of the antient columns and entablature that remain. Though nominally a Christian church, it is still the scene of an idolatry not less absurd and gross than that which flourished here of old. The weather in Sicily had been remarkably

remarkably dry, and the inhabitants of the several cities had begun to make processions in honour of their respective gods; for, in the homage which they pay to their tutelary saints, the SUPREME BEING is entirely forgotten. On this occasion, the author saw a procession of above half of the male inhabitants of Syracuse, accompanied by all the clergy, both secular and regular, and the magistrates of the city; each of whom, though otherwise dressed as usual, had a crown of thorns on his head, and a halter round his neck. In this procession, a marble statue of St. Lucia, the protectress of Syracuse, as large as life, was carried out of the cathedral through the principal streets of the city, and then back to the church; as soon as she returned within the doors of this building, the people raised their songs and acclamations, with the same zeal and with the same spirit of adoration with which we may suppose that, eighteen or twenty centuries ago, they cried, in the same place, *Great is Minerva of Syracuse*. After the image was placed on the altar, the bishop delivered a discourse in which he reproached his bearers with ingratitude to their saint, and told them that, by reforming their lives, they would please her much more than by external adoration. Among other arguments which he used to induce them to do this, he reminded them of their happiness in not being born among heathens, Turks, and heretics. "You might," said he, "have been born in England, or in Holland: but now you are Christians, you are Catholic Christians, you are Roman Catholic Christians." The contrast between this exclusive claim to Christianity, and the idolatrous rites which had just been celebrated, struck our author very forcibly, and seems to have excited no small indignation; for he tells us that nothing could make him exult more in being a protestant, and a Dutch protestant, than this contemptuous expression of compassion on the religion of his country. We might, in all probability, have experienced the same sensations: but we should, at the same time, have reflected how often similar expressions, concerning the Roman catholics, are heard from protestant pulpits in England as well as in Holland, and particularly in the latter, where a section of the Heidelberg catechism, on which the established clergy must annually preach, says expressly that the Romish mass is *curst idolatry*. The writer justly observes that the people are excusable, because of their ignorance, and because this superstition is inculcated on them from their infancy: but he seems scarcely to allow the same excuse to the clergy. They, however, have been educated in the same prejudices as the laity; they are deterred from all free inquiry as dangerous to their souls, and are taught to resign their own judgment to the decision of the church: hence

hence it is but reasonable to suppose that many of them may be as sincere in their profession of what to us appears absurd and idolatrous, as we can be in the belief of more rational doctrines. Some have observed that the proneness of the Sicilians to the adoration of objects of sense may be ascribed to the effects of the climate on their imagination and passions: but, in answer to this remark, it is justly stated by our author that the inhabitants of climates of equal temperature, with passions not less violent, and imaginations not less lively, are known to have a strong aversion to the external worship of images and pictures.

In the neighbourhood of Syracuse, on the banks of the river Cyana, grows the Papyrus; it is a green triangular rush, out of which issue several stalks about eight or nine feet long; they terminate in a large bushy cluster; on which account the natives call it *Perucca*, or the periwig: its internal texture is white and fibrous. The Chevalier *Landolina* has attempted to make paper of it: in whiteness, his specimens are not inferior to common writing-paper, but he has not yet found any method of making it receive ink without blotting: it might be very cheap, if properly manufactured.

From Syracuse the author went to Catania and Messina, whence he made an excursion to Reggio. The nobility of Catania are so very different in point of character from those in the other parts of the two kingdoms, that one would imagine they were a foreign colony settled here. Both sexes display a refined taste and improved minds, are sensible and agreeable in conversation, and seem animated with a desire of improving the welfare of their city and country. In no place are strangers better received, nor treated in a more polite and friendly manner. They lament the inattention of the court of Naples to the prosperity of Sicily, and the oppressive mode of government under which the island is impoverished. Most of the inhabitants subsisted by silk manufactures: but, by the heavy duties attending the exportation of these articles, and by the introduction of cloths and cottons, which, however unsuitable to the climate, it is now the fashion to wear, not less than fifteen thousand persons are deprived of their usual means of subsistence. This city has the privilege of being governed by its own magistrates, and has no garrison. Among the public institutions, the author mentions one in which about forty boys are taught not only reading and writing, but also handicraft trades.

We shall not relate any particulars of the author's ascent of Mount *Ætna*, as the account contains nothing that appears to be remarkably new.

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The ruinous circumstances of Messina, since the year 1783, have been frequently described. The houses built since that time are in a better style than the former, but are less lofty. The rebuilding of the city goes on very slowly; because most of the inhabitants prefer living in wooden barracks, as the frequency of slight shocks prevents their thinking themselves safe in houses. The churches and monasteries, however, begin to rise slowly out of their ruins; and the poor nuns, whom the earthquake had released from their confinement, now once more see their prisons almost fit to receive them. The Gymnasium is rebuilt in a very elegant style. In this institution, there was once a professor of civil history: but this office is abolished by the ministers of the king, who, says our author, do every thing in their power to keep the people ignorant of this *unnecessary study, in which they would only hear of liberty, revolutions, and the murder of kings*. It is observable that this branch of knowledge is not taught in any public school in either of the kingdoms.

The air of Sicily, though in most parts healthy, is in some places exceedingly pernicious: the least stagnant water is sufficient, in the heats of summer, to poison the atmosphere; its effects on the countenances of the poor people who live in the vicinity are very evident, and a stranger, who travels through the island in this season, ought to avoid ever passing a night in these places. The soil is exceedingly fertile: but, from the great heat of the climate, many of our most nourishing and refreshing vegetables will not thrive in it. Currants, raspberries, and gooseberries, are unknown to the natives; and foreigners, who have attempted to cultivate them, have never been able to succeed. Apricots and peaches are abundant, but entirely without flavour; which may perhaps be ascribed to a want of care and attention. The farmers in Sicily are accustomed to leave their ground untilled every third year; the grass which it then produces is either fed off by cattle, or cut for hay: but of the latter little is consumed, as they feed their horses chiefly with chopped wheat-straw, and with barley or oats. Near Avola, a town on the southern coast, there is a plantation of sugar canes, from which sugar is made: but in general, the author observes, the greatest part of the island is uncultivated, and the fertility, for which it was once so celebrated, is seen only in the neighbourhood of large towns; and even there the soil might be improved to much greater advantage than it now is. This is in a great measure owing to a want of hands,—for the country is not peopled in proportion to its extent,—and also to the circumstance of their living too much in towns; for there are very few villages, and scarcely any farm-houses. All these unfavourable circumstances are the consequence of the feudal

feudal custom of entailing the estates entirely on the eldest son. These hereditary landholders suffer their peasants to be oppressed and plundered by the person who farms the rents, and who makes his fortune at their expence; the landlord wastes his income in the luxury and dissipation of Naples, and never visits his estates; while the younger brethren have scarcely any other resource than the sacerdotal profession, or the Maltese cross, which, as it prohibits marriage, is equally unprofitable to society. The author very justly observes that, if the vast estates, which some of the nobles possess, were more equally divided among their children, they would soon become so moderate, that their proprietors would be obliged to abandon the luxury and extravagance of the metropolis, and to improve the cultivation of their own lands;—thus the country would be better peopled, and covered with villages and farms. If, then, the government had the spirit to facilitate these improvements, to open a communication between the several towns by good roads, to abolish oppressive and partial laws, to favour the extension of commerce, to diminish the heavy duties on exportation, and to encourage manufactures, Sicily might, in a few years, attain a degree of prosperity not unlike that which the historians of Greece and Rome represent it as enjoying. The right of primogeniture, however, is so interwoven with the feudal system, and this is so intimately connected with the Sicilian monarchy, that of reformation in this respect there is little hope. We are here informed that the viceroy, conscious how much the division of land into small parcels would benefit the population of the country, has endeavoured to promote this measure. He persuaded the municipalities to let out their common lands, which were never cultivated, in small parcels to individuals, whom he encouraged to live on them. The ministry of Naples at first approved of this plan, which was also adopted by some of the Barons on their estates: but that jealousy, which is the curse of arbitrary governments, was soon excited, and an order was sent from court to abolish the whole scheme.

Foreigners who are settled in the island complain of the dishonesty of the Sicilians, and, on this account, always have their servants from Naples: but our author declares that, in this respect, he had ever found reason, from his own experience, to speak highly in praise of the natives. From most of these with whom he was at all acquainted, he received treatment that indicated generosity, kindness, good nature, and sincerity; nor did he, even among the lower classes, observe any instances of selfishness and dishonesty. He praises them much for their hospitality; for, as there are very few inns in the island, he was in most cases the guest of individuals, from whom

whom he generally met with the kindest reception and the most polite attention.

The Sicilians are superstitious and credulous, but appear to be sincere in their belief of all the absurdities with which their religion abounds; their clergy are remarkably ignorant of every thing that is not immediately connected with their professional offices, and even with respect to these the knowledge of many seems to be confined to their mass-book; yet there are a few among them who appear to have studied the scriptures, who are not unacquainted with the opinions of the protestants, who wish for greater freedom of inquiry, and who lament the obstacles which prevent it. The majority do not indeed consider protestants as Christians: but this idea seems to arise rather from ignorance than from an uncharitable bigotry. The author says that many of those with whom he conversed, when they discovered that he was not of their communion, were exceedingly inquisitive concerning the doctrines and ceremonies of his church, and would often say, with much self-complacency, *we Christians hold this or that doctrine*: but with all this they did not seem to express any contempt or ill-will, nor even to be conscious that they had said any thing disagreeable. Curiosity is a very striking feature in the character of the Sicilians; which may be ascribed to their having few opportunities of seeing strangers. Less excusable is their disregard to cleanliness, in consequence of which their houses swarm with vermin.

From Licata the author made an excursion to Malta. He took his passage in a Maltese *speranza*, or six-oared open boat, which has no other shelter for the passengers than an awning spread over it: but these vessels, especially if manned with Maltese, who are much better seamen than the Sicilians, are preferred to large ships, both for expedition and safety. They sail, or are rowed, according to the weather: but they keep as much as possible along shore, and never attempt the passage across, if there be the least appearance of foul weather. La Vallette, which is the residence of the grand master of the order, is a handsome regular town: but, as it lies on the acclivity of a hill, some of its streets are so steep that they cannot be ascended by carriages. The houses are built of a smooth straw-coloured stone, which gives them a very neat appearance. The city is strongly fortified. Besides this town, and the old metropolis, Malta or Città Notabile, the island contains twenty-two casals, or villages, which are all situated near to each other in the eastern part. The face of the country is not pleasant, nor the soil fertile; it is a rocky bottom, and must be covered with mould in order to produce any

any thing : this task is performed in many places by the inhabitants, who, in order to prevent the earth from being blown or washed away, inclose their grounds with stone walls. The heat of the climate is somewhat moderated by the sea breezes, but, in summer, is excessive; especially when the scirocco or southern wind blows. This island does not bring forth corn sufficient for the consumption of its inhabitants, but Sicily is obliged by treaty to supply it with a considerable quantity; cotton is its principal produce, which is exported to great advantage. In the vicinity of the Città Notabile are very considerable catacombs, some of which are shewn to strangers, though many of them are walled up: they appear in some places to have been repositories for the dead, but, in others, to have been the retreat of the living: some say that the Saracens concealed themselves in them in order to avoid the rage of Christian persecution. Near to these catacombs is a cave, which St. Paul is said to have used as an oratory: but we doubt much whether the apostle was ever here; for we think Mr. Bryant has made it very probable that the island on which St. Paul was cast was not Malta, but Melite in the Adriatic Sea, mentioned by Scylax, Pliny, and other antient writers*.

The inhabitants of Malta consist of the natives, and of the knights who are all foreigners: the former are said to amount to about ninety thousand, and we are told that the adjacent island of Gozzo contains twenty thousand: their faces indicate their African origin, and the women are far from handsome: the men dress like the Italians: but the country people of the lower class, instead of shoes, wear sandals exactly resembling those of the antients. Their language is a corruption of the Arabic, so that the Moors and the Maltese understand each other with facility:—an attempt has lately been made to express its sounds by letters, but nothing, except a devotional book, was ever printed in it:—indeed hardly any of the natives have any notion of writing it, nor even of reading it; and the better sort speak Italian. The Maltese nobles, who are never admitted to any except the lowest offices under the government, live entirely separate from the knights, either on their estates in the country, or in the Città Notabile. The insolent contempt with which they are treated by the knights, a consciousness of having lost all the influence and authority which their ancestors enjoyed, and, above all, a well-founded distrust and jealousy of a number of dissolute unmarried officers, have induced them to exclude the knights from their houses, and thus to prevent these gentlemen from having any intercourse with their wives

* See Review, vol. xxxvii. p. 349.

and daughters. In this particular, they are so strict, that the least acquaintance with a knight is sufficient to ruin a woman's character. As their society is thus confined, and few of them have ever been out of the island, it cannot be expected that they should have very enlarged notions: but our author says that he has been told by foreigners, who have been introduced to them, that they are a frank, generous, and agreeable people. The Sicilians affect to speak of the Maltese with great contempt: but this appears to be much owing to national prejudice; for, with respect to industry, the Maltese are much their superiors, and, in other points, are not inferior to them. That the gross superstition of popery prevails here as much as in any part of Italy, is evident from the ceremonies of the holy week, which our author saw, and which are here described.

The order consists of about eight thousand knights, though not more than a tenth part of them reside in the island. Most of them are younger sons of noble families; for, to be admitted into the order, they must prove four armorial quarters on their mother's side, as well as on the father's; and they make a vow of chastity, which they frankly confess they consider as prohibiting only marriage; for they all keep mistresses, and the island swarms with loose women. Their vow of poverty, indeed, renders it impossible for them to marry, as they can have no property of their own, independently of the order. As soon as a knight dies, all his effects are sealed up, and are claimed by the order; he is not allowed to bequeath any thing, except a few trifles to his servants; and from this regulation not even the grand master is excepted. Hence they never obtain any thing from their families, except a pension for life.

The grand master lives in great state, and generally eats alone: but he is, in other respects, easy of access. He is an absolute sovereign of the island, is elected by the heads of the order, and governs it with the assistance of a council, in which he alone has a right of proposing what is to be discussed; he has a double vote; and the many benefices, of which he has the distribution, give him a prodigious influence. His income is about 200,000 dollars, and the order itself is immensely rich. Hence the government is not burdensome to the islanders, who pay no taxes whatever; nor are there any duties on the importation and exportation of the necessaries of life: other articles of commerce pay 3½ per cent.

The hospital of Malta is celebrated from the circumstance of the patients being served in silver. Mr. Howard, in his work on lazarettos and hospitals, complains much of the closeness and ill smell of the wards: we hope that the remarks, which

which he so freely made to the grand master, were not without effect; as our author speaks highly of the institution, and perceived no disagreeable smell in the sick rooms.

The navy of the order consists of two frigates of 40 guns each, and a ship of 60, besides galleys;—each ship makes two cruises in every year. The author saw a new galley in the dock-yard, which was about 140 feet in length, and had on one side twenty-six, and on the other twenty-five, benches for the rowers. At sea, these vessels carry five hundred men, three hundred of whom are slaves; five of these are chained to each bench, and their life is the most wretched that can be imagined. They are badly fed, obliged to pass their nights as well as their days on the seats to which they are fettered, and, when at sea, are employed almost incessantly in the labour of rowing; and this is rendered more painful by the discipline of the stick, which is inflicted without mercy. They have very few Moors among them, most of that description having been lately ransomed by the Emperor of Morocco; so that they now consist chiefly of felons condemned by the tribunals of Naples, Sicily, and Malta: yet there are a few who, for a trifle of money, have been induced to enter as volunteers, and to submit to all the hardships of this miserable state; for they are not better treated than the rest.

Various other interesting articles of information might be extracted from these travels: but, having already exceeded our usual limits, we must here take our leave of a work which has afforded us much entertainment.

ART. II. *Asiatic Researches, Vol. III.*

[Article concluded from the last Appendix, p. 574.]

On the Indian Cycle of Sixty Years. By SAMUEL DAVIS, Esq.

IN the *Philosophical Transactions* for 1790, an account is given of the Hindu cycle of sixty; which being in many respects deficient, and in some erroneous, the present writer endeavours to shew the true nature and computation of that cycle from the explanation given of it by the Hindus themselves. The whole of this paper will be thought curious by our astronomical readers: but we find it impossible to render it intelligible or interesting in an abridged view. A diagram of the Hindu eclipse is added for its illustration.

An Account of the Method of catching wild Elephants at Tigray; by JOHN CORSE, Esq.

Few circumstances in the instincts, or rather, perhaps, in the moral nature of animals are so remarkable, as their capacity of

of being rendered the willing accomplices of mankind in their plots against the life and liberty of other individuals of the same species. The refined complicated artifices of decoy ducks, in betraying their wild associates, have been often described; and the relation before us proves the elephant to possess equal powers of inveigling. Captain Mackheath himself was not more neatly entrapped by the ladies of Drury-lane than the *Goondah*, or large male elephant, is by his female seducers, the *Koomkees*.

Two methods of catching elephants are here described; one, that in which single male stragglers from the herd are taken; the other, that in which whole herds are secured. The former, as least known, and most characteristic of the manners of the animal, we shall lay before our readers:

‘As soon as they have determined on the *Goondah* they mean to secure, three of the *Koomkees* are conducted silently and slowly by their *Mabotes* (drivers) at a moderate distance from each other, near to the place where he is feeding; the *Koomkees* advance very cautiously, feeding as they go along, and appear like wild elephants that had strayed from the jungle. When the male perceives them approaching, if he takes the alarm and is viciously inclined, he beats the ground with his trunk and makes a noise, showing evident marks of his displeasure, and that he will not allow them to approach nearer; and if they persist, he will immediately attack and gore them with his tusks: for which reason they take care to retreat in good time. But should he be amorously disposed, which is generally the case, (as these males are supposed to be driven from the herd at a particular period by their seniors, to prevent their having connexion with the females of that herd) he allows the females to approach, and sometimes even advances to meet them.

‘When, from these appearances, the *Mabotes* judge that he will become their prize, they conduct two of the females, one on each side close to him, and make them advance backwards, and press gently with their posteriors against his neck and shoulders: the 3d female then comes up and places herself directly across his tail; in this situation, so far from suspecting any design against his liberty, he begins to toy with the females and caresses them with his trunk. While thus engaged, the fourth female is brought near, with ropes and proper assistants, who immediately get under the belly of the 3d female, and put a slight cord (the *Chilkah*) round his hind legs; should he move, it is easily broken, in which case, if he takes no notice of this slight confinement, nor appears suspicious of what was going forward, the hunters then proceed to tie his legs, with a strong cord (called *Bunda*) which is passed alternately, by means of a forked stick and a kind of hook, from one leg to the other forming the figure of 8, and as these ropes are short for the convenience of being more readily put around his legs, 6 or 8 are generally employed, and they are made fast by another cord (the *Dagbearree*) which is passed a few turns perpendicularly between his legs, where the folds of the *Bundabs* intersect each other. A strong cable (the *Phand*) with a running noose, 60 cubits long, is next put round each

hind leg immediately above the *Bundabs*, and again above them 6 or 8 additional *Bundabs*, according to the size of the elephant, are made fast, in the same manner as the others were: the putting on these ropes generally takes up about 20 minutes, during which the utmost silence is observed, and the *Mabotes*, who keep flat upon the necks of the females, are covered with dark coloured cloths, which serve to keep them warm, and at the same time do not attract the notice of the elephant. While the people are busily employed in tying the legs of the *Goondab*, he caresses some times one, and some times another, of the seducers, (*Kootne*) examining their beauties and toying with different parts, by which his desires are excited and his attention diverted from the hunters, and in these amorous dalliances he is indulged by the females. But if his passions should be so roused, before his legs are properly secured, as to induce him to attempt leaping on one of the females, the *Mabote*, to ensure his own safety and prevent him gratifying his desires any further, makes the female run away, and at the same time, by raising his voice and making a noise, he deters the *Goondab* from pursuing. This however happens very seldom; for he is so secured by the pressure of a *Koomkee* on each side and one behind, that he can hardly turn himself, or see any of the people, who always keep snug under the belly of the third female, that stands across his tail, and which serves both to keep him steady and to prevent his kicking any of the people who are employed in securing him; but in general he is so much taken up with his decoyers, as to attend very little to any thing else. In case of accidents, however, should the *Goondab* break loose, the people upon the first alarm can always mount on the backs of the tame elephants, by a rope that hangs ready for the purpose, and thus get out of his reach. When his hind legs are properly secured, they leave him to himself, and retire to a small distance; as soon as the *Koomkees* leave him, he attempts to follow, but finding his legs tied, he is roused to a proper sense of his situation, and retreats towards the jungle: the *Mabotes* follow at a moderate distance from him on the tame elephants, accompanied by a number of people that had been previously sent for, and who, as soon as the *Goondab* passes near a stout tree, make a few turns of the *Pbands*, or long cables that are trailing behind him, around its trunk; his progress being thus stopped, he becomes furious and exerts his utmost force to disengage himself, nor will he then allow any one of the *Koomkees* to come near him, but is outrageous for some time, falling down and goring the earth with his tusks. If by these exertions the *Pbands* are once broken, which sometimes is effected, and he escapes into the thick jungle, the *Mabotes* dare not advance for fear of the other wild elephants, and are therefore obliged to leave him to his fate; and, in this hampered situation, it is said, he is even ungenerously attacked by the other wild elephants. As the cables are very strong and seldom give way, when he has exhausted himself by his exertions, the *Koomkees* are again brought near and take their former positions, *viz.* one on each side and the other behind. After getting him nearer the tree, the people carry the ends of the long cables around his legs, then back and about the trunk of the tree, making, if they can, two or three turns, so as to prevent even the possibility of

of his escape. It would be almost impossible to secure an elephant in any other manner, as he would tear up any stake, that could at the time be driven into the ground, and even the noise of doing it would frighten the elephant: for these reasons, as far as I can learn, nothing less than a strong tree is ever trusted to by the hunters. For still farther security, as well as to confine him from moving to either side, his fore-legs are tied exactly in the same manner as the hind-legs were, and the *Pbands* are made fast one on each side, to trees or stakes driven deep into the earth. During the process of tying both the hind and fore-legs, the fourth *Komkee* gives assistance where necessary, and the people employed cautiously avoid going within reach of his trunk; and when he attempts to seize them they retreat to the opposite side of the *Koomkees*, and get on them, if necessary, by means of the rope above-mentioned, which hangs ready for them to lay hold of. Although by these means, he is perfectly secured and cannot escape, yet as it would be both unsafe and inconvenient to allow him to remain in the verge of the jungle, a number of additional ropes are afterwards put on, as shall be mentioned, for the purpose of conducting him to a proper station. When the *Goondab* has become more settled, and eat a little food with which he is supplied as soon as he is taken, the *Koomkees* are again brought near, and a strong rope (*Phara*) is then put twice round his body close to his fore-legs like a girth, and tied behind his shoulder; then the long end is carried back close to his rump and there fastened, after a couple of turns more have been made round his body. Another cord is next fastened to the *Phara* and from thence carried under his tail like a crupper (*dooblab*) and brought forward and fastened by a turn or two, to each of the *Pbarabs* or girths, by which the whole is connected, and each turn of these cords serves to keep the rest in their places. After this a strong rope (the *Tooman*) is put round his buttocks and made fast on each side to the girth and crupper, so as to confine the motion of his thighs and prevent his taking a full step. These smaller ropes being properly adjusted, a couple of large cables (the *Dools*) with running nooses are put around his neck, and after being drawn moderately tight, the nooses are secured from running closer, and then tied to the ropes on each side forming the girth and crupper already mentioned; and thus all these ropes are connected and kept in their proper places, without any risk of the nooses of the *Dools* becoming tight, so as to endanger the life of the elephant in his exertions to free himself. The ends of these cables are made fast to two *Koomkees*, one on each side of the *Goondab*, by a couple of turns round the belly, close to the shoulder, like a girth, where a turn is made, and it is then carried across the chest and fastened to the girth on the opposite side. Every thing being now ready, and a passage cleared from the jungle, all the ropes are taken from his legs and only the *Tooman* remains round his buttocks to confine the motion of his hind-legs: the *Koomkees* pull him forward by the *Dools*, and the people from behind urge him on. Instead of advancing in the direction they wish, he attempts to retreat farther into the jungle, he exerts all his force, falls down, and tears the earth with his tusks, screaming and groaning, and by his violent exertions often hurts and bruises himself very

much, and instances happen of their surviving these violent exertions only a few hours, or at most a few days. In general, however, they soon become reconciled to their fate, will eat immediately after they are taken, and, if necessary, may be conducted from the verge of the jungle as soon as a passage is cleared. When the elephant is brought to his proper station and made fast, he is treated with a mixture of severity and gentleness, and in a few months (if docile) he becomes tractable and appears perfectly reconciled to his fate. It appears somewhat extraordinary, that though the *Goondab* uses his utmost force to disengage himself when taken, and would kill any person coming within his reach, yet he never or at least seldom attempts to hurt the females that have ensnared him, but on the contrary seems pleased (as often as they are brought near, in order to adjust his harnessing, or move and slacken those ropes which gall him) soothed and comforted by them, as it were, for the loss of his liberty. All the elephants, soon after they are taken, are led out occasionally for exercise by the *Koomkees*, which attend for that purpose.

The stupidity of this half-reasoning animal, who suffers himself to be tied without regarding it, would be much to his discredit, were not the same insensibility so often observed in the animal of whole reason.

The method used for capturing a whole herd is the same with that described in various books of travels; viz. encircling them with a numerous troop of hunters, who, by means of fires and noises, drive them gradually into an enclosure formed of strong palisades, and consisting of three communicating apartments, in the last of which they are secured, one by one, in a narrow passage, with cross barricades. Several curious observations relative to the history and manners of this animal occur in the narration; particularly that the young elephants do not suck with the trunk, as Buffon, from conjecture, has asserted, but with their mouths;—and that the conjunction between the male and female is exactly like that of the horse and mare. The time of gestation of the females is ascertained, by a particular fact, to be not less than two years.

The Plan of a Common-Place Book; by J. H. HARRINGTON, Esq.

This is an improvement on Mr. Locke's design, and is illustrated by a specimen, applied to Asiatic literature.

On the Lunar Year of the Hindus; by the President.

Having lately by accident met with a very curious tract of the learned and celebrated *Raghubandana*, containing a full account of the rites and ceremonies in the lunar year, the President was induced to present the society with a correct outline of it, in the form of a calendar, illustrated with short notes. Of the many passages quoted in it from the *Vedas*, the *Puranas*, the *Sastras*,

Sûstras, of law and astronomy, the *Calpa* or sacred ritual, and other works of immemorial antiquity and reputed holiness, he has given a translation of such only as appeared most distinguished for elegance or novelty. The lunar year of 360 days is apparently more antient in India than the solar: but, although most of the Indian fasts and festivals are regulated by the days of the moon, yet the most remarkable of them have a manifest reference to the supposed motions of the sun. The calendar is given in tables, divided into *pacshas* or half months, of 15 days each; with notes at the foot of each division, illustrative of the principal and remarkable days in it. Purifications, offerings, fasts, ceremonies, &c. occur as frequently as in *other* calendars formed to subjugate the human mind to its fraudulent directors. The paper, however, will doubtless be thought very interesting to the lovers of Hindu literature.

On Egypt and other Countries adjacent to the Cali River, or Nile of Ethiopia, from the ancient Books of the Hindus; by Lieut. FRANCIS WILFORD.

This very elaborate paper, filled with a profusion of etymological, mythological, and geographical learning, drawn from the most recondite sources of Eastern literature, took its rise from a design of its author simply to compose a geographical dissertation on Egypt and other countries bordering on the Nile: but, as the Hindus have no written work directly on the subject of geography, he was obliged, in the prosecution of his design, to extract his materials from their historical poems, or legendary tales; the perusal of which led him to a comparison of names and circumstances with those preserved in the works of the Grecian mythologists, and thus opened a vast field of disquisition.

To give even the most concise summary of the contents of such a paper would be filling many pages with matter uninteresting to the greatest part of our readers, and which could not satisfy those who were desirous of obtaining full information on the subject. We shall therefore content ourselves with marking out its leading topics. It is divided into three sections. The first is chiefly geographical, and traces the emigrations recorded in the Hindu writings, from India, to Egypt and the circumjacent countries. The second gives an epitome of some mythological and astronomical fables common to Egypt and India, and connected with Grecian mythology. The third contains an account of the demigods, heroes, and sages, who have at different periods visited Egypt and Ethiopia.

In some remarks on this essay by the President, an exact translation is given of a passage in the *Padmapuran*, containing

a story of *Jatyavarman*, sovereign of the whole earth, and his three sons, *Sherma*, *C'harma*, and *Jyápeti*, manifestly of the same origin with that of Noah, Shem, Ham, and Japhet, in the Hebrew scriptures.

A Description of the Plant Butea; by Dr. ROXBURGH.

Two species under this name are described in this paper. The first is the *Butea frondosa* of Koenig, the *Maduga* of the Gentoos, and *Plaso* of the Hortus Malabaricus. It is a middle-sized tree, more common on the mountains than in the lowlands, bearing elegant papilionaceous flowers, followed by a legume with one seed. From fissures in the bark, a fine red juice exudes, which hardens into a ruby-coloured astringent gum, entirely soluble in water, and in a great measure so in spirits. Infusions of the flowers dye a beautiful bright yellow.

The second species is named by Dr. R. *Butea superba*; the *Tiga Maduga* of the Gentoos, a large twining shrub, a native of the mountains. Its fructification is similar to that of the other, but its flowers are larger and more numerous, and of incomparable beauty of colour. It also yields a red gum from its bark, and its flowers dye yellow.

On the Manufacture of Indigo at Ambore; by Lieut. Col. MARTIN.

The process here described, as followed by the natives, is first to boil the plant in earthen pots disposed in ranges on the ground, and then to pour the filtered decoction into larger jars; in which, filled only three fourths, it is agitated by beating till the fecula granulates. A precipitant of red earth and water is then poured in, and the mixture stands all night. In the morning, the supernatant fluid is drawn off, and the fecula is taken out and dried. This is apparently a simple and unexpensive process: but, in an extract from a treatise on making indigo, subjoined, it is properly observed that the large vats and machinery employed by the Europeans enable a man to prepare 20 times as much in the same time, as he can produce in the jars of the natives; and that, consequently, the European method is the more simple.

Discourse the Ninth. On the Origin and Families of Nations; by the President.

This learned writer begins by recapitulating the substance of his former discourses, in which have been established three great branches of mankind, the Indian, Arabian, and Tartarian, from shoots of which the whole earth was probably peopled. He then avows his admission of the aphorism of Linné, "that, in the beginning, God created one pair only of every living species which has a diversity of sex;" proving it, in his
own

own way, by the maxims, that nature does nothing in vain, and that it is vain and superfluous to do by many means what may be done by fewer. We cannot but think, however, that Sir W. JONES has laid more stress on this mode of arguing in the present case than it will bear; for, although one pair of animals might in process of time spread its species over the earth, yet, till that was effected, vast tracts of the earth would be left destitute of that part of the animal creation which they are adapted to sustain, and consequently would, in that respect, exist *in vain*. Surely, therefore, that exertion of creative energy, which would prevent such a temporary chasm and imperfection, could not be called superfluous.

Admitting, however, from whatever process of reasoning, that mankind originally proceeded from a single pair, its primitive history must be that of migrations in separate families or clans from their original settlement, which, in time, would form new dialects to express new ideas, and different systems of law, government, and morals, as we actually find them existing in the world. At the time of Mohammed, five races of men were particularly distinguished in Asia, which have been in the former dissertations reduced to three. The problem, then, is to find a central country whence they originally emigrated; and he supposes it answered by *Iran*, or Persia. He then adverts to the most antient history of that primitive race, which is a work in Hebrew, ascribed to *Musah* or *Moses*. The account of the single pair is here related in a figurative style; and the great events of the creation and the fall are represented by symbols nearly similar to those employed in other eastern works of great antiquity. The history of the deluge is that of a fact admitted by every nation to whose literature we have access, particularly that of the antient Hindus. The fourth important fact is that of the dispersion of mankind in separate families to separate places of residence. Of the progeny of the three sons of the just man whose lineage was preserved from the deluge, the children of *Yafet* seem to have produced the race which we call *Tartarian*; those of *Shem*, to have colonized *Arabia*; and the branch of *Ham*, of which the most powerful and adventurous were the progeny of *Cush*, *Misr*, and *Rama*, to have been the *Indian* race. Having thus connected the events recorded by Asiatic traditions, with the Mosaic accounts, the learned President gives the following summary of his opinion respecting the latter:

‘ Thus, on the preceding supposition, that the first eleven chapters of the book, which it is thought proper to call *Genesis*, are merely a preface to the oldest civil history now extant, we see the truth of them confirmed by antecedent reasoning, and by evidence in part

highly probable, and in part certain; but the *connexion* of the *Mosaic* history with that of the gospel by a chain of sublime predictions unquestionably ancient, and apparently fulfilled, must induce us to think the *Hebrew* narrative more than human in its origin, and consequently true in every substantial part of it, though possibly expressed in figurative language; as many learned and pious men have believed, and as the most pious may believe without injury, and perhaps with advantage, to the cause of revealed religion. If Moses then was endowed with supernatural knowledge, it is no longer probable only, but absolutely certain, that the whole race of man proceeded from *Iran*, as from a centre, whence they migrated at first in three great colonies; and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe.'

Some remarks on Mr. Bryant's etymological conjectures, and a recapitulation of the supposed emigrations and divisions of the three great families of mankind, conclude this paper, and the volume.

We hope it will not be long before our attention is again called to the labours of this learned society: on whose steps in the intricate paths of Eastern science, so disinterestedly directed, and so perseveringly continued, we must ever attend with gratification and praise.

ART. III. *The Doctrine of Equivalents, or an Explanation of the Nature, the Value, and the Power of Money; together with their Application in organising Public Finance.* By GEORGE CRAUFURD, Esq. Part the First. 8vo. 115 pages. Rotterdam. 1794. London, sold by Debrett, price 2s. 6d.

ABOUT ten years ago, Mr. CRAUFURD published an *Essay on the actual Resources for establishing the Finances of Great Britain**, in which, after having insisted on the pernicious consequences of accumulating taxes, he blamed the plan of government in levying new impositions to provide for the payment of additional sums borrowed, and censured the measure of appropriating a sinking fund for the diminution of the national debt; which he considered as a chimerical project, founded on erroneous principles. He farther observed that public credit depends on the security afforded by government, not for refunding the capital, but only for the punctual payment of the annual interest; that raising loans ought to be considered in no other view than as the alienation of a perpetual annuity, for the punctual payment of which provision must be made; and that this is the only purpose for which taxes ought to be imposed. Loans of this kind he proposed to substitute for many of the

* See M. Rev. vol. lxxiii. p. 144.

present taxes: as he imagined that such a diminution of the heavy burden which the people are now forced to bear would occasion an increase of industry, in consequence of which the remaining taxes would become more productive, and might thus in time enable government still farther to reduce them.

These principles, and the scheme of finance founded on them, the author thinks, received little attention, because totally misunderstood. To explain them is one of his motives for the present publication; another is to refute the principles respecting money laid down by Mr. Harris, Mr. Hume, Sir James Stuart, and Dr. Adam Smith; which, he conceives, are not only in themselves unfounded, but have served to involve in confusion and obscurity every subject connected with them.

Among these errors, Mr. CRAUFURD particularly mentions the general position *that gold and silver, from the circumstance of their greater relative abundance, compared with other objects, lose in their comparative value with those objects.*

We confess that we cannot but consider this maxim as true; and, in fact, every thing here adduced confirms us in the opinion. The writers to whom our author alludes have considered money, which we suppose to be what he means by gold and silver, only in one light, as an article of trade, or a commodity for which others may be bartered; and in this sense no one can deny that its value, as a measure or equivalent for other objects, must be affected by the proportion between the quantity at market and the demand for it.

Mr. CRAUFURD confesses that *the precious metals*, by which again we imagine he means money, have lost in their value within this century: but he observes that this appears only in the decreased rate of interest, which, he contends, constitutes the *real and only price*: he admits that the price, in money, of almost every commodity, is much increased within the same period: but for this we must account by the accumulation of taxes on various objects, 'without having recourse to the increased quantity of money for explaining the cause of this enhanced value, as the contrary effect would infallibly have been produced, if an accumulation of taxes had not taken place.'

This passage does not give a clear idea of the state of the question. The rate of interest, as far as it is the effect of natural causes, depends entirely on the proportion between the quantity of money in circulation, and the demand for it; and, thus far, a decrease in the rate of interest is an effect of the relative abundance of money. We acknowledge that money may be considered as a productive and improvable property, and that interest may be considered as the rent paid for the use of it: but there seems to be no less impropriety in calling the
rate

rate of interest the *only* and *real* price of money, than there would be in saying that the rent of a field was the *only* and *real* price of the field. It is certainly a circumstance of great importance toward regulating the price : but it is not the price itself. The author's remarks on the effects of accumulated taxes form the best part of his work, and deserve serious attention ; yet, though it is evident that this circumstance contributes much to increase the price of all the necessaries and conveniences of life, we cannot see that the greater quantity of money in circulation has therefore no share in producing this effect. On the contrary, the immediate effect of a greater abundance of money in circulation is an increase of the price, in money, of every thing else ; whereas the increased quantity of industry, on which Mr. CRAUFURD lays so much stress, is a more remote consequence, which many circumstances must conspire to produce, and which may be prevented by others that generally attend this affluence of artificial wealth ; among the latter we may mention the alteration which it occasions in the morals and manners of people of every rank, and the habits of idleness and extravagance which it introduces among the poorer classes.

Besides the introduction, which gave occasion to the preceding remarks, the pamphlet before us contains three chapters. In the first, the author inquires into the principles of the relative value of different objects, before the introduction of money as a representative sign. This, he observes, depended originally on competition ; and he asserts that, in ascertaining the relative value of each species of productive property, it was necessary to consider the difficulty of procuring each by competition against labour, the probable annual produce from natural causes, and the probable term of years during which each property would be possessed.

In the second chapter, Mr. CRAUFURD considers the principles by which the specific quantity of money due to each object is regulated, and endeavours to prove that an increased abundance of money, by lowering the rate of interest, tends to reduce the price and increase the quantity of industry. In this part of the work we meet with many good general observations : but they are far from being so new as the author seems to imagine ; nor are his principles, as differing from those of other writers, exclusively necessary to establish them.

The third chapter treats of the effects of taxation in money. These are obvious, and the author has justly represented them : but we are by no means certain that capitation taxes are so much preferable to every other mode of taxation as he imagines ; because, though their effect in raising the price of the neces-

faries and conveniences of life may be less immediate, yet they are attended with present inconveniences and remote consequences, which are not less pernicious to the prosperity of a nation.

In the second part of his work, Mr. CRAFTURD promises to explain the efficient resources of every state, and to prove 'that all public annuities naturally carry their extinction along with them, whether created for a limited number of years, or granted in perpetuity, and in that case subject to be redeemed when ever government can substitute a new creation on more favourable terms for the public.' For this and the remaining particulars of his plan we must wait, before we can presume to judge concerning its expediency.—In the mean time, we must acknowledge that this pamphlet reflects honour on its author, as a man who, by reflection and observation, has improved good natural abilities, which he is desirous of employing to promote the public welfare. He appears to have studied his subject closely: but, from not having been accustomed to think and write on philosophical topics, he is rather deficient in that clearness of method and accuracy of expression which are requisite to define and explain first principles, so as to render them perspicuous to the reader. Of this disadvantage he appears very sensible, intreating the indulgence of the public on this account with a modesty that disarms all censure.

ART. IV. *Politique de tous les Cabinets de l'Europe, &c. i. e.* The Political Interests of the several Courts of Europe, during the Reigns of Lewis XV. and Lewis XVI.; consisting of Manuscripts found in the Cabinet of Lewis XVI. 2 Vols. 12mo. about 480 pages in each. Hamburgh. 1794. Price 7s. sewed. Imported by De Boffe, London.

As the editor of these papers has neither given to them the sanction of his name, nor afforded the public any other information concerning them than what is contained in the title, we have no other evidence of their authenticity than what results from their contents, and from the report of well-informed people: as far as we are thus enabled to judge, we believe that we may regard them as genuine.

It appears that Lewis XV., unknown to his ministers, held a correspondence with his envoys and residents in foreign countries; particularly with Count *Broglia*, M. *De Vergennes*, M. *Breteuil*, M. *Saint Priest*, M. *Durand*, M. *Hennin*, M. *Gérault*, M. *Desfrivaux*, M. *D'Eon*, General *Monnet* and his lady, M. *Dubois Martin*, General *Makronofsky*, and Brigadier *Jakubofsky*. This correspondence seems to have commenced in the year 1740, and was then carried on by the intervention of the

the Prince of *Conti*; who, in 1752, when *M. De Broglie* was appointed ambassador to the court of Warsaw, delivered to him a note from the King, in which the Count was commanded to comply with whatever the Prince might prescribe, and to observe the most profound secrecy with respect to these orders and to whatever might be transacted in consequence of them. In the year 1756, the Prince of *Conti* having resigned the direction of this correspondence, it was soon after entrusted to Count *Broglie*, who had been recalled from Poland.

Though a considerable number of persons were employed in this business, no particulars of it seem to have transpired; yet, by some accidental circumstances, Madame *Du Barry* and the Duke *D'Aiguillon* were led to suspect the correspondence. This lady taxed the Count with it, and assured him that she had read his letters. The King, to whom *M. De Broglie* related what she had said, acknowledged that she had seen one letter, but ordered him to persist in concealing the whole both from her and the Duke.

In consequence, the Count incurred the resentment of the king's mistress and of the Duke *D'Aiguillon*, who endeavoured to represent him as guilty of a treasonable correspondence, and, under this pretence, to confine him in the Bastile, in which prison they thought they might extort the secret from him. His majesty, unwilling that they should discover the particulars of the correspondence, and not having either the spirit or the generosity openly to protect *M. De Broglie*, thought fit to banish him from the court; assuring him at the same time that he highly approved his conduct, and requesting him to continue his secret services.

These particulars, and many others of less importance, we learn from the first 140 pages of the first volume, which are occupied with letters and memoirs written in the years 1774 and 1775, in which *M. De Broglie* gives Lewis XVI. an historical account of the correspondence, in order to exculpate himself from the accusation that had been brought against him. In consequence of the Count's desire, all the papers to which this transaction had given occasion were submitted to the examination of *M. M. de Mury, de Vergennes, and de Sartines*; by whose report, the King was induced to favour *M. De Broglie* with an ample and honourable acquittal.

These papers are followed by a memoir, dated in March 1775, and addressed by *M. De Broglie* to Lewis XVI., concerning the partition of Poland, and the means of preventing an event so unjust in itself, and so important in its consequences. It is remarkable that, in the conferences on this occasion between the Count *De Mercy*, the Austrian minister, and the Duke

Duke D'Aiguillon, the former said that his court was convinced of the injustice of the partition, but was resolved to be a participant, as this was the only way in which it could prescribe limits to the ambition and rapacity of the other parties. The means of preventing the partition are here proposed in a desultory manner, and the Count dwells more on what ought already to have been done than on what yet remained to do. He observes that it was the interest of England to co-operate with France on this occasion, but doubts whether this confederation would be sufficient to persuade the former to enter into the measures of the court of Versailles.

Among the papers belonging to Count Broglia's secret correspondence, which were delivered up to Lewis XVI., mention is made of an highly improved plan for the invasion of Great Britain : but this and all the other articles were committed to the flames. Only one memoir escaped this fate, which is here published at length, and takes up the greater part of the volumes before us. It was written in 1773, by M. Favier, under the Count's direction, and was presented to Lewis XV. a few months before his death. It is entitled, *Conjectures on the Political Circumstances of France, with relation to the other Powers of Europe, and on the Interests of these latter as they relate to France*, and was intended to lay before the King the origin and progress of the degradation of the French monarchy, with regard to its credit, rank, and influence in the political system of Europe. It is divided into two parts ; the first exhibits a general view of the situation of France, at the time when the memoir was composed ; and the second enters into a particular examination of the circumstances of each state, with respect to France : a third part was intended, which was to have contained a plan for restoring the monarchy to its political importance : but the death of the King, intervening, prevented the Count from finishing the discussion of this subject. The whole displays great knowledge, and would be interesting if it were less tedious, but it is drawn out to a length of above six hundred pages, and the reader is wearied with the frequent repetition of the same ideas. In the first part, M. De Broglia ascribes the decline of France to the treaty of Versailles in 1756, by which her former political system was overturned, and she was left without any ally in Germany, except the court of Vienna, and had none in the north, except Sweden, which from its remoteness was rather burdensome than advantageous. He complains that, from considering the alliance with the house of Austria as affording full security, the French ministers suffered it to engross the whole of their attention, became subservient

servient to the views of the imperial court, and acted entirely under its direction. Hence France was prevented from forming other alliances, which would have been highly advantageous to her. Nor was this all; for the court of Vienna, by insisting on the strict performance of the most onerous engagements, improved its own finances, while it drained the treasury of its ally. Under pretence of checking the ambition of the King of Prussia, it was enabled to keep up its army after the peace; while France, from motives of œconomy, and trusting to the protection of the Austrians, disbanded her troops, and thus lost that importance which military force confers. In consequence of these measures, the court of Vienna acquired the power and influence which France might have attained. Its friendship was sought by the Turks and implored by the Poles; it was courted by the King of Prussia and feared by the Russians. It had its choice among these four powers, and converted this circumstance to its advantage: it laid the Turks under a contribution of twelve millions of livres in 1771, and afterward joined their enemies; and then combined with the two strongest in order to pillage the weaker. In short, the aggrandisement of the house of Austria, by its alliance with the Empress of Russia and the King of Prussia, and by its possessions and influence in Italy, is the leading subject of Count *Broglie's* memoir; in connection with this, he laments the partition of Poland, the decline of the Turkish Empire, the increasing power of the Empress and the King of Prussia, and their influence in the affairs of Sweden and Denmark.

To follow our memorialist in detailing the circumstances of each particular state of Europe would be trespassing on the patience of our readers; many of these circumstances have since undergone much alteration: but the principal event relative to continental politics has taken place a second time; and the new partition of Poland threatens to destroy the equilibrium of power, which has long been the object of politicians, *still* more effectually than the first; especially as we are combined with the invaders of that unhappy state to destroy the only nation which could effectually have opposed their measures, and counterbalanced their weight in the political scale. The growing power of Russia the Count represents in the most formidable view. Of the three courts which might check the Empress in her schemes of ambition, he observes, Austria and Prussia are concerned in them, and Great Britain derives advantages from its commerce with her dominions, which will prevent its interfering with her plans. The application of these observations to the present circumstances of Europe we leave to our readers, many of whom will perhaps think that the power and politics
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of Russia are more formidable now than they were when this memorial was written.

The author's representation of the state of Great Britain will afford some gratification to the pride of our countrymen; who may, on this account, overlook those expressions of national antipathy which very frequently occur. He says that the circumstances of England, with respect to France, were similar to those of Rome with regard to Carthage, between the second and third Punic war. The British court did not indeed prescribe the number of ships which it allowed France to retain, nor insist on her surrendering or destroying the remainder: but it watched all the proceedings in her ports, docks, and arsenals, and, by haughty and menacing remonstrances, put a stop to every preparation for the establishment of a naval force. The superiority of the British navy is acknowledged by the Count in express terms: but he observes that our ministers, though they openly encouraged the popular contempt of the French, indulged very different sentiments in private; and entertained apprehensions of the decline of their country, founded on the remoteness of its colonies, and on the immense amount of the national debt, which, from the difficulty of creating new taxes, it was necessary to increase still farther. Their fears, therefore, made them keep their own navy on a respectable footing, and prompted them to prevent the re-establishment of that of France.

Great Britain, says the Count, is connected with the house of Austria no otherwise than by its apprehensions lest the Netherlands should fall into the hands of the French. The necessity of defending these possessions, which national jealousy imposes, is perhaps the only continental interest that can lead England into difficulties. The British ministers are well convinced that the defence of these provinces would involve the nation in vast expence, that no advantages could result from it, and that, in consequence of this exertion, their country would be deprived of those conquests which it might have gained in a naval war, or be obliged to sacrifice its acquisitions in order to obtain favourable terms of pacification. It is therefore probable that they would try every conciliatory measure, before they suffered the court of Vienna to draw them into a war on this account.

Besides the memoirs above-mentioned, this publication contains some other papers, the contents of which we shall barely mention, viz.

A memoir by M. *De Vergennes*, on the decline of the influence of the French at the Ottoman court, on account of their alliance with Austria and the projects of the courts of Vienna and Petersburg.—Another, by the same statesman, on the probable

probable consequences of the partition of Poland, addressed to Lewis XVI. in 1774.—An extract from a memoir by M. Turgot, written in 1776; in which he endeavours to shew that it was the interest of France that Great Britain should succeed in reducing the American colonies to obedience; because the expence of keeping them, when subdued, would be greater than the advantages to be derived from them, and because the success of the Americans would lead to the defection of the colonies of other states. At the same time, he labours to prove that the European powers are not so much benefited by their colonies as is generally supposed; and that they would act wisely in complying with the circumstances of the age, and in studying to secure the friendship and affection of their colonists as allies, rather than in insisting on their submission, as subjects, to severe and monopolising regulations, which, from the temper of the times, cannot long be maintained.—There are also two papers written by M. De Vergennes in 1784 on the dispute between the Dutch and the Emperor concerning the navigation of the Scheldt, and on the importance of Maestricht as a key to the United Provinces.

Such are the contents of these volumes: which include many particulars interesting to the politician and the historian, yet do not either completely gratify the curiosity which they are intended to excite, or fully compensate for their prolixity.

ART. V. *The Influence of the Divine Judgments on the Reformation of the World.* A Sermon preached at Utrecht, March 26, 1794, on the Day of the General Fast. By WILLIAM LAWRENCE BROWN, D. D. Professor of Moral Philosophy and of Ecclesiastical History, and Minister of the English Church. 8vo. Utrecht. 1794.

THIS is a sensible and well written discourse, from Isaiah xxvi. 9, in which the preacher considers the events of the times as the corrective judgments of the Almighty, and points out the lessons of wisdom which ought to be derived from them. In this part of the sermon, he not only cautions the people against wishing for sudden and violent revolutions, but also exhorts rulers to reform, with prudence and temper, those defects and abuses that may have gradually crept into the constitution or administration of the state, and never to allow them to subsist till violent remedies seem desirable. He observes, likewise, that these events warn the clergy to try, by the standard of reason and scripture, the doctrines which they inculcate, to see whether they be really of God, and not to render the commandment of none effect by the traditions of men; for that the state of France exhibits, in the most striking colours, infidelity and atheism engendered by corrupt christianity, and now employed,

with parricide hands, in destroying their parent. This advice is just and seasonable; and we should be happy to see it followed, both in civil and ecclesiastical affairs.

ART. VI. *Journal Littéraire de Berlin*; i. e. The Literary Journal of Berlin. Small 8vo. 1794. Imported by De Boffe.

THIS is a periodical publication in the French language, intended to appear in monthly numbers, containing from 5 to 6 sheets each; the subscription price for the year is 4 crowns; each separate number, 12 grosche. The journal is to be composed of historical, philosophical, and literary dissertations of general concern, fugitive pieces, translations in verse from the German poets, analyses of the best works lately published, anecdotes of the lives and writings of celebrated authors of this century, scientific views of the principal academies in Germany, dramatic observations on the new pieces represented on the national theatre at Berlin, &c. &c.

We have received the first two numbers; and we extract the following paper from that for February, for the entertainment of our readers:

‘ *On the Rocks of Adersbach.* These rocks are situated in Bohemia, to the south of the village of Adersbach, belonging to the family of the counts of *Kolowrath*, not far from Trautenau, at the foot of the mountains called *Reisengebirge*, near the frontiers of Silesia.

‘ This forest of rocks is perceived at a great distance. An army of giants drawn up in battle array, on an immense field, is the image which so naturally presents itself to view, that on the first glance it struck me that the whole chain of mountains, of which this forms the border, might hence have derived its name of *Reisengebirge*, (Giant’s-mountain.) I have, however, reason to believe that this denomination existed before the Adersbach offered the spectacle which now attracts the notice of travellers.

‘ The nearer we approach these rocks, and the more we remark their real height, the more it is perceived that the grouped masses are innumerable. Each of these piles is insulated, like a great stack of 100, 150, and even 200 feet in height. They are almost all peaked or conical, and generally so near to each other that a man can scarcely squeeze between them. In this manner they cover an extent of three (German!) miles in circumference, and form a labyrinth inextricable to one who should engage in it without a guide.

‘ The substance of these rocks is a vitrifiable sand-stone, very tender, and almost friable when impregnated with water. It is a very imperfect kind of filtering-stone. The rock powerfully attracts the atmospheric humidity; rains soak it; the dews and night fogs are imbibed by it; and, when it is afterward warmed by the sun, the water oozes from every part, and, as it runs off, carries with it particles taken from the substance of the rock. Hence the winding paths, which serpentine round these insulated masses, are for the most part occupied by a stream, the water of which is very limpid, because it

drops from a filtre; and the sand which it carries with it immediately subsides in form of a large-grained gravel. In some places the water is seen issuing from the foot of the cones; and the threads of sand which it conveys may be distinguished. When these small fountains open beneath the level of the stream, the effect is still more distinct and striking.

It is very probable that these stacks of rocks formerly composed the nucleus of a mountain, which the rains and torrents have washed down. The rock was laid bare and exposed to the combined action of water and frost, whence its texture became soft and spongy. This gradual degradation continues to operate under our eyes. The waters incessantly wash down, toward the bases, the sand which they take from the summits. Hence there is a sensible elevation in the soil of the paths every ten years. Wherever the water does not fall perpendicularly from the summit of the cones, but rolls over an inclined plane, it deposits such copious sediments that the accumulated sands rise half way up a person's leg.

The waters have attacked some of these cones at their base, in such a manner that the whole of their enormous mass balanced in equilibrium rests on a pivot of a cubical foot at most. These cones still present unequivocal traces of a common origin. All their layers are continued or parallel to each other, and also to the horizon.

On penetrating into the interior part of the labyrinth, we meet with the wildest situations, and highly picturesque traces of the violence of the torrents, which have precipitated trees and rocks into the deep abysses in which they are engulfed.

The rocks of Aderbach present an exact anatomy of the skeleton of a mountain. On advancing far among them, we get on that part of the mountain which is still covered with earth ornamented with forests, and the degradation of which begins insensibly. It is this which completes the singular curiosity of the spectacle: on the same spot are seen all the successive states through which a mountain passes into gradual decay.

In this deep grotto without roof or vault, the temperature is uniform, and does not undergo the changes of the open air. In summer, the most agreeable coolness is perceived, and the cold of winter is scarcely felt.

Considering the continual decrease of the summits of the cones, and the proportional elevation of the interstices which separate them, I have no doubt that, a thousand years hence, the whole will be reduced to a level, and will present only a hill with a gentle declivity, and, in height, a medium between the summit of the cones and the bottom of the ravines by which they are parted. In fact, the environs of these rocks are not sandy. At a small distance, are very verdant fields and meadows. The termination of the action of the waters cannot, then, be any other than what I have pointed out; since the transportation of the sand takes place only from above downward, and not from within outward.

How interesting it would be to possess a chronological history of these slow operations of nature! The ignorant guides, however, think

think that they have done every thing for the instruction of the curious in amusing their imagination by similitudes of figure presented by the rocks. This is an old woman; that, a monk; that, a death's head. To uncultured man, nothing beside man is interesting in the universe. This remark is confirmed by the guides in these mountains. The most striking masses of rocks, the richest accidents of nature, appear to them uninteresting when they cannot connect with them some story in which man is an actor. Here, are the ruins of a formerly flourishing city; there, a monstrous bear has been petrified at the instant when he was devouring a young girl; from this peak, a captive prince plunged into the torrent;' &c. [Just so, the shepherds and clowns of Salisbury Plain amuse the travellers who visit Stonehenge.]

On the edge of this awful and gigantic grouse is a remarkable echo. It repeats as far as seven syllables thrice over, without confounding the sounds. The phonic centre is a small distance from the sides of a great cone, in which is the principal focus of the reflected sounds. Words pronounced in a very low voice are distinctly repeated from the requisite distance: but, on advancing or retreating a few paces, the shrillest cries are not returned. We made the trial with words articulated more or less forcibly, and with pistol shots. Nature varies singularly even in the least complicated phenomena. Echo, indisputably, is one of the simplest; yet, not to mention the differences of echoes in respect to the number of syllables which they repeat, the greater or less clearness of articulation, and the longer or shorter periods in which the sounds return—we farther observed, in all those which we rendered vocal in these mountains, a particular character of inflexion which they communicated to the repeated sounds. I have since verified, by farther observations, the remark that no echo returns a sound exactly as it has been emitted. That of Adersbach is quick, lively, and bounding in its inflexions; the reason of which is, that the repercutive sides are rocks denuded of earth and vegetables. It is a violin with a body of steel. The echo of Kinast transformed the report of a pistol into long howlings, interrupted by bursts of sound, and broken intonations: its reflexion is in part produced by bare rocks, in part by forests:—but nothing equals the melancholy and soft complainings of the echo of Zobtanberg, which is deadened by a very thick and very distant wood. The loud bursts of the most extravagant joy are transformed by it into a mellow and pathetic plaint. It appeared to me, likewise, that, by a kind of moral instinct, the guides naturally addressed the echo in the tone which suited the character that they had discovered in it.

We could make other entertaining extracts from these numbers, but at present we cannot allot more space to them.

ART. VII. *Chemische Annalen*, &c. i. e. *Annals of Chemistry*, by
LORENZ VON CRELL. 1793-4.

THIS valuable periodical work has been continued, under different titles, for a considerable number of years; so that it now forms many volumes. It is not our design to resume

the whole series, which would indeed be equally tedious and useless; the most important facts contained in the older numbers having, by one channel or another, already come to the knowledge of the English reader. Conceiving, however, that it would contribute to the speedier circulation of much curious and important knowledge, if we should henceforth give an abstract of the principal original communications at no considerable distance of time after their appearance, we now take up the last volume, or the six numbers for the last year (1793) and the first three numbers for the present. We shall not notice those papers that are not generally interesting, or that we have already found in other publications, and shall thus have it in our power to be fuller on the new observations and discoveries.

The first paper which adds considerably to our stock of knowledge is by Prof. KLASPROTH on the *Strontianite*, so named from Strontian in Scotland, where it is found.

The red flame of paper dipped in a solution of this earth in nitrous acid led to a suspicion of a difference between this and barytes. Prof. *Blumenbach* also found that it had no poisonous qualities. This mineral, on calcination, (which requires a most violent heat,) and solution in hot water, deposits crystals, as the water cools. These crystals are transparent, and resemble in shape those of sal ammoniac. This is the first instance of the crystallization of an absorbent earth, uncombined with carbonic or any other acid. A greater quantity, too, of this lime appears to dissolve in water than of common lime or of calx of barytes. The other circumstances, in which Barytes and Strontianite differ, are in the less specific gravity of the latter: in the quantity of fixed air, which in the B. is $\frac{1}{12}$, in Str. $\frac{1}{8}$; in the different shape of the crystals which they form with nitrous and marine acids: in the capability of acetated Str. to form crystals; and in the red colour with the latter occasionally imparts to flame. This, therefore, appears to be a new species of earth, and makes the number of known earths amount to eight.

On the Nature of the Liquid contained in some Mountain Crystals, by Dr. THOMSON.

Dr. T. describes a quartz crystal with a number of cavities containing a liquid and an air-bubble. On carefully opening one of these cavities, the liquid proved to be sweet-scented naphtha. The external air was distinctly observed, to rush into the cavity when it was opened. Of what species the inclosed air-bubble might have been we wish it were possible to ascertain.—This minute but highly interesting observation led to several others, from which a probable inference may be drawn respecting the
origin

origin of these crystals, and which consequently throw some light on the theory of the earth.—In another crystal, there was a watery liquid, on which floated a spherule consisting of two different substances, the one yellow, the other black and contained in the former. Dr. T. also mentions the crystals containing naphtha together with a dark matter, sometimes spherical, sometimes of irregular form. Out of one crystal, he took a dark shining solid matter, which was found on trial to have the properties ascribed by M. Morveau to his *incombustible coal*. In the heat of a porcelain furnace, it evaporated; and, however different in appearance, Dr. T. thinks it analogous in composition to the diamond. In another crystal, an opaque shining substance was observed, running in rays from a centre; of the rays, some are broken, and the separated ends are pear-shaped, with the point turned toward the centre. This, as Dr. T. remarks, looks as if the whole substance of the crystal had suddenly cooled and become solid (*crystallized*); and therefore had been formed by fusion. It is practicable for an accurate chemist to examine the watery liquid in these crystals, which might throw some farther light on their formation. Is the water salt or fresh? The water contained in some German basalt appears, from a recent analysis, not to contain salt.

M. VAN MONS, in a paper on the *precipitates of quicksilver*, affirms that he has certainly discovered azote to be a constituent part of the fixed alkalies. These, like the volatile, according to him, are decomposed by all substances that readily part with their oxygen; and this happens in the precipitation of mercurial salts. The first portion of caustic fixed alkali throws down a white calx; the second, or that which is over and above what is necessary to saturate the acid, turns it yellow; the third, black, or nearly brings it to a metallic state. These two latter portions vary as the quicksilver is combined with more or less oxygen. Corrosive sublimate, therefore, requires almost twice as much alkali to produce these effects as calomel. During the decomposition of the fixed alkalies, nitrous acid is formed.

In some *Miscellaneous Observations* M. VAN MONS remarks that soda and potasse are alternately attracted by marine acid according to the degree of heat. Hence the decomposition of sea-salt by the latter sometimes succeeds and sometimes fails: At 82°—93°, digestive salt is formed: but at 190°—212° the sea-salt is reproduced. From 300 experiments, he concludes that the addition of potasse to Glauber's salt is the readiest and cheapest way of obtaining soda.

On *Petrifications in Basalt*, by M. BRUCKMANN.

The existence of petrifications in various volcanic productions, says this gentleman, has been attested by many naturalists. ‘I

shall only quote Prof. Hacquet's account of the remains of crustaceous animals in volcanic mountains, published in 1780, as the most undeniable evidence that we have on this subject. Still the presence of such productions in true basaltes is doubted; they are in fact exceedingly rare. I saw, however, in company with M. *Veltheim*, in the collection of Baron *Beroldingen*, two pieces of compact dark grey ferrugineous basaltes, which, without doubt, contained real petrifications.* The one piece, which was full as large as a man's fist, contained muscles and corals. It was broken off from a jointed rock in Switzerland by this writer himself. The other piece is from the extinct volcanos in France, and contains a *Cornu Ammonis*; of which the shining shell is very visible.

M. VAN MONS, in a letter to Prof. *Gren*, proves beyond controversy the existence of oxygene in precipitate per se. He also explains the curious changes of colour which it undergoes, in a more just manner, (as it appears to us,) than M. *Hernbstaedt* had done in the progress of this dispute*. The dark appearance assumed by this calx or oxyde, when heated, is occasioned by loss of oxygene, and not by difference of temperature; for M. VAN MONS found that it absorbed a considerable quantity of oxygene air confined in a phial. This observation led to a method of shortening the tedious preparation of precipitate per se: For this purpose, M. VAN MONS rubs equal quantities of quicksilver and this precipitate together, adding a little water. The oxygene is distributed by the friction equally over this mass, and the whole appears black:—or, if no red oxyde be at hand, the same mixture may be made when the quicksilver is half calcined.—In either case, the dark oxyde is exposed in an open capsule to a heat nearly red; when the oxygene will be attracted from the atmosphere and the oxydation completed in a short time.

In these numbers we also find a paper *On the preparation of extracts*, by the son of the editor, which deserves the notice of students of pharmacy;—M. KNORRE, master of the mint at Berlin, whose curiosity was incited by the great improvements lately made by Messrs. Bolton and Watt in coining, gives a description and figure of a machine which, though it may not have the exact construction of Mr. Bolton's engine, produces completely, as he affirms, the same effect. This paper and plate are in No. ix.—It appears, from several publications announced in the last number, that the mineralogical controversies of Germany, between M. *Werner* with his adherents or the *Neptunists*, and the *Vulcanists*, proceed with as much warmth as ever. Among the five following publications, the two by

* See p. 523—4 of this Appendix.

M. *Hekheim*, whose taste, learning, and knowledge of mineralogy are indisputable, are said to contain many curious illustrations of the arts of antiquity: 1. *Abbé Esner's free thoughts on M. Werner's improvements in mineralogy.* 2. *M. Karsten on the same subject, in reply.* 3. *M. Veltheim on M. Werner's and M. Karsten's reforms in mineralogy*, with remarks on the new and old denominations of certain fossils. 4. *M. Veltheim on Memnon's statue, Nero's emerald, and the practice of the antients in cutting stones and glass.* 5. *M. Nese on some occurrences in the mineralogical literature of modern times.*—The last four publications are of the last year. With this notification, we take our leave of these *Annals* for the present.

ART. VIII. *Lettres amicales du Comte de MIRABEAU à M. MAUVILLON à Brunswick, &c. i. e.* Friendly Letters from the Count DE MIRABEAU to M. MAUVILLON at Brunswick; written during the Years 1786—90; and preceded by an Account of his Literary Connexions in Germany. With an Appendix of some Letters from the Marquis de Montalembert to the Count de Mirabeau. 8vo. pp. 538. Hamburgh. 1794. Imported by De Boffe, London. Price 7s. sewed.

FROM the preface to this publication, it would seem that its chief purpose was to free the person, to whom the letters are addressed, from the charge of an improper connection with their celebrated author. We are even in this country too well acquainted with the effects of an imputation of attachment to *French principles*, to doubt of the unfavourable effects which such a charge must have in Germany; especially on a soldier of fortune, in the service of an Elector. If, however, the letters be faithfully given, without suppression or concealment, the connection was a perfectly innocent one, and creditable to both parties. M. DE MIRABEAU appears to have had an ardent desire of obtaining political information of all kinds from the best sources, and to have built his hopes of future consequence and distinction on the reputation which he might acquire by means of such knowledge. He therefore employed M. MAUVILLON as his collector of facts relative to the *statistics* of different countries in Germany; and a work of note, entitled *The Prussian Monarchy*, generally attributed to the Count, appears to have been in reality formed by his correspondent, according to the Count's suggestion, and improved by his corrections.

As to the letters, they are almost entirely letters of business, pointing out objects of inquiry, and noticing the receipt of packets, the negotiations with booksellers, and the statement of pecuniary concerns, with other particulars of a family nature: they contain many proofs of the activity of mind, of the compre-

henfiveness and sagacious views, and of the bold and masterly designs, which have so much distinguished their author; and to one who thinks it an object to trace all the course of his public life, they will be interesting:—but it is only when approaching the grand scene of the French revolution that his correspondence will be important to readers in general; and soon after he became a member of the national assembly, and was borne away by the torrent of affairs “*quorum pars magna fuit*,” the letters begin to be less frequent, and at length entirely cease. From this part, we shall make an extract or two, containing some curious matter.

In a letter in May 1789, after having given an account of the dispute in the States General between the different orders, the Count says,

‘On which side is the court? This is but too plain. The man who thinks of regenerating the nation by snuff, (*Necker*,) since his reception into the council, has been continually approaching the privileged orders, with whom he certainly will never be reconciled; whereas, the States General once open, his power would have been irresistible, had he not deserted the popular cause. As to the *master*, he is entirely with the *grandees*, and perhaps this is good in a certain view: for, with the disposition which I see in the Commons, at the omnipotent word *king*, it is scarcely doubtful that we should have played the second part of Denmark. I say no more—a word to the wise! However it be, the horizon is so cloudy that it would be more than temerity to predict the future:—but the small number of true and enlightened citizens, which there is in the herd of the National Assembly, will do well to gain the great cause of revolution, or to take refuge in America; for, if the judiciary aristocracy, at least, be not destroyed, the vengeance of feudality and of judicial power will have neither end nor measure.’

In August 1790, he says,

‘From the first, I never believed in a great revolution without bloodshed; and I no longer have hopes that the interior fermentation, combined with exterior commotions, will fall of occasioning a civil war; I know not even if this terrible crisis be not a necessary evil.’—
‘I think exactly as you do on the decree respecting tides, liveries, &c. What it is most impossible to eradicate from the minds of men is the power of recollection. True nobility is, in this sense, a property as indestructible as it is sacred. Forms will vary, but the worship will remain. Let every man be equal before the law; let every monopoly, especially every moral one, disappear: all the rest is only displacing vanity.’

Some jokes current against the notables are mentioned in the letters, one of which is new to us, and is not a bad one. It consisted in a print representing a farmer, who assembles the pigs and fowls of his farm-yard, and says to them, “My dear animals, I have convoked you to ask with what sauce you
chuse

chuse to be dressed?" "What a strange nation this is, (exclaims M. DE MIRABEAU,) which can receive neither good nor evil without a jest!"

On looking back, we find a passage concerning the state of Germany which we think worth laying before our readers:

"There is, my friend, a great point of political philosophy to establish in your work, whatever may be its place. It is, that, however indignant the philosopher may be in Germany,—that country of servitude and vanity, in which some men are every thing, and the rest are beasts of burden, or bull-dogs trained to battle, —in which feudality, deprived of its antient dignity, scarcely retains more than its follies and vices, — in which great proprietors, so well situated for being powerful, happy, and beneficent, prefer, to the lively honour of being sovereign pastors at home, the melancholy pleasures of our great Babylon, where they are only despicable and despised burghers; worthy object of so many oppressive exactions and mad prodigalities! —in which, more than any where else, the traces of antient Celtic and Germanic barbarism are subsisting and revered, and nature wrestles against man, and man against nature:—how indignant soever, I say, the philosopher may be at seeing so much natural riches and so fine a race of men prostituted to the despotism of an aristocracy generally contemptible in all respects; he is almost obliged to form wishes for the stability of this system, so complicated, so incoherent, so contradictory, so frequently unintelligible and absurd:—for, in the result, the nature of things is the most powerful, and the nature of things decides that this crowd of little domains should be less neglected, less arbitrarily burthened, than if they were to become portions of a great empire submitted to the despotism of one man, and delivered over to the oligarchic tyranny of a small number of viziers; whose temporary views and avidity, circumscribed in a small space of time, would be exercised more unequally, more oppressively, on the wretched victims, with whom they would have scarcely any common interest. In a word, my friend, treat thoroughly this great position, that Germany ought to belong neither to one nor to two."

The letters to and from the Marquis *de Montalembert* relate only to some remarks made in the Count's work entitled "*The Prussian Monarchy*," on the *grand casemate* proposed by the Marquis in his system of fortification.

ART. IX. *Voyage Philosophique, &c. i. e.* A Philosophical, Political, and Literary Journey in Russia, during the Years 1788—89. By CHANTREAU. 12mo. 2 Vols. Hamburgh. 1794. De Boffe, London. 7s. sewed.

THOUGH this work is given as a translation from a manuscript tour in the Dutch language, it has all the appearance of being a fabrication, compiled out of the variety of descriptions and anecdotes respecting Russia which have of late years been current throughout Europe. The materials are copious, and many of them interesting, but are arranged in no order;

order; and the accounts of the several revolutions in the empire, and the anecdotes of its principal personages, which occupy a large space, are to be found in a number of other publications. We have been able to discover no new information, on any subject of consequence, to lay before our readers.

A few plates, not badly executed, accompany these volumes.

ART. X. *Journal der Physik, &c. i. e.* A Journal of Natural Philosophy. By F. A. C. Gren, M. D. Professor at Halle. 8vo. Nos. 17—20. Leipfig. 1793.

WE proceed in our revision of this collection of philosophical papers, according to the plan described in our former article*.

The first communication which we shall introduce to the reader's notice is *A comparative Observation on the Growth of Vegetables in distilled Water, and in a Solution of Saltpetre*. By M. TROMSDORF.

Eight ounces of distilled water were placed in one phial (A), and as much in a second (B), with 15 grains of saltpetre. Into each was put a sprig of peppermint with some fibres of the root adhering, and weighing 40 grains. They were placed so that the root was immersed in the liquid, while the stem with the leaves was within the bottle, but above the water. The orifice of each phial was well closed with cement; and the phials were placed in a south window. In eight days the sprig of B had shot out long fibres, that in A remaining unaltered. In fourteen days, many additional fibres were seen in B; in A some just appearing. In twenty-one days, little pale green branches were seen beneath the water in B,—also in A, but the leaves of this sprig above the water withered and dropped. Vegetation went on in this progression. In seven weeks and five days all the liquid in B was exhausted; in A, above an ounce remained;—more was added to both; and, at the end of four months, each plant had an healthy look and strong scent. They were now taken out, and, when dry, that from A weighed 3 drachms 5 grains, *i. e.* had increased 145 grains;—that from B weighed 5 drachms 18 grains, *i. e.* was 378 grains heavier. Both plants were dried and powdered; the first burned quickly, the second (B), detonated. In the phials was a greenish liquid, smelling mouldy, but not putrid; this was evaporated to an extract, and burned; but there was no detonation from either; so that the saltpetre had been all taken up by the plant. This pleasing experiment we have related with the greater minuteness, from an idea that it may excite our fair or our unemployed readers

* App. Rev. vol. xii. p. 501.

in general to repeat and vary it, as may daily be done: perhaps some useful consequence respecting the power and application of manure may result.

Experiments on the Matter of Heat. By G. EIMBKE.

In this paper are related a variety of experiments on the weight of bodies at different temperatures, and in different states, as to what is called *latent heat*. The author knew, and endeavoured to avoid, the common sources of error in the inferences deduced from such experiments. The uniform result was, that bodies weigh most at the lowest temperature, and when deprived of their latent heat. In order to avoid the effect arising from the ascent of heated air, he contrived a box of well-dried wood, lined with brass; in which the ignited bodies could be weighed before the temperature of the outside of the box was changed. A piece of glass of $374\frac{1}{2}$ grains weight was $\frac{1}{2}$ lighter while ignited, than afterward when cold;—one of 1 ounce 450 grains, was $\frac{3}{4}$ grains lighter—one of 2 ounces $37\frac{1}{2}$ grains, was no less than $2\frac{1}{2}$ grains lighter. Pieces of lime put into a phial with water were heavier after being slaked:—the phial was accurately closed.

Experiments on Precipitate per se. By M. TROMSDORF.

The question of fact, whether this preparation yields air on its revivification by heat, has kept the German chemists hard at work for some time. The contradiction in their testimony is astonishing, and perhaps also humiliating to philosophy. M. TROMSDORF attests that neither from a quantity of this calx prepared by himself, nor from some prepared by M. *Wes-trumb*, could he get a bubble of air; nor, in several of the experiments, the least vestige of water. These experiments were witnessed and are subscribed by intelligent spectators. The author is so certain of the result, that, in a subsequent communication, he warmly declares his resolution never to attempt another experiment in chemistry, if any oxygene air be produced from the material in question properly treated. He says, however, that, if the transmitting tube be not heated before it is fixed to the neck of the retort containing the precipitate, such air *will* be produced. The process by which he revives the calx without producing air is this: Keep the calx in a low red-heat for an hour, till it has lost $\frac{4}{100}$ of its weight; pour it into a hot retort; cork and place this in a hot sand-bath; heat the transmitting tube till you cannot bear to touch it:—take the cork out of the mouth of the retort, and fix on the tube with a lute of shell-lac and turpentine; raise the fire; and the quicksilver will be reduced without a bubble of air. Not to notice the long previous application of heat in this, and probably

bably also in *M. Weftrumb's* experiment, in which a lute of gypsum spread on linen was covered with another lute of lime and cheese, some failure at the joint must have deceived the operators. The positive results of *M. M. Hermbstaedt*, *Klaproth*, and others described in the present journal, and in *Crell's Chemical Annals* *, so entirely satisfy all reasonable doubts, that we think it needless to detain our readers with this subject longer than while we relate one of many trials made by the German converts to the new chemistry. We select the following by *M. Hermbstaedt*, because it contains an accurate statement of the process, and a number of curious circumstances which, we believe, never appeared in print before. He introduced a determined quantity of precipitate per se, prepared by himself, into a long-necked retort; the mouth was immersed in quicksilver, and a measure-glass placed over it; the fire having expelled some common air, the calx lost its red and assumed a dark shining colour, like that of iron filings. The fire being stopped before the retort was red-hot, no air was extricated, no vapour of water appeared, nor did any quicksilver rise; the mouth of the retort was now stopped under the quicksilver in the trough; the vessel was left to cool; and, in cooling, the calx gradually re-assumed its red colour.

On heating it afresh, the calx turned dark; the retort being now uncorked, and its belly made red-hot, no steam was seen, but air-bubbles rose in quick succession into the receiver. Judging by the quantity of air that the calx was half reduced, *M. HERBSTAEDT* corked the retort, and suffered it to cool; the calx became red again, but turned dark on the repetition of the process; air was extricated, (which proved to be oxygene,) the calx gradually diminished in quantity, and the last speck disappeared, with the emission of a bubble. Hence he concludes that the bright or dark colour of this calx does not depend on the proportion of oxygene, but on the temperature; and that it is not possible to bring this preparation back to its first degree of oxydation, but that there is a complete reduction of a particle of quicksilver during every instant of the process.—The very accurate *M. Klaproth*, and many others, having attested the same facts, we shall not, we repeat, hesitate to give their experiments the preference to the negative experiments of *Dr. Gren*, *M. Weftrumb*, &c. &c. &c.

M. Tromsdorf also mentions that, having driven water through red-hot tubes of strong green-glass, one-fourth of the water was lost, and a large quantity of bad (azotic) air produced. In this circumstance, and in the facts in *Dr. Priestley's*

* See p. 518 of this Appendix,

last publication, there is something not yet understood. It can hardly be a simple change of water by heat, because M. *Von Hauch* at Copenhagen has found that pure water, driven through red-hot golden tubes, undergoes no change; yet it seems that in glass and porcelain tubes air is present: nor does this appear to be owing to opposite currents of steam and air through pores, as in some former experiments of Dr. Priestley with earthen-ware tubes.

Experiments on Animal Electricity. By several Authors.

Papers on this subject take up a considerable portion of the space allotted to original communications in one of the numbers before us. We have not noticed any important fact of a tendency different from those recited in the publications which we have already reviewed. The same conclusion is drawn by Prof. *Keil*, of Halle, which we some time ago were led to form, viz. that electricity is the cause of these phenomena, and that the parts of living animals are the most sensible of all electrometers. The following observations, by the last-named gentleman, appear worthy of notice:

• Negative and positive sparks equally irritated the muscles of frogs, whose nerves were touched with a conducting substance near the electrical machine. On touching the bare nerve with zinc, when a spark was taken, a stronger convulsion was excited than by any other metal;—when a brass discharger was laid on the heart of a frog, contractions were produced by taking a spark from the contiguous machine in all the other unfettered muscles, but no difference was perceived in the motion of the heart.—The discharge of a Leyden phial had no effect.—The frog being stretched on the board, but uninjured, contractions, when a spark was drawn, took place in the muscles over which a piece of metal was moved;—this experiment did not answer when the same person held the frog and moved the metal. On insulating the animal, there were no contractions. These phenomena of entire frogs led me to experiments on myself. A discharge was held to different parts of my bare arm by a second person, and, when a third drew a spark, a weak but perceptible motion took place in the subjacent muscles, together with an unpleasant burning sensation. When the discharge was placed in the elbow joint, or beside the biceps muscle, the flexor muscles of the hand were strongly convulsed:—so also when I was electrified, and had a spark taken from a piece of metal laid above the brachial nerves.—An opened frog, being stretched on its back, with the crural nerves bare, I thrust a bit of zinc under the head; and, on making a communication between this and different muscles with silver, weak convulsions took place in the muscle touched: but they were violent when I touched the zinc and the crural nerves. On laying the zinc at a little distance from the head, no convulsions took place: but they were renewed on making a communication between the zinc and the head by water or a piece of metal. It was not necessary that the zinc should be connected

nected with the head; the same phenomena appeared, if it communicated with any other part; hence the brain seems to have no peculiar influence: as is also shewn by the following experiment. The brain being laid carefully bare, and covered with metal, no stronger convulsions were excited than in the other experiments.'

Besides the papers which we have mentioned, there are *A Description and Plate of an improved Areometer*, by Prof. SCHMIDT; and of *a Travelling Barometer*, by M. HAAS; both shewing much ingenuity in the inventors, but requiring the accompanying plates to be properly judged.

The curious inquirer should also be informed that he will find, in No. 20, a very interesting investigation, *Whether it be necessary to assume a Repulsive Power in Nature*, by M. MAYOR, who decides the question in the negative.

As a specimen of M. MAYOR's reasoning, we shall translate his explanation of the elasticity of air, without the supposition of a repulsive quality in its particles. Assuming the substantial existence of heat and its compressibility, concerning which property he does not explain himself, he says,

'Every compressible substance, attracted by another substance, must form an atmosphere round the particles of the latter, or become denser nearer to them than at a distance. Such an atmosphere must form heat round the particles of the body with which it combines to form air. The density of the heat at each distance from the particles is a maximum, which cannot be exceeded without the application of some external force or the increase of attraction in the particles. To compress such an atmosphere is to increase its density at each given distance from the particle, or to accumulate more heat than the attraction of the particle can retain. Consequently, on removal of the pressure, the former state of density will return; because the quantity of heat, retained by attraction in such concentric stratum of the small atmosphere, must, by the laws of mechanics, dislodge all the heat that exceeds the point of saturation. Here, therefore, the heat expands into the space which it occupied before, not in consequence of any inherent elasticity, but because its distribution through the sphere of action of the attracting particle is effected according to the laws already mentioned.'

An explanation of the mechanism, according to which air gives out heat on pressure, is subjoined, but is too long to allow of our inserting it.

The other original papers chiefly regard the new system of chemistry; against which the authors, without furnishing any new facts, adduce objections that appear to us to be of small force.

[To be continued occasionally.]

ART.

ART. XI. *Experiments on Substances capable of extinguishing Fire; by Affesser AKEN, Stockholm. 1793. and by M. NILS NYSTROEM, Norrkoeeping. 1793.*

UNDER this title we comprehend some small tracts published during the last year at the above-mentioned places in Sweden. They have excited much attention in that kingdom, and indeed have given rise to a warm controversy concerning the respective merits of the two authors; and they will probably obtain the more notice in this country on account of the late terrible conflagrations in London, &c. This consideration, and the hope that, by giving rise to an experimental inquiry, they may be productive of public benefit, induce us to lay before our readers a more copious account of the experiments and attestations than, under other circumstances, we might have thought necessary.

M. NYSTROEM, who first published a tract on the subject which has given rise to this article, and who obtained a premium of 500 rix-dollars from the corporation of Norrkoeeping, informs us that a fire in that town occasioned him to prosecute, with greater assiduity, a series of experiments on the properties of substances capable of extinguishing fire, which he had begun several years before; on hearing, however, of the discovery of M. VON AKEN, he had dropped the inquiry; as the respectable attestations of that gentleman's trials, and the large scale on which they were made, left no doubt of his success. Finding, at length, that the particulars of the preparation were withheld from the public, M. NYSTROEM conceived that it might be worth while to communicate his own results.

To 100 parts (Swedish kanns*) of water, he separately added one or other of the subjoined materials or mixtures:

- 12 parts of the strongest ley.
- 10 of decrepitated and dried culinary salt.
- 15 of the strongest herring pickle.
- 8 of levigated pot ashes.
- 10 of dried and levigated green vitriol.
- 12 of levigated alum.
- 20 of dry levigated clay.
- 10 of a mixture of equal parts of clay, green vitriol, and common salt.
- 12 of equal parts of strong ley and clay.
- 10 of equal parts of colcothar, from the distillation of aqua fortis, and common salt.
- 10 of equal parts of colcothar and herring pickle.

1. These proportions were found by spouting water from a syringe on embers and on rosin mixed with tow, saw-dust, oil

* The kann Swedish is equal to three quarts English.

of turpentine, &c. in full blaze. 2. Combustible materials, were rendered incombustible by immersion in saturated solutions of some of the above enumerated materials in boiling water. Red-hot charcoal, being kept immersed in them for a few minutes, and afterward dried, did not take fire in consequence of melting a bit of bismuth on it by the flame of a blow-pipe; and instantly as the stream of air ceased to be directed on it, the ignited point disappeared. Paste-board dipped in these solutions, and dried, did not burn in the flame of a candle. Rosin, fused with an equal quantity of the incombustible materials, took fire with difficulty in the flame of a candle, and soon went out.

Water alone, (observes the author,) is a perfectly good material for extinguishing fire: but, as it is driven up in the form of steam by the heat, the addition of other fixed incombustible materials becomes necessary; for these penetrate the pores of burning substances, and, by preventing the access of air, not only extinguish them, but hinder the fire from breaking out again. If any one chooses, he may take as much *extinguishing material* as water; and this will be liquid enough to be injected. In order to prevent the powders from getting into lumps when much water is added to them at once, they should be first made into a paste with water in separate vessels.

In answer to an objection deduced from the expence of keeping the *extinguishing preparations*, M. NYSTRÖM makes the following remarks: 1. All salts may be kept from crystallizing by a sufficient quantity of water in close vessels:—but, as unusually severe cold may occasion the bursting of the vessels, and as liquids require more space than powders, alkaline ley and brine are the only substances fit to be kept in this manner. The tendency of some powders to attract moisture, and to run into lumps, is not a great inconvenience. Many mineral salts, when dried and pounded, attract no moisture, viz. alum, vitriol of zinc, of copper, and of iron. The last, which is the cheapest, after having been dried by a gentle heat so as to be capable of being pounded, does not deliquesce. Colcothar, from the aqua fortis manufactory, which consists of vitriolated tartar and calcined iron, is as efficacious as vitriol of iron, or any other mineral salt, mixed with earth: it is easily pounded, and it is not deliquescent. The tendency of common salt to deliquesce is obviated by dry clay; which addition has two advantages, as it prevents the caking together of the salts, and, by covering the surface of the burning materials, prevents the access of air. Clay and alkaline ley form one of the cheapest materials.—Lime, where it does not deliquesce with the salt employed as it does with common salt, is as good as clay: but the latter prevents the engine from being hurt by the salts; though, whenever it is used, it ought to be well rinsed with clean water.

In cities or towns, a mixture of clay, vitriol, and salt, or of salt and colcothar from the *aqua fortis* works, will perhaps be most easily procured: in the country, clay is recommended with alkaline ley, or brine. Of the simple materials, whichever is at hand may be taken. The ley or brine must not be mixed with the clay before it is used. The difference in point of efficacy is not material. Much depends on the preparation, and on the proportion to the water.

We have now given the principal contents of a paper presented to the Stockholm Academy. In a subsequent paper, M. NYSTROEM says:

‘ I find a thick mixture not at all prejudicial to the quickness or height of the spouted stream; and the more *extinguishing* material is taken in proportion to the water, the sooner is extinction effected. The best way is to use a thick mixture till the violence of the fire be over; then a thinner mixture or water alone will suffice. The following proportions make a thin paste, and may be diluted at pleasure:

‘ 1. 30 parts of a mixture of clay, vitriol; and salt, to 15 of water.

‘ 2. Aqua fortis, colcothar, and brine or herring pickle, 15 parts of each to 7½ of water.

‘ 3. Equal parts of ley and clay.

‘ 4. Slaked lime, 30 parts to 20 of brine as strong as herring pickle.’

On the 30th of September 1793, a house 10 feet square, built of dry wood, with two doors and two windows, externally and internally besmeared with tar, filled with faggots, tar, and rosin, and having faggots on the roof, was set on fire at both doors and both windows. In a few minutes, it was in a violent blaze; the mixture No. 1, was then played on it with a little engine used by M. VON AKEN; in six minutes, the fire was extinguished, except in the bundles of faggots, at the corners, and in some chinks, where it was put out with water: 28 kanns of the mixture were used. Next, six barrels of tar in full blaze were quenched with two other mixtures: and this so quickly that the injection was scarcely begun before the fire went out.

On the 16th of October, a house 16 feet square, constructed as the former, and covered with faggots besmeared with tar, was fired during a heavy gale. The mixture, No. 2, was thrown on it with a syringe having an orifice ¼ of an inch in diameter. The fire was instantaneously damped: but the syringe broke; which accident occasioned a delay of four minutes; and the fire was not extinguished in less than 14* minutes; 60 kanns were used. 18 barrels tarred within and without, in

* i. e. 10 minutes, allowing for a delay of four minutes.

full blaze, were extinguished in half a minute by the mixture No. 4. These experiments are attested by a number of spectators. M. NYSTROEM concludes his account with recommending the following compositions for guarding wood against fire and decay :

1. Common salt and green vitriol, equal parts.

2. Common salt and colcothar from *aqua fortis*. The solutions should be made as strong as possible, and be laid on hot.

We cannot furnish so full an account of M. VON AKEN's discovery, because he waits for a premium as an inducement to make known his most effectual preparation. The circumstances that have appeared in print respecting it are as follow : In 1790, there happened during the night, at Orebro, a conflagration so violent as to endanger the whole town. M. VON A. had a solution of vitriol of iron and alum in readiness, by which he very quickly extinguished the flames. He gave the Patriotic Society at Stockholm a particular account of his success, in a memoir which was printed in the transactions of that society for 1790. He there observes that the addition of colcothar to the alum and vitriol would be highly advantageous. Since that time, he has exhibited experiments on a large scale at Orebro and Stockholm before the royal family, and amid an innumerable concourse of spectators, with the most brilliant success ; and it appears also that he has in the mean while considerably improved his preparation. It was in vain, however, that he applied to the States assembled at Gese for a reward for his discovery ; and the Patriotic Society opened a subscription for him without success. Numberless intrigues, it is asserted, have been employed against him : his enemies have even gone so far as to steal a quantity of his materials at the time of the exhibition of his experiments ; and M. NYSTROEM has been suspected of unfair dealing.

M. VON A.'s description of the virtues of his preparation runs in these terms :

'The preparation which I have invented extinguishes all combustible substances, as tar, pitch, rosin, tallow, oil, sugar, tow, hemp, flax, straw, hay : nor can any of these things be set on fire after being immersed in it. It may be kept dry for centuries ; and it loses nothing of its essential properties from the acquisition of moisture : for, when dried, pounded, and sifted, it again becomes as good as ever.

'Moreover, the materials are by no means expensive, because, when mixed in proper proportion with one tun of water, they produce a greater effect than 3000 kanns of simple water. The pipes of the engine sustain very little injury, if they be washed immediately afterward.'

The

The experiments made by M. VON A. appear so satisfactory, and are so respectably attested, that we shall make no apology for giving them at length.

Exp. 1. Four small houses built of dry old wood, and filled with combustible substances, were successively set on fire. The first was extinguished with water. The business went on slowly: 1500 kanns of water were used; the roof was quite burned away, and of the sides there remained but a few fire-brands. The fire in the 2d house was extinguished in less than 10 minutes: 40 kanns of a compound water were consumed; yet the fire was not put out till the roof was burned; the sides were saved. In the 3d, the flames were extinguished in a shorter time: though the sides were tarred within, and the quantity of combustible materials was much greater than in the first two experiments. Still less compound water was used in this experiment. The 4th house (built, we suppose, of materials rendered incombustible,) received no injury whatever either in the roof, sides, or floor, though all the combustibles within were consumed. A piece of gypsum, suspended to the roof, fell soon after the fire was lighted; yet the fire did not seize the tube that served to hold the gypsum. The heat was such as to make the sides appear red-hot externally. The smoke made its way through some joints of the timber; and the matter with which it was impregnated seemed to boil; nevertheless the fire did not seize the house. The attestation is signed by above 40 names of men of science, reputable citizens, &c.

Exp. 2. Before the governor of the province, and others. A wooden house was erected on posts; between every piece of timber, an interval of a finger's breadth was left; and every piece was smeared all over with tar: the house was 16 feet square and 10 high; it was covered with sods; doors and windows were open; and it was filled with combustible materials, as faggots and shavings. The shavings which filled up the windows on the south side were lighted; the fire was blown up by bellows on the east side, and soon spread over the whole house; the roof was burned, and the combustibles and the walls emitted smoke and flames, when M. VON A. began to play on them with his composition from a small engine; in five minutes, the violence of the conflagration was so far subdued, though the wind tended considerably to increase it, that no fire appeared but at a few fissures; and this might easily have been extinguished with plain water: but none being at hand, M. VON A. was obliged to go on with his composition; in less than 10 minutes, the whole fire, both within and without, was completely extinguished. The magistrates found the sides a little scorched, (superficially) as well as the soil ten feet round the house.

Exp. 3. In presence of the king and many attendants.
 1. A house 16 feet square, 10 high, of old dry timber, smeared with tar within and without, with two doors and two windows open and caulked, and surrounded with a covering of earth.
 2. A house 24 feet long, 16 broad, and 10½ high, with a roof of tarred boards. This house was of new fir, and surrounded with earth.

One of these houses was caulked, in order to prove the applicability of this method to ships. The earth thrown up on the sides served to hinder the heat from spreading to the soil around, and injuring the feet of the persons employed in extinguishing. It might have been removed from the larger house, but, as earth newly thrown up is less compact than the foundation of a house, this was thought unnecessary, the air having abundant access to this house as it was open on all sides. It was fired on the 26th of October 1791, having first been filled with straw and other combustible materials, and faggots having been hung about the sides. In 13 minutes, the faggots being partly consumed, the roof having fallen in, and the timber being on fire, the king gave orders to begin to extinguish. In less than three minutes, the fire was quite out, except a few embers in the faggots which water would have quenched, though they could not do any damage. Forty kanns of the preparation were used, but some was lost from the awkwardness of the fire-men.

In the caulked house, the sides were beset with dry faggots, and the inside was filled with straw, pitch, and tar, to the top; over which was laid a covering, that was also heaped with combustibles. The house, being fired at all the four corners at once, was perfectly in flames in six minutes; they then began to play the engine, and the fire abated wherever the stream could reach: but the covering prevented the preparation from getting to the roof; and it was necessary to make an opening, on which the flames were extinguished in less than eight minutes: except the roof and the faggots, which yet burned, nothing had fallen in, and the timber was not touched; in six minutes more, the fire was completely out. Of six tons of materials destined for this experiment only half was used.—His Majesty was pleased to testify his satisfaction on the occasion.

Exp. 4. Ten barrels were placed circularly at a small distance from each other; and on these, ten others, all tarred within and without. In the intervals, dry fir twigs were placed so as to rise rather above the casks; and to these was added a pile of boards and dry wood also tarred. In the middle, was a kettle containing 60lb. of pitch, which was then made to boil till it overflowed and set the casks on fire; the whole burned with great violence. It was however extinguished

extinguished in one minute by five kanns of the composition. The coating of the casks was burned $\frac{1}{4}$ of an inch deep, so that the effect took place when the fire had attained its utmost violence. The persons present concluded that a ship on fire might be saved by this method.

Exp. 5. A boat, surrounded with 100 tarred casks filled with straw and other combustibles—the whole placed so that there might be the freest possible access of air—was fired on a windy day; the materials on fire presented a surface of 1800 square feet. A column of flame rose 40 feet high, and was topped by a pillar of smoke of equal height. When the conflagration had attained its utmost violence, it was extinguished in four minutes by $1\frac{1}{2}$ ton of the prepared water. The casks, except a few almost consumed which lay to windward, were found in the same order in which they were placed, and charred within and without.

M. VON A.'s engine throws the stream only 20 feet; it has a leathern feeding pipe of 16 feet, and a spout nine inches long with an orifice of three lines—scarcely large enough, therefore, to admit a goose quill—it is worked by three men; one pumps, the second holds the leathern pipe, the third guides the spout.

We should esteem ourselves fortunate if this statement of facts, apparently so well authenticated and important, should induce any society* or set of individuals in this country to treat with M. VON A. for the disclosure of his secret. We think his preparation not likely to differ much from some of M. NYSTROEM's mixtures: but M. VON A. would probably demand only a very moderate premium, to which he seems well entitled; and his composition, if we may place confidence in the preceding narrative, must be applicable on most, though perhaps not on all, occasions of distress and danger from fire.

ART. XII. *Chemische en Physische Oefeningen. i. e.* A Chemical and Physical Magazine. By P. J. KASTELEIN, Apothecary and Chemist in Amsterdam. Member of several Philosophical Academies. 8vo. Two Vols. 490 Pages in each. Leyden. 1793.

THIS work was commenced in the year 1791, and was published in numbers; ten of which are collected in the volumes before us. It contains some original memoirs and communications, but the greatest part is extracted from the German and French chemical journals: hence the most important articles found in it have been already mentioned in our re-

* Possibly this discovery may merit the attention of the Insurance Offices. Might not a quantity of the preparation be kept with the engines?

view of other publications. For this reason we shall take notice only of a few, which we believe are less generally known.

Experiments concerning the Heat produced by various Substances in Oxygenated Muriatic Acid Gas; by Professor PICKEL, of Wurzburg.

If a finger be holden in this gas, a very sensible warmth is felt, though the gas be of the same temperature with the atmosphere; which, during these experiments, was indicated by thirteen degrees of Réaumur's scale: but, if the finger were previously moistened with linseed oil, the heat was scarcely supportable. When the bulb of a thermometer, moistened either with water or with alcohol, was placed in the gas, no change of temperature was perceived: but, when the bulb had been moistened with oil of olives, the mercury rose from 13 to 35°, and, when another drop of oil was suffered to fall on it, to 45°, till, by repeatedly dropping oil on the bulb, the quicksilver was raised to 70°. Oil of cloves, applied in the same manner, made the mercury rise to 84°, and oil of peppermint produced a temperature of 40°: both these oils, by being in contact with the gas, lost their pungent taste,—but regained it, after having been kept for some time on the tongue. The caustic alkalies increased the height of the mercury very little, but the acids had no effect on it.

Among the articles of intelligence, we find one in which a solution of the sal febrifug. Sylvii, in water, is recommended for extinguishing fires. This may be cheaply prepared from the mother ley of salt-works, from which the magnesia must be separated by a solution of the fixed vegetable alkali; it may be preserved in casks, so as to be at hand in case of accidents.

The nitrat of silver, or lunar caustic, is mentioned by M. HAHNEMANN, as a most effectual antiseptic: he says that flesh, laid in a solution of one part of the nitrat in five hundred of water, will not putrify; and if, after having been kept a fortnight in a stronger solution, the flesh be taken out and laid in a warm place, it will be gradually dried without contracting the least disagreeable smell, will become very hard, and will never breed maggots.

Water, in which a very small proportion of nitrat, as 1: 100000, is dissolved, will remain perfectly sweet; provided it be kept from sun-shine, which would cause the nitrat to precipitate. This water is perfectly innoxious, may be used as a common drink, and may be peculiarly advantageous at sea, as a preservative against the scurvy.

This gentleman has also discovered a method of detecting the mixture of lead, copper, or arsenic, in wine: for this purpose, liver

liyer of sulphur is in great repute; as it is known that, when mixed with this preparation, wine that is impregnated with lead will become black, and will precipitate the metal: but the same phenomena will take place should there be no lead in the wine, but only iron, which is perfectly harmless; and thus the wine-merchant may be much injured in his character. The liquor which M. HAHNEMANN recommends has no effect on iron, but precipitates lead, copper, and arsenic; if the wine be impregnated with either of the two former metals, it becomes blackish; if with arsenic, it assumes an orange colour. The preparation of the liquor is as follows:

Let equal parts of oyster-shells and sulphur be rubbed together to a fine powder, and expose the mixture in a crucible to a gentle heat till it be well warmed; then increase the fire, till the crucible acquires a white heat, in which it must remain for a quarter of an hour. The mass, when cold, must be reduced to powder, and may be kept for use in a well-closed phial. In order to make the liquor, put 120 grains of this powder, and 180 grains of cremor tartari, into a bottle; fill it up with cold water that has been boiled, and, closing the bottle, shake the whole together; then, after it has stood for some hours to settle, pour it off into ounce phials, adding to each twenty drops of spirit of salt.

One part of this liquor, mixed with three of wine, will immediately precipitate any lead, copper, or arsenic, which the wine may contain: but, if the wine be not impregnated with any of these poisonous metals, its colour will remain unaltered.

We find, however, that M. HAHNEMANN, in his later directions for making this test liquor, recommends seven drachms of crem. tartar, and two drachms of hepar calcar. with sixteen ounces of warm water; the mixture is to be thoroughly agitated for ten minutes, and then immediately poured off, filtered, and preserved for use in small phials well closed.

In order to discover whether wine be impregnated with alum, M. J. S. BERTHAUD, in a prize dissertation on this subject, addressed to the academy of Lyons, advises the mixing it with lime water. If the wine be pure, the lime water will make it deposit crystals of tartar on the sides of the glass: but this will not be the case if there be alum in it.

In trying some experiments, M. KASTLEIN tells us that he poured a few drops of concentrated vitriolic acid into a saturated solution of the *calx saluta*, or *sal muriaticum calcareum*; it occasioned a considerable effervescence: the calcareous earth parted with the marine acid, and, combining with the vitriolic, immediately formed a solid white gyps, or selenite. This instantaneous production of a solid from two fluid substances will

be more complete; if, instead of dissolving the calx in water, it be suffered to liquify in air.

Beside the above volumes, three numbers of this magazine have been published, and another would before now have appeared, had M. KASTELEIN's life been spared; we are however informed that the work will be carried on by another hand. Of these three numbers we shall mention the most interesting particulars.

An Account of a new universal Aræometer. By Professor G. G. SCHMIDT, of Gießen.

This is nothing more than an alteration of Fahrenheit's hydrometer. The professor's instrument is made of glass, and is so contrived that, with the mercury in the lower bulb, it weighs 800 half grains; two hundred half grains are then added that sink it in rain water, at a mean temperature, as far as the half of the tube, which is the standard mark; and the number of half grains, in the dish at the top of the tube, which is required to make the hydrometer sink to exactly the same depth in any other fluid, will express the specific gravity of that fluid compared with water. This instrument will admit of 400 half grains additional weight, and will therefore serve for all fluids, the specific gravity of which is not more than 1200. For denser fluids, another hydrometer is used, which weighs 1200 half grains, and will bear an additional weight of 800. The method of adjusting these instruments is particularly described.

In one of the articles of philosophical intelligence, we are informed that M. *Weber*, a German, recommends lead dissolved in the nitric and thence precipitated by the sulphuric acid, instead of white lead; this, he says, is a most beautiful colour, and never becomes yellow. A pound of sulphuric acid, we are told, will precipitate three pounds of lead, and will yield four pounds of the white paint; when the lead is precipitated from it, the sulphuric acid may be again saturated with the metal.

In the thirteenth number, we find an abridgement of an essay by M. SENNEBIER, in which this philosopher inquires whether plants have, as Mr. John Hunter supposed, internal heat, which prevents their juices from being congealed by the severe frosts of winter. M. SENNEBIER is of a different opinion. He ascribes the preservation of trees from the destructive effects of the cold to the retreat of their sap, in winter, toward their roots, where it is kept from freezing by the warmth of the earth. He observes that those plants, which are injured by frost, are such as are full of sap; whereas others, which are
more

more dry and ligneous, are seldom hurt. He also shews that the sap is protected from the cold by the wood and bark, which are bad conductors of heat, and he adverts to the circumstance of the sap being contained in capillary vessels; for he had found that water, in capillary glass tubes, did not freeze, though exposed to the temperature of seventeen degrees of Fahrenheit's scale.

This number contains also a letter, from Messrs. DEIMAN, VAN TROOSTWYK, NIEUWLAND, BONDT, and LAUWRENBURGH, concerning the combination of metals with sulphur. These gentlemen begin their account by reminding the reader of the heat produced by a mixture of iron with sulphur, when made up into a paste with water. Of this mixture, as it powerfully attracts oxygene gas, they had made use to decompose atmospherical air: this led them to try whether other metals might not possess the same property; which they found to be the case, and particularly copper, with which the experiment succeeded better than with iron. Flower of brimstone and copper, made up into a paste with water, will, sometimes immediately, and, in general, after having stood for a few minutes, afford a considerable degree of heat; and, in so doing, the mixture becomes black:—it very greedily absorbs oxygene gas: but if, instead of the flower of brimstone, the mixture be made with sulphur purified by being sprinkled with ammoniac and then washed with boiling water, none of these phenomena are produced. Hence it appears that much of the effect must be ascribed to the acid, from which the flower of brimstone is never entirely free: but, if on the purified sulphur, when made up into a paste with copper and water, sulphuric acid be dropped, it becomes black, yields heat, and absorbs oxygene gas. It is however observable that, if no water be used, and instead of it the mixture be moistened with common oil of vitriol, none of these effects take place; though, if the oil of vitriol be diluted with four or five times as much water, a very great heat is produced. These phenomena occur in a much higher degree if, instead of the sulphuric, the muriatic acid be used; in which case, the heat, in a few minutes, has become greater than that of boiling water. When the mixture was made with the nitric acid, no greater heat was occasioned than that which always accompanies the production of nitrous gas. With the acetic acid, no heat took place.

Such are the facts which this letter communicates. In their attempt to explain them, the writers observe that no heat is produced till the mixture begins to change colour and to turn black, when they suppose the sulphur and copper to become chemically combined, and to form a metallic sulphuret; in which

which case, as they remarked in their memoir on the inflammation of metals with sulphur, caloric is suddenly disengaged*. The principal question, however, is, in what manner does the acid operate in producing these phenomena? To this the authors do not presume to give a decisive answer: but they observe that, in their investigation of the subject, they found that metallic as well as alkaline sulphurets decompose water. They conjecture that this decomposition takes place in the experiments here related: for it is remarkable that heat was not produced, except when the sulphuric or the muriatic acid was used: but these are the only acids by which, with the addition of iron, zinc, or tin, water is decomposed. They acknowledge that, in performing these experiments, they had not seen any considerable production of hydrogen gas: though, when the mixture of copper, sulphur, and diluted sulphuric acid, was inclosed in a phial, and exposed to the fire, sulphureous acid gas and sulphurated hydrogen were generated: but if, instead of the diluted sulphuric acid, the mixture be moistened with the concentrated, or oil of vitriol, only sulphureous acid gas is produced. The production of both kinds of gas is much more abundant, if the muriatic be used instead of the sulphuric acid.

This decomposition of water is also apparent, though not always in the same degree, if, instead of copper, the mixture be made with mercury, lead, antimony, or bismuth; with the last of these metals, a great quantity of sulphurated hydrogen gas was produced:—but water was also decomposed by metallic sulphurets, without the addition of any acid, and even by the sulphurets of those metals which in other circumstances do not produce this effect. The authors of this paper obtained hydrogen gas and sulphureous acid gas from a mixture of mercury and sulphur, and from one of antimony and sulphur, moistened with water only, and heated in a phial.

It is observable that a mixture of copper and sulphur, after inflammation, cannot be made to decompose water, though other metals do not lose this property by being thus treated.

It is also remarked that the property of decomposing water, when an acid acts on it, is not confined to iron, tin, and zinc. Copper, bismuth, or lead, with a strong muriatic acid, if heated over the fire, will yield hydrogen gas; lead does this in a greater quantity than the other metals: but with mercury and antimony the experiment did not succeed; nor could hydrogen gas be obtained from any of these five metals by means of the diluted sulphuric acid.

* See Review, New Series, vol. xiii. p. 541.

Concerning this subject, the letter-writers propose to continue their researches, and to communicate the result to the public in their next Physico-Chemical memoir.

Another article in this number, of which some account may not be unacceptable to our readers, is a letter from Dr. VAN MARUM concerning the burning of phosphorus in an exhausted receiver. The Doctor informs us that, having placed under the receiver of an air pump a small stick of phosphorus, with a little cotton, in which powdered rosin had been strewed, wound round its end, with a view to set it on fire by the electrical spark, and to exhibit the phenomena of its combustion in oxygene gas, he was surprised to find that, when he had exhausted the receiver so far that the mercury in the gage was an inch below that of the barometer, a light appeared at the end of the roll of phosphorus, which increased as the air was farther rarified; and that, when the mercury in the gage was about half an inch lower than that in the barometer, the phosphorus began to flame. He then repeated the experiment with greater attention, under a receiver that contained about four hundred cubic inches, and made use of the short barometer gage; the temperature of the air was then about 56° of Fahrenheit's scale. He found that, when the mercury had sunken to the height of an inch in the gage-tube, the phosphorus began to exhibit light, and that it flamed when the mercury had fallen to the height of five lines: the flame was more pale and faint than that which the same phosphorus yielded in atmospheric air of the usual density; it continued about two minutes. Dr. VAN MARUM then placed three sticks of phosphorus under the receiver, one of which was furnished with cotton and rosin, the other with cotton only, and on the third powdered rosin was strewed: on all three the light appeared equally strong at the same time; that with the cotton and rosin flamed the first, then that with the cotton only, but the third stick did not flame at all; whence it appears that the cotton is necessary to the success of the experiment.

In order to account for the flaming of the phosphorus, which, in the open air, requires a temperature of 112° , the Doctor observes that as the air, under the receiver, is too much rarified to carry off the volatile particles which the phosphorus emits, they continue to hang about it, and attract that oxygene which is close to it; by this combination, caloric is disengaged, which appears in the form of light, and becomes stronger as the air is more rarified, because then the volatile particles are more accumulated round the phosphorus; hence this acquires heat; which the cotton prevents from diffusing itself, and which is thus increased till the phosphorus has attained

tained the degree of heat that is necessary to its inflammation. To illustrate this explanation, the Doctor brought into contact with the phosphorus a thermometer with a very small bulb, like those used by Mr. J. Hunter in his experiments on animal and vegetable warmth; in which the mercury rose, as the light of the phosphorus increased, from 46 to 76° ; when the bulb was broken by the sudden accumulation of heat.

That these phenomena are accompanied with real combustion and absorption of oxygene, is evident not only from the diminished weight of the phosphorus, but also from the phosphorous acid found, after the experiment, on the plate of the air pump.

The flame dies away when all the oxygene of the rarified air is absorbed: but if, by means of a cock at the upper part of the receiver, a very little air be admitted, so as to raise the mercury not more than two lines in the tube, the flame will be revived, and thus the experiment may be several times repeated.

Of the other articles in this publication we make no mention, because they contain historical accounts of discoveries and opinions already known to our philosophical readers.—On the whole, this Magazine was an useful work, not only as it was a vehicle for the communication of new facts, but also as it exhibited a brief view of the chemical information contained in the numerous publications on this subject in Germany. We hope, therefore, that it may be continued.

ART. XIII. NICOLAI BOND T *Oratio, &c. i. e.* An Oration on the Utility of the Mode of Study adopted by modern Botanists. By NICHOLAS BOND T, M. D. Delivered in the Academical School of Amsterdam, on his being appointed Professor of Botany. 4to. 49 pages. Amsterdam. 1794.

THE object of this discourse is to point out the advantages which accrue to botany in particular, and to science in general, from the labours of *Linné* and his followers. These are here judiciously displayed and illustrated by suitable examples; and the oration deserves praise as an elegant and well-written eulogium on that branch of natural history which it is the Professor's province to teach.

ART. XIV. JOHANN GEORGE SCHEYERS. *Practisch Oekonomische Wasserbaukunst, &c.* Practical Hydraulics adapted to the Capacities of Millwrights and Farmers. By JOHN GEORGE SCHEYERS. With a Preface by M. Suckow, Professor of Mathematics at Jena. 8vo. 207 pages, with Plates. Stuttgart and Erfurt. 1794.

THIS is an useful work; for, in countries which are liable to inundations, and in those in which the force of running water

water must be applied to mechanical purposes, this science is of great practical importance: there is indeed no want of books in which the principles of Hydraulics are laid down, but they are generally so written as to be of little use to the class of people to whom they are perhaps most necessary; as they suppose a more intimate acquaintance with mathematics than such readers can be expected to have. The author of the work before us has remedied this defect, by avoiding all that mathematical investigation which would only have been unintelligible and discouraging to those for whom it is designed, and by confining himself to the practical and preceptive part of Hydraulics, which he has explained with clearness and perspicuity, and illustrated in an easy and popular manner.

ART. XV. *Briefven aan Emma, &c. i. e.* Letters to Emma, concerning the Kantian Philosophy, by J. L. EWALD. Translated from the German. 8vo. pp. 100. Utrecht. 1794.

OF Professor Kant's new principles of philosophy and metaphysics, we endeavoured to give a general view in the Appendix to our tenth volume; we then ventured to say that they appeared to us obscure and unintelligible, and that, instead of assisting the mind in the acquisition of true science, we thought they tended to sink it in doubt and scepticism: nor do we find ourselves singular in this opinion, which is maintained by many whose abilities are respectable, and who have omitted no inquiry in order to become acquainted with the subject. It is however remarkable that, notwithstanding these apparent disadvantages of the Kantian system, its progress among the learned in the northern part of our continent is very great; it daily acquires new adherents; and many of those who once agreed with us in their opinion of it are now become its zealous advocates. Some of these, with whom we have conversed, have told us that our objections to it arise from our not rightly comprehending its design and scope; and perhaps, too, from that reluctance which the mind feels when required to abandon principles early imbibed, to adopt new sentiments that appear subversive of what it had long cherished, and a new philosophical language with which it is not easy to become familiar. In answer to this remark, we can only affirm that, if these circumstances have had any undue influence on us, they have operated so secretly as not to be perceived by ourselves; we think that we may safely appeal to our past labours, and particularly to our chemical articles, to prove that we are not prejudiced either for or against opinions, merely on account of their novelty; and that to encounter the difficulty of familiarizing ourselves with new terms and distinctions, we need no other motive than the conviction

of their superior fitness and utility. Our only wish is to have access to the sanctuary of Truth: but the path, by which *Dr. Kant* proposes to conduct us to it, has hitherto appeared so perplexed and difficult, that we have been bewildered and discouraged: the ascent, by which he and his followers mount with so much confidence, seems too slippery to afford us a firm footing; we have no distinct view of the object in which it terminates; and we are every moment apprehensive of deviating into the labyrinth of error, or of sliding back into the uncomfortable regions of scepticism. In short, however highly we may think of the abilities and ingenuity of the *Königsberg Professor*, we cannot accept of him as our guide, till we are convinced that he will lead us into a way more safe and easy, as well as shorter, than the old paths in which we have been taught to tread.

Though we should not have imagined that a philosophy, which appears so difficult to comprehend, would have attractions for the fair sex, yet we find that, from its becoming a fashionable topic of conversation, it has engaged the attention of the ladies, many of whom are zealous adherents to it. This fact may excite the smiles of some of our readers, and the astonishment of others: but it will appear less extraordinary when we consider that, in many parts of Germany, it is customary for women to associate and converse more freely with our sex than in England, and hence they often acquire a taste for philosophical as well as literary pursuits. Whether their abilities be properly employed in attending to these seemingly abstruse subjects, is a question of which we shall not attempt the discussion; for, though we consider mind as of no sex, yet we conceive its pursuits ought to be suited to the station which it is to fill in society, and to the duties which its sphere of action more immediately demands. It is sufficient for us to have mentioned the fact that gave occasion to the letters before us; which are supposed to be addressed to a female Kantian, and are said to be particularly intended for the perusal of those few who unite the judgment of man with the sensibility of woman. Conformably with this design, *M. EWALD* attempts to treat the subject in a popular manner, and chiefly confines himself to the Professor's demonstration of the existence of the Deity, and to his principle of morals: but the subject is too much connected with metaphysical principles and terms to admit of being thus made plain and easy; and, after all this author's endeavours, it is still involved in difficulty and obscurity. He displays great candour and impartiality; for he professes a high opinion of *Dr. Kant's* abilities and rectitude of intention, though he does not approve the whole of his philosophy.

M. EWALD

M. EWALD introduces his discussion with censuring the indiscriminate and enthusiastic admiration of the Kantian philosophy which is prevalent in Germany; and which represents it as, in every case, sufficient to answer all the purposes of science and morals, and as containing every thing that can inform the understanding and improve the heart. This, he says, is the language of exaggeration, and is what Professor Kant himself would never assert. According to our author, this philosopher, offended with the vanity of some who imagined that their philosophy was sufficient to prove every truth, and to solve every difficulty, endeavoured to shew the emptiness of these pretensions, and to reduce what he calls theoretical reason within its just bounds; for this purpose, he distinguished theoretical from practical reason, and referred to the latter, as postulates, those propositions which, though necessary to us as rational and moral agents, cannot be demonstrated abstractedly. Of this kind he considers free will, the immortality of the soul, and the existence of the Deity.

In our Appendix already quoted, we gave an account of Dr. Kant's argument for the divine existence; which, we are here told, was intended for the use of those who do not believe revealed religion. M. EWALD has divested it of the obscurity in which the Professor's metaphysical terms had involved it, by translating it into plain and popular language: but he is by no means satisfied with it. This argument supposes that a love of virtue and a desire of future moral perfection, independently of their tendency to produce happiness, are sentiments common to all men; which is very far from being the case. Few, comparatively speaking, have thought thus abstractedly, and have formed a moral taste thus refined; to these alone is the utility of the Professor's demonstration confined; and even they will feel its convincing force only in those seasons in which some extraordinary event has roused their sensibility, and has taught them the emptiness of every sublunary hope. 'I am happy,' (adds our author,) that I have other grounds for the belief of these truths.'

We are not, on the other hand, entirely satisfied with M. EWALD's mode of treating the subject: though, by exhibiting the argument in a plain easy manner, he has avoided one kind of obscurity, yet, in reasoning on it, he sometimes falls into a sentimental enthusiasm which is equally distant from the language of sound philosophy, and is inimical to precision and clearness. We have already given our opinion of the Kantian argument, and the work before us confirms us in that opinion: when translated into intelligible language, it may have its use, in connection with other proofs, as an appeal to the moral feelings

of mankind, or rather perhaps to those of individuals who are already convinced of the truth which it is intended to demonstrate: but, singly considered, it affords no more than a presumption; and, if examined with that severity of criticism with which Dr. *Kant* examines the other modes of proving the divine existence, it would perhaps be found still more deficient than them. The Professor himself acknowledges that 'if the existence of the Deity be proposed merely as a thesis of theoretical reason, it may be supported by very strong arguments founded on analogy, though not by such as will convince an obstinate sceptic:'—but do not these afford sufficient ground for believing a truth in respect to which we cannot have the evidence of our senses and experience? and is it likely that a person, who rejects analogical conclusions, will be convinced by an argument founded on sentiments which he may indeed have felt within himself, but for the existence of which, in all others, his experience can afford him no direct proof?

M. EWALD next examines the Kantian principle of morals which is expressed in the following precept, *Act as if you wished the principle of your actions to be an universal law of nature*. This maxim is extolled by some as a most sublime and comprehensive precept of practical morality, calculated to improve human nature into a resemblance of the divine: but the present letter-writer shews that its author did not intend it as a practical principle adapted to mankind, but only as relating to the pure abstract philosophy of morals, exclusively of all views of self-love, and as an universal law for all intellectual beings. M. EWALD proves that it cannot be at all suited to mankind, as it is indefinite, as it supposes man to have an intimate knowledge of all intellectual beings, and as it excludes self-love, which is a principle inseparable from human nature; for, in his explanation of this law, Dr. *Kant* observes that our obedience to it would have no moral worth, if its motives were not entirely separated from every prospect of advantage either in this or in any other world.

Toward the conclusion of these letters, M. EWALD enters into a comparative view of the moral philosophy of the gospel, and that of Professor *Kant*. The former is comprehensive, yet suited to every capacity; its principles are addressed to the affections of man as well as to his understanding; it allows the operation of self-love, and excludes only selfishness; it unites self-interest with social good, supplies the most powerful motives to virtue, and teaches man to act from principles of universal benevolence. The latter, he observes, is unintelligible to the majority of mankind; and even those who profess to comprehend it must acknowledge that it is addressed to the understanding,

derstanding, and not at all to the affections; and that, though it may furnish rules, it does not suggest motives to a virtuous conduct. In short, Christian morality is admirably adapted to direct the practice of all, in every relation of life; whereas that of Prof. *Kant* is suited only to speculative metaphysicians, who will admit nothing except what can be directly deduced from the most abstract principles of objective reason. To such it may be of use, as it may preserve them from falling into scepticism, and may enable them to vindicate and confirm their love of virtue and their sentiments of religion, by arguments corresponding with their habits of thinking.

If this be, as our author affirms, the sole utility of the Kantian philosophy, it may be considered as calculated only for those who, in an intellectual sense, are more nice than wise; and who, by having accustomed themselves to the unsubstantial subtilties of metaphysical refinement, have destroyed their relish for the plain dictates of common sense.

ART. XVI. *Essai sur les Moeurs de la fin du XVIIIe Siecle; i. e. An Essay on the Manners of the latter Part of the Eighteenth Century.* By C. A. M. De V. 8vo. pp. 28. The Hague. 1794.

THE author informs us that this essay was written and sent to Lyons in answer to the following prize question proposed by the academy of that unfortunate city: "*In the present state of morals, what are the principles and sentiments which ought to be inculcated by philosophy and literature as most beneficial to mankind?*" In answer to this, M. de V. gives a general view of the manners that prevailed in France, especially among the higher classes; from which any observer may easily account for the licentiousness and cruelties that have disgraced that distracted nation. He then traces these evils to their causes; among which he particularly mentions the corruption of religion by the clergy, who made it consist in the profession of unintelligible doctrines, and the practice of empty ceremonies, without inculcating its most essential and sublime truths, and the excellent morals which it is intended to promote. This grand error encouraged men of able heads, but of corrupt hearts, to undermine even the fundamental truths of natural religion, and to destroy every principle of moral obligation. Such attempts, however pernicious, could not fail of success; as they were agreeable to the wishes of those whose example, from their external rank, had the greatest influence; who, accustomed to dissipation and to the gratification of their most irregular passions, were at once rapacious and profuse,—had lost all love of virtue,—and were insensible to every motive, except the incitements of sordid interest, and the allurements of sensual pleasure.

He therefore calls on philosophers and poets to combine their endeavours to oppose these sources of evil, and, even while they seem only to amuse their fellow-citizens, to teach them the sublime morality of the gospel and the virtues of social life; to wean them from that taste for false pleasure, which luxury had introduced; and to inspire them with the love of those pure satisfactions which result from the cultivation of personal and relative virtue, of sincere friendship, and of the tender sentiments of conjugal, parental, and filial affection. The discourse is composed with considerable eloquence, though in a style rather too declamatory.

ART. XVII. *Abregé de la Vie de Muley Leizit; i. e. A short Account of the Life of Muley Leizit, Emperor of Morocco*, 8vo. pp. 134. Published in Rome, and reprinted in Amsterdam. 1794.

TO this anonymous work we know not what degree of credit is due; it is written in very bad French; and it is dedicated to the Count of Florida Blanca and to the Chevalier Salmon, who was Ambassador extraordinary from Spain to Morocco.

It is remarkable that Mr. Lempriere*, who was in the empire of Morocco in the years 1789 and 1790, represents the Emperor Sidi Mohammed as a rapacious tyrant, intent on plundering his more wealthy subjects, in order to keep them all on the same humble level of poverty; and as particularly unjust and severe toward his son Muley Yazid, or, as he is here called, Leizit; whose behaviour, previously to his accession to the empire, had been such as evinced the most generous disposition, and afforded the happiest prospect of a mild and good reign.

Very different is the account given in the work before us; according to which Mohammed was a most amiable prince, and an indulgent parent to Leizit, who is represented as one of the most abandoned wretches that ever existed; he is said to have been twelve years in rebellion against his father, whose death, though at a very advanced age, is supposed to have been accelerated by the conduct of this unnatural son.

In order to account for these contradictory assertions, it may be observed that our author might be a little influenced by national interest, and by the particular conduct of these princes to himself and his countrymen. Mohammed appears to have been exceedingly partial to the Spaniards and averse to the English; and it is certain that his behaviour to Mr. Lempriere was ungrateful, insolent, and mean. His successor had the contrary predilections, and took every opportunity of manifesting

* M. Rev. New Series, vol. vii. p. 133.

them in his conduct. Hence, without suspecting any intention to misrepresent, it may naturally be supposed that the writer of this history, who seems to be a Spaniard, might be prejudiced in favour of the former of these monarchs; and he acknowledges that Leizit, at the time of his father's death, was a very popular prince, and that his adherents had inspired the public with an esteem for his character which it by no means deserved.

If this history be true, the Emperor Leizit must have been one of the most unprincipled and inhuman monsters that ever disgraced a throne. We are told that he began his reign by cleaving in two, with his own hands, one of his father's Generals, who came to congratulate him on his accession*; by pillaging, in the most atrocious manner, the Jews at Tetuan and at other places; and by ordering two Jewesses, whom he had violated, to be torn from their husbands and burned alive, though they were then pregnant, because they had complained to his father of his brutal treatment of them. In short, his whole reign, which lasted twenty-two months, was a series of the most shocking actions that can be conceived, and which, in the wantonness of guilt, equal, if not surpass, the crimes of a Caligula or a Nero: the most insidious falsehood, the grossest debauchery, the most insatiable rapacity, and the most violent and unrelenting cruelty, were the only qualities for which he was distinguished; for we find not a single good action recorded of him. Even his mother, who had ever behaved to him with the utmost tenderness, and had more than once induced his justly enraged father to become reconciled to him, he treated with infamous barbarity; for he plundered her of whatever the late Emperor had given, drove her out of the seraglio, and confined her and his sister each in a separate prison, forbidding every one, under pain of death, to bring him any message or request from them. Neither sex nor age was spared by him; and one of the last actions of his life was to murder, with his own hands, his nephew, an infant about eighteen months old, as it lay in the lap of its unfortunate mother. At length this inhuman wretch met with the reward due to his crimes; his brother, who is here called Muley Ichem, rebelled against him, and was supported by the majority of the Bashaws. The tyrant marched to oppose him, but was defeated, and received two wounds, of which he died on the 14th of February 1792, in the 44th year of his age. It is said that his death saved the lives of some Christian merchants at Mogador, whom he had ordered to be massacred, together with a great number of Jews

* This fact Mr. Lempriere acknowledges.

and Moors that had incurred his displeasure: among the Europeans, particular mention is made of Messrs. Siccard, Barre, Leiton and Co. Messrs. Chappe and Co. and Messrs. Jackson, Court, and Co.

We forbear from making any farther observations on this account, though the author says it was written from his personal knowledge, as he was in the empire during the whole of Leizit's reign. When events thus disgraceful to human nature are related by an anonymous writer, we are always unwilling to give them full credit, and are glad to indulge a suspicion that they may have been exaggerated.

ART. XVIII. *Bildnisse, &c.*; i. e. Portraits of celebrated German Literati, with an Account of their Lives and Writings. 8vo. pp. 550, with Plates. Berne. 1793.

IT is a common observation that the life of a literary man is too uniform in its tenor to afford much entertainment in the narration:—this is in general true: but that the biography even of literati may, by a skilful and judicious writer, be made to yield pleasure as well as instruction, we have many proofs in our language; and, as one remarkable instance, we may refer to the late Dr. Johnson's *Lives of the Poets*.

The subject of the present work is of the same kind; for it contains biographical anecdotes, and a critical account of the works of the most celebrated German poets, from Opitz, who was born in 1597, to the present time. Respecting many of these, whose names we have scarcely heard, the particular circumstances cannot be interesting to English readers: but there are some whose fame has not been confined to their native country, whose writings have been translated into other languages, and with whose reputation, at least, we are not entirely unacquainted. Concerning these a few of the more remarkable anecdotes may not be unacceptable.

The name of *Opitz* is revered by the Germans as that of Chaucer is by us, because he is deemed the father of their poetry. He had to struggle with many disadvantages arising from the rude and uncultivated state of the language at the period in which he lived; for, before the reformation, Latin being used in the service of the church, and by all those writers who had enjoyed the advantages of education, the German had fallen not merely into disuse but into contempt. After that grand event, the national tongue was indeed adopted by many protestant writers: but the barbarous jargon of polemical divinity, which acquired additional harshness from the intolerant and unphilosophic temper of the times, was little calculated to give to it that delicacy and harmony which would render the language

guage of the Muses. *Opitz* had distinguished himself by his writings in Latin, which were much admired, when he determined, by writing poems in his native tongue, to oppose prejudices common to the learned, and of which even he had once been a zealous partisan. He is said to have been the first who introduced regular metre and harmony, and his verses are praised for their pure and nervous style. He was a man of great erudition, and his intimate acquaintance with the antient classics enabled him to transfuse many of their beauties into his own works.

We pass by a number of poets of the seventeenth century ; because their works, and even their names, are unknown beyond their native country : but we cannot help stopping a moment to pay a tribute of respect to the learned and ingenious, the virtuous and benevolent *Caniz.* He was more extensively known as a politician than as a poet ; having been frequently employed as envoy by Frederic William, elector of Brandenburg. His poems, however, are much admired by his countrymen ; and, by the specimens here given, they reflect honour on his affectionate heart as well as on his genius. Most of them were of the moral elegiac kind, expressive either of the tenderest sentiments of conjugal affection, or of such reflections as naturally occurred to a contemplative and virtuous mind on the various events of life. As he died of a lingering disease, he had an opportunity of observing the slow but certain approaches of his last enemy : which he did with the calmness and fortitude that became the Christian philosopher. After his physicians had given up all hopes, he ordered a skull to be brought to him, and dictated some poetical meditations on this object in connection with his own circumstances, which are justly deemed the most beautiful of his productions. He retained his cheerfulness to the very last ; and, just before his death, desired his attendant to lead him to the window, which he opened ; when, having gazed some minutes at the rising sun, he exclaimed, " O ! If the view of a part of the creation can be thus beautiful and reviving, how infinitely delightful must be that of the Creator ! " He spoke, and died.

The account of *Bodmer* of Zurich must be very interesting to those who are acquainted with his writings. He appears to have been a humourist, but an amiable one. He was professor of Helvetic history and politics in his native place : but, as he despised the external formalities of dress and behaviour usually observed by those in his station, and hated the scholastic mode of teaching, he was not on the most agreeable footing with his colleagues. His manner of instructing, however eccentric it might appear in the beginning of this century, was excellent ;

as he taught his pupils to think for themselves, and to make such observations on historical facts as might render them intimately acquainted with the human heart. He wrote the history of his own country in the form of dramatic dialogues. Though he became one of the most voluminous of the German poets, he had scarcely written a verse in this language before he was fifty years of age, when the first canto of *Klopstock's* Messiah fell into his hands and excited his emulation. He invited this young bard to his house at Zurich, but was surprised to find that this votary of Zion's muse, whom he had imagined superior to the foibles of mortality, had all the levity and cheerfulness of youth, was fond of company and dissipation, and was little disposed to conform to the grave and severe character of his friend. *Bodmer's* first essays were in epic poetry, the subjects of which he took from the scriptures: but he afterward devoted his muse to other topics; and it is observable that old age, which generally increases austerity of manners, had the contrary effect on *Bodmer*; inasmuch that his last pieces were the most gay, and that, when he was eighty years old, he frequently amused himself with *Tibullus* and *Petronius*, with *Boccaccio* and *La Fontaine*. At the age of seventy-seven, he began a translation of *Homer's Iliad* and *Odyssey*, which he finished; he was eighty, also, when he published his version of the *Argonautics* of *Apollonius Rhodius*. He died when eighty-five years old.

The name of *Haller* is well known to our readers, though rather as a physiologist and philosopher than as a poet. Indeed it was chiefly his youth that he devoted to the Muses; his riper years were employed in more useful and important studies. Even in childhood, his enthusiastic love of poetry was remarkable; and his application to it and to history, which were his favourite pursuits, even at that tender age, were surprising. That he did not neglect other studies, his progress in anatomy and medicine under *Albinus* and *Boerhaave* affords a sufficient proof. After having visited Holland, England, and France, he returned to his native country, Switzerland, and learned mathematics under the celebrated *Jean Bernoulli*: of this science he was so passionately fond, that he is said to have spent great part of his wedding day in the study of the differential calculus. A journey which he took among the Alps revived his love of botany, and it is to these excursions that the world is indebted for his beautiful poem, of which these mountains are the subject.

When appointed Professor of botany and medicine in Göttingen, he was assiduous and active in promoting the improvement of the university: to him it was indebted for the establishment of a botanical garden, an anatomical theatre, and a

school for the practice of surgery and midwifery; and, amid all these various objects of his attention, he found time to act as perpetual president of the philosophical society there. His merit did not escape notice; for titles of honour, at least, poured thick on him. In 1739 he was appointed first physician to George II. and, a few years afterward, counsellor of the electoral court. In the next year he was elected Fellow of the Royal Society of London, and in 1745 was chosen member of the grand council of Berne. We are here told that he was invited, as Professor, by the University of Oxford, but that he declined it. In the year 1749 the emperor Francis I. ennobled him and his family: but he never could be persuaded to assume the title of baron, to which the patent gave him a right. In the same year he was treated with many marks of personal esteem and favour by his Britannic majesty, on a visit which this monarch made to his Hanoverian dominions.

In 1750, the king of Prussia invited *Haller* to Berlin, and gave him a considerable pension; but without appointing him to any particular office: here he received many literary honours: but the love of his country prevailed over these allurements; for, soon afterward, he bade a final farewell to Germany, and retired to Berne, where he was created Amman. Lewis XV. presented him with, what in France was called, *the blue ribband of a literary man*, viz. a seat in the academy of sciences as foreign member, of whom only eight were at that time allowed. While at Berne, he received several very honourable and advantageous offers, particularly from George II. who would have made him chancellor of the university of Göttingen, with very considerable appointments: but nothing could induce him to leave his country; and his fellow-citizens testified their gratitude for this attachment by conferring on him such offices as were lucrative, and did not take up too much of his time. This comparative leisure he employed in finishing and correcting his great work on physiology, and in publishing his *Historia stirpium Helveticarum*, in three volumes folio, which appeared in 1768. At length, finding his health decline, he resolved to resign his employments, and to retire from public life: he had been remarkably zealous and active in the several stations of father, citizen, and magistrate, nor was this last period of his days consumed in inactivity; he wrote several supplemental articles for the French Cyclopædia, and composed his excellent letters on the truths of revealed religion. He was honoured with a visit by the Emperor *Joseph* a little before his death, which happened in 1777, at the age of seventy.

In the preface to his poem on Reason, Superstition, and Infidelity, *Haller* informs his countrymen that it was composed

in order to decide a wager, which he had laid with a friend, that the German language is not less advantageous than the English for moral and philosophical poetry. The freedom with which, in this piece, he had censured superstition and fanaticism, drew on him the hatred of religious bigots,—those sworn foes to philosophy and virtue,—who dared to stigmatize, as an infidel, a man who had given the most indubitable proofs of his zeal for revealed religion.

Rabener, who had all the wit and humour of Swift without his pride and ill nature, was born in 1714 at Wachau, an estate and manor near Leipzig of which his father was lord: he was educated for the law, and the greatest part of his life was spent in public business; for his literary performances were the amusement of his leisure hours. His first appearance in print was in 1741, as an associate in a periodical work entitled *Die Belustigungen des Verstandes und Witzes*; or Amusements of Wit and Reason, to which some of the most eminent men of his age, and among these *Gellert*, were contributors. About this time he was made comptroller of the taxes in the district of Leipzig, an office which required constant attention, and obliged him to be frequently riding from place to place; and on these journeys, as a relaxation from business of a very different kind, he says in one of his letters, all his satires were written. He published four volumes of them, and in his preface to the last, which is dated 1755, he professes his resolution to publish no more during his life; this determination, he says, is extorted from him by the multiplicity of business in which he is involved, by the impression which the loss of some of his best friends had made on his mind, and by his disgust at the impertinence of some of his readers; who, though he had avoided every thing personal, were continually applying his general characters to individuals. He had then been made secretary to the board of taxes at Dresden, and was afterward involved in the calamities which that city suffered when besieged by the king of Prussia. During this siege, his house, his manuscripts, and all his property, were destroyed: which misfortune he bore with a temper of mind truly philosophical; and his letters on this occasion, which were afterward published without his knowledge, shew that it did not deprive him of his usual cheerfulness*. This disposition did not desert him even in his last illness, which was occasioned by a hemiplegia; after which he lingered for some months, and during that time wrote letters to his friends which were full of pleasantry. He died of an apoplexy in 1768. He is represented by his biographer *Weiss*, from whose memoirs of him this account seems to be

* See Rev. vol. xxvi. p. 382.

taken, as an amiable and virtuous man; strict in his own conduct, but indulgent to that of others. He had a deep sense of religion, which he could not bear to hear ridiculed; and, whenever any thing of this kind was attempted in his presence, he generally punished the scoffer with such sarcastic raillery as rendered him an object of contempt: but he detested hypocrites and bigots; who, in return for the ridiculous light in which he frequently represented them, abused him as a deist. He was remarkably temperate, though very fond of lively and cheerful conversation, in which he excelled: but he never would accept of any invitation which he thought was given with a view to exhibit him as a man of wit, and he was averse to all compliments paid to him as such; he knew how to preserve the respect due to him even while he promoted mirth and conviviality, for he never suffered these qualities to exceed the bounds of virtue and decency.

Rabener's satirical letters were translated into English*: but the translator was not sufficiently acquainted either with the language or the manners of the Germans to do justice to his author. We also find that a short piece by him, entitled *The Employment of Souls after separation from the body, a dream*, was published in 1762, in a work translated from the French, under the title of *The Country Seat, or Summer-evening Entertainments*†. Satire, however, though it will bear to be judiciously imitated, always appears to great disadvantage in a mere translation: the alteration, which half a century makes in the manners and customs of a people, prevents posterity from reading the satirical works even of their countrymen with that pleasure which they afforded to those who were eye-witnesses of the modes of folly which they lashed: how much less interesting, then, must they be to foreigners, who are unacquainted with the national characters which they exhibit, and concerning which the translator is perhaps unable to inform them? We have often seen how much our best English works of wit and humour have lost their spirit by translation; and can we wonder that those of other nations should appear insipid to us?

Rabener seems to have been intimately acquainted with the writings of Swift, Pope, and Arbuthnot; to us he appears very frequently to have imitated them; and, in some particular places, to have translated them. From them he borrowed the idea of adopting, in some of his pieces, the character of Martinus Scriblerus; and there is a great similarity of manner between his extract of the chronicle of the village of *Querlequitsch*, and the memoirs of P. P. clerk of this parish. He also wrote

* See Rev. vol. xvii. p. 104, † Vol. xxvii. p. 71.

an account of a codicil to Swift's will, relative to the foundation of an hospital for fools and madmen, in which he appropriates an additional wing for the reception of Germans.

Gellert, the cotemporary and the friend of *Rabener*, is the last of these literary characters whom we shall here mention. He was the son of a respectable clergyman who left a widow with thirteen children. She had, however, the advantage of being beloved by all who knew her, and was so happy as to see all her sons comfortably settled in life. After having finished his academical studies, *Gellert's* circumstances obliged him to superintend the education of young gentlemen. This employment did not prevent him from indulging his taste for poetry, of which he had given early specimens: this art, and polite literature, were his chief pursuits; and Cicero, Quintilian, and Horace, became the constant companions of his leisure hours. In the year 1745 he obtained permission to open a public course of lectures on polite literature in the University of Leipzig; and these, as well as all his other labours, he rendered subservient to the great cause of religion and virtue. He wrote several comedies, but, though some of them were much admired in the closet, they were not sufficiently lively for the stage; especially as he was more attentive to their moral tendency than to theatrical effect. His fables and tales had a merit more universally acknowledged, and were translated into several languages. So careful was he with respect to purity of sentiment, that he suppressed a tale, on which he had bestowed more than common labour, because he was told by a friend that its gaiety might be misconstrued as too free. Some time after the publication of his fables, a Saxon farmer, with a waggon load of wood, stopped at his door, asked to speak with him, and begged to know whether he was the author of the beautiful fables to which the name of *Gellert* was prefixed; on being answered in the affirmative, he, with many apologies for the freedom, requested the poet to accept the wood which he had brought, as a testimony of his gratitude for the pleasure that they had afforded him. In 1746, *Gellert* published a novel entitled *The Life of the Countess of G.*, which was translated into English, but in reading which our expectations were rather disappointed. At this time, when only thirty-five years of age, he was attacked by an hypochondriacal disease, from which he was never afterward entirely free. Under the depression of spirits which this disorder occasioned, he found support in the sentiments of religion and the exercises of devotion; and he wrote an excellent work, in which he recommended them as *the consolation of Incurables*. He also published a collection of hymns which, though condemned by some of the critical journals of the day, were eagerly

eagerly adopted by many of the protestant churches; nay even some of the more liberal Roman catholic clergy expressed their admiration of them. Notwithstanding his ill-health, he still continued to instruct, both by his lectures and by his publications; and he was so much beloved by all who knew him, that he received more instances of their esteem and liberality than he wished to accept. A young Prussian officer, whom he never saw either before or afterward, paid him a visit at Leipzig, and, telling him that his writings had reclaimed him from vicious courses, and had revived the love of virtue in his heart, begged him to accept of a small token of his esteem; and, without giving him time to refuse, left a *roulean* of gold in his hand. "I accepted the present," says *Gellert* in a letter to a friend, "with pleasure, arising from the reflection that my life had not been entirely useless; and I looked on this event as an admonition not to give way to the dejection of spirits that oppressed me." When his declining health and spirits prevented him from applying to literature and poetry, he commenced his course of lectures on Morality; these were delivered to a very numerous audience; and, as they were read during the war, the lecture-room was frequently so crowded with officers, that it was compared to a General's drawing-room. By the late king of Prussia, and the two princes Charles and Henry, he was honoured with marks of distinguished esteem; and, from respect to his name, General *Hulsen* exempted Haynichen, *Gellert's* native town, from the burden of quartering soldiers. He was continually receiving valuable presents, without knowing whence they came: but, amid all these testimonies of public esteem, his health declined rapidly; and, after having employed the last months of his life in preparing his lectures for the press, he was obliged to leave the care of publishing them to his friends. He died in 1769, aged 54.

ART. XIX. *Collection of Engravings from ancient Vases*, mostly of pure Greek Workmanship, discovered in Sepulchres in the Kingdom of the Two Sicilies, but chiefly in the Neighbourhood of Naples, during the Course of the Years 1789, 1790; now in the Possession of Sir W. HAMILTON, his Britannic Majesty's Envoy Extraordinary and Plenipotentiary at the Court of Naples. With Remarks on each Vase by the Collector. Vol. I. Imperial Folio. 3l. 3s. Naples. 1791. Sold by Cadell, London.

THIS work, though published some time ago on the Continent, has only in the present year been imported for sale. The magnificent publication of Sir WILLIAM's first Collection of Vases, in four volumes folio, proving too expensive for the use of artists, for which purpose it was principally intended, the truly

truly public-spirited collector has now obviated that inconvenience, as far as the nature of the undertaking would admit, by giving only the outline of the figures on the vases, without any unnecessary ornaments or colouring. As the correctness and elegance of outline chiefly render these figures worthy the study of modern artists, every thing really valuable to them is thus presented under a cheap form; and the utility of the plates to the antiquary, likewise, will be equal to that of more finished engravings. The drawings and prints from the original vases are executed under the inspection of that capital artist, *M. Fischbein*; whence we may safely rely on their fidelity. The plates are indeed very masterly performances of the kind, possessing all that strength, freedom, and clearness of stroke, which fit them for models. The first two represent the different forms of vases, and patterns of the borders. The designs are given in sixty more. A preliminary dissertation, and a particular explanation of the subject of each plate, in French and English, compose the letter-press of the work. From the Dissertation we shall make some quotations.

It is well known that the pottery, of which these sculptured vases consist, has usually been called Etruscan; yet Sir W. H. is decidedly of opinion, with *D'Hancarville* and *Winckelman*, that it is properly Grecian. The greater part of the vases extant in different museums have been discovered in the kingdom of the Two Sicilies; and perfectly similar utensils, both in materials and design, have been found near Athens itself, and in the Greek islands.

‘ From repeated and close examination of these vases, particularly from those lately discovered, and which are now made public in the following sheets, there can be no doubt of these monuments having belonged to colonies of Greeks either from Chalcis, the capital of the peninsula of Eubœa, now Negropont, or from Athens; who first established themselves in the island of Ischia, anciently called Pithecusa from earthen vases being fabricated there; but, driven from thence by earthquakes and volcanic explosions, settled upon the continent, built Cuma, Naples, Nola, and spread themselves over other parts of the kingdom of Naples. This happened, according to some ancient authors, about 170 years after the taking of Troy, 260 years before the foundation of Rome, and more than 1000 years before the Christian æra. Ancient authors also mention another colony from Greece that settled at Naples at a much later period.

‘ As this sort of vases are discovered only in ancient sepulchres, and not even a fragment of one has appeared in either of the ancient cities of Herculaneum or Pompeii, it is probable that they were of an older date, and chiefly destined for sacred and sepulchral services.

‘ I have been present at the opening of many of those ancient sepulchres, both in the neighbourhood of Capua, at Nola, in different parts of Puglia, and in Sicily. I have constantly observed that those
sepulchres

sepulchres were placed near and without the walls of the town, under ground, and at no great depth from the surface, except at Nola, where the volcanic matter issued from the neighbouring mountain Vesuvius seems to have added much to the surface of the soil since those sepulchres were made; so that some of the sepulchres which I saw opened there, were twenty-six palms beneath the present surface of the earth. The most ordinary sepulchres are constructed of rude stones or tiles, and are of a dimension just sufficient to contain the body, and five or six vases, a small one near the head, and the others between the legs and on each side, but oftener on the right side than on the left. A vase like the *præfericulum*, and a *patera*, are usually found in every sepulchre; but the number, size, and qualities of the vases vary, probably according to the dignity of the personage for whom the sepulchre was made. The better sort of sepulchres are of much greater dimensions, and constructed with large hewn stones, generally without cement, but sometimes completed with cement, and the walls stuccoed, and even some little ornaments of painting on them. In such sepulchres as have the appearance of small rooms, the body is found on its back on the floor, with the vases placed round it, and sometimes vases with handles have been found hanging upon nails of iron or bronze attached to the side walls. The vases in these sepulchres are always more numerous, of a larger size, and of a superior quality in every respect to those of the ordinary sort of sepulchres, which have little to recommend them except their forms, which are always in some degree elegant, however rude in other respects. I have never heard of any inscription or medal being found in any of these sepulchres that could indicate the persons to whom they had belonged, or the time in which they were constructed.

In many former publications, these vases have been falsely called cinerary urns; for instead of having ashes in them, they are found placed round an unburnt skeleton. When one sepulchre has been discovered, others are sure to be met with near it, and some of a small dimension for children; which makes it probable that particular spots of ground had been allotted for particular families. I have sometimes found a second range of sepulchres under the first, and I have been told of three ranges being found in the neighbourhood of Capua. With the vases, fibiæ, or buckles of silver or bronze are often found, and sometimes the heads of spears, and broken swords, of iron or bronze. Rings of silver, brass, and lead, are often found, and military belts, with clasps of bronze.

It is difficult to account for the placing of such vases in the sepulchres; but a curious vase of my first collection, deposited in the British Museum, seems to indicate that these vases were originally intended to be placed in sepulchres, for on the bottom of that vase there is a Greek inscription evidently traced with a point on the clay before it was baked. The sense of that inscription is, *My dear Philæ, adieu—this vase to be placed in the second sepulchre.* The most probable conjecture is, that these vases were reputed sacred, having served for some religious purposes; and were placed only in the sepulchres of those who had been initiated in the religious ceremonies of Bacchus or Eleusis, to which the paintings on the vases most frequently allude,

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558 *Collect. of Engravings from Sir W. Hamilton's antient Vases.*

What adds a probability to this conjecture, is the finding many of the sepulchres without vases.

‘ It is not to be imagined that artists of the very first class were employed by potters to make the drawings on these vases; and yet on some of them the outline is so perfect, and the composition of figures so easy, elegant, and graceful, that I doubt if Raphael himself, under the same circumstances, would have executed them better. For the freedom and elegance of the drawings on these vases is truly admirable, considering the difficulties which the artists employed in them must have had to combat with, and considering the nature of the materials on which they worked; for these paintings must have been executed in the same manner as those on the china and earthen-ware of our modern manufacturers, which requires the utmost facility and rapidity in their execution. If the artist does not trace his outline at one stroke, he fails, as the humidity of his pencil is imbibed, and the earthy particles alone remain: and this kind of drawing does not allow of corrections; what is once traced must remain.’

The writer proceeds to mention the probability that many of the designs for the vases were taken from the paintings of the first Grecian artists, as we know that modern pottery has in like manner borrowed from the works of eminent painters. He observes that the study of them may afford a wide field for the antiquary: but he confesses that his chief object, in the present publication, has been to serve the fine arts.

‘ The peculiar merit of this collection is the number of subjects that are not Bacchanalian, but have been evidently taken from the Iliad and Odyssey of Homer, or from the real or fabulous history of Greece from some other ancient authors. Some vases in this collection represent gymnastic games or exercises, and we know that in early times a simple earthen vase was the reward of a conqueror in these games.’

With respect to the explanations of the subjects pictured on the vases, Sir W. H. speaks modestly of his critical powers in elucidating classical antiquities, and also confesses his obligations to his learned friend M. *Italinski*, counsellor of the Russian embassy at the court of Naples, for most of the illustrations and quotations from antient authors that occur in this part of his performance. Indeed, on perusing the explanations and comparing them with the plates, we are obliged to acknowledge that a great part of them appear to us mere vague guesses, scarcely supported by a gleam of probability, and which no two persons would be likely to form of their own accord. This is particularly the case with the supposed poetical and historical subjects. Why, for instance, should a lady sitting with her work in her lap, (not at a loom,) attended by two maids, be Penelope rather than any other industrious female? Or why should a warrior and a female, apparently taking leave of each other, but without any single mark to identify them, be christened

christened Absyrtus and Medæa? Surely it would be better to avow *ignorance*, [or, if that be too harsh a word, let us write *uncertainty*,] than to explain in this manner.

A *Postscript*, added by the author, contains decisive proof of the Grecian origin of these vases. Three English travellers, Mess. Tilson, Berners, and Graves, who visited Greece in 1791, not only saw similar vases which had been taken out of sepulchres, but were actually present at Milo, at the opening of a family mausoleum, which was a subterranean room like those above described; and which contained some vases in every respect resembling those found in Magna Græcia, and one, representing an initiation of Bacchus, with figures exactly the same with those of a vase discovered in a sepulchre near Naples.

ART. XX. *Beschryving van den Veldtocht, &c. i. e.* An Account of the Campaign of the Year 1792 under the Command of the Duke of Brunswic, in Letters, written by one who was an Eye-witness of the Facts related. Translated from the German. 8vo. 2 Vols. About 150 Pages in each. Holland. 1794.

WE always read an anonymous relation of important events with a degree of scepticism which renders it an unpleasant task; and yet there may be cases in which it is only from anonymous writers that a true state of facts can be expected. Arbitrary governments must so often find it their interest to conceal or to misrepresent the truth, that whoever is so bold as to lay it before the public is certain of incurring the resentment of those in power. We are therefore not surprized that the author of the work before us should carefully conceal his name, when he informs us that he is a subaltern officer in the Prussian service. This circumstance seems to be confirmed by the respect with which he always speaks of the king, even when he disapproves his measures; for these he ascribes to bad counsellors, by whom his Majesty is deceived.

The author considers the invasion of France as the consequence of the convention of Pilnitz. A few years before, when the courts of Vienna and Berlin were not on the most friendly terms with each other, the King of Prussia was accused of having fomented the discontents in France; and it has been affirmed that a certain princess, nearly related to him, had encouraged the publication of a work entitled, *Vie privée de Marie Antoinette*. However this may be, soon after the peace of Reichenbach, the king appeared as a declared enemy of the French revolution; and, when these circumstances became known, several German princes, and particularly the Electors of Mentz and Treves, gave all encouragement to the emigrant princes

princes and nobles.—Our author's account of the infamous debauchery of these personages serves to confirm what has been said of them by other writers, who have had opportunities of seeing their conduct at Coblentz; which was such as made them forfeit all claim to compassion. Most of them seem to have been of the queen's party, and they spoke with very little respect of the poor king. In order to attain their end,—which was to induce the enemies of their country to carry fire and sword into it,—either from ignorance, or from their habit of despising the people, we are told, they dispersed the grossest falsehoods concerning the revolution, and the most palpable misrepresentations of the state of the kingdom. The King of Prussia gave them no great encouragement to take up their residence at Berlin; and the Duke of Brunswic, when he arrived in Coblentz, endeavoured to clear the city of them; at which they were much offended.

The Duke of Brunswic's manifesto is greatly disapproved by this writer, who considers it as the work of the French princes; and he expresses his astonishment that the Duke could be so far misled by them as to set his hand to it. He says that it only served to occasion the misfortunes of the unhappy Lewis and his family; and he expresses his concern that the French despised it too much to answer it; as he thinks that a calm refutation of its errors might have prevented the fatal march into France. We are not of this opinion; the same influence, under which it was penned, would have rendered the best refutation of it unavailing.

Deceived by the assurance of the emigrants that, as soon as they arrived in France, they would be seconded by the majority of the natives, and be abundantly provided with every article of subsistence, all those arrangements, which are usually made for the supply of an army, had been neglected to a degree which, when we consider the Duke as an experienced commander, appears astonishing; no precautions were taken to prevent the cutlers from imposing on the soldiers; and, as they were under no regulation, they exacted from these poor fellows a most exorbitant price for the necessaries of life.

At Treves, the soldiers began to feel the inconveniences arising from the scarcity of provisions, which prevailed wherever the emigrants had been any time fixed.

On the 19th of August, the army entered the French territory; and the soldiers endured great fatigues from being obliged to march through a clay soil, which was rendered almost impassable by the continual rainy weather. They were constantly exposed likewise to wet and cold, which, considering the season; was uncommonly severe; because, from the badness
of

of the roads, their tents and baggage could not keep up with them; and, when they arrived, the tents were so bad as not to afford shelter from the rain. On their first halt, a party was ordered to fetch wood and straw from the neighbouring villages. For the horses, the buckwheat and oats were cut from the field in a most wasteful manner. The first unfortunate village to which they came was Brechain-la-ville, which was neat and well built, and indicated, at first sight, the prosperous circumstances of the inhabitants: but it was soon rendered entirely desolate. The men had run away; the women only remained; and they were unable to prevent the ruthless soldiers from rushing into their houses, taking away whatever they thought fit, and destroying every thing else. 'It has often,' says our author, 'made my heart bleed to see fellows, who dared assume the name of soldier, wantonly dash to pieces the furniture of these unhappy people, merely because they could not carry it away with them; and either make themselves merry with the distress of the poor sufferers, or abuse them as patriots.' We are told, indeed, that the Duke published very strict orders against plundering: but, as no attention was paid to enforce them with proper discipline, the crime continued to be committed with impunity.

All the circumstances, which our author observed in France, tended to contradict the assurances of the emigrants, who had confidently asserted that nothing would be seen there but confusion and misery. We have, however, evidence sufficient, in the testimony of English travellers, of the happiness diffused among the country people, as the immediate consequence of the *first* revolution. With what atrocious guilt, therefore, were *they* chargeable who gave occasion to the *second*! Longwy was weakly garrisoned; but, though it might have stood out some time, it capitulated almost as soon as it was attacked; and this easy conquest increased the confidence of the emigrants, who asserted that the old government would be restored, and every thing settled, in less than three weeks from that time. The capture of Longwy afforded a temporary supply of provision to the army: but, from the hardships and scarcity which they had suffered, the soldiers were become pale and weak, had lost their spirits, the water found on their march was bad, and occasioned diarrhoeas; and the hospitals were crowded with the sick.

From Longwy the army marched in two days to Verdun. In answer to the Duke's summons, the governor, Beaurepaire, sent word that he would much rather die than surrender. It is well known that this was no vain gasconade; for, when he found that he could not prevent the executive council from

giving up the place, he reproached them with their baseness, told them that they were welcome to survive the disgrace which they were so contemptible as to incur, and added; "I have sworn not to yield while I live, and I will be true to my vow. These are my last words; I die free." Having said this, he immediately shot himself with a pistol. The behaviour of the Prussians and emigrants to the principal inhabitants of Verdun was such as reflects indelible disgrace on them. None suffered greater indignities than *M. George*, the president of the municipality of Varennes. His friends had entreated him to make his escape, which he disdained to do; and, saying that he would be found in the duties of his office, he repaired to the town-hall, where he was seized by *Bouillé*, and afterward conducted, by a Prussian officer, to Verdun. Had the orders of this emigrant been followed, the poor old man would have been dragged all the way between two horsemen: but the Prussian officer had more compassion, and gave him a place in one of the waggons. 'I have not patience,' says the author, 'to relate all the cowardly ill-treatment which he was forced to suffer from *Bouillé*; they shew that this nobleman must have had a contracted revengeful disposition.' When *George* was brought before the Duke at Verdun, the General forgot his character so far as to treat him with reproachful language, which the poor man bore with calm fortitude; this enraged the emigrant officers so much, that some of them were continually irritating their horses with the spur, and, if not prevented, would have trampled on him. He was confined, during four weeks, in prison; after which he was exchanged for a Prussian secretary. The treatment which he experienced, and his behaviour under it, excited the indignation and compassion of the Prussian officers; several of whom visited him in his confinement, and expressed their admiration of him, and their contempt of his persecutors.

It is apparent that the author of the present work, though he left Germany with all the prejudices of his countrymen against the French revolution, altered his opinion very much after he had been some time in France. This, we are told, was the case of many of the Prussian officers, and even of some who were high in rank. For such a change of sentiment, their minds were probably prepared by their contempt of the emigrants, and by their resentment of the misrepresentations which had led them into this disastrous expedition. We find them entering into conversation with the inhabitants, and expressing their satisfaction on account of the manner in which the people vindicated their new constitution. Several of these conversations are here related, and particularly one with a constitutional priest, which seems to have made a powerful impression on our

author;

author; who, though he expresses himself with candour in respect to those unhappy men who, from motives of conscience, refused to take the oath to the new government, is not at all disposed to be the apologist of popish, nor even of protestant, superstition,—and, on this head, seems rather inclined to wander toward the confines of deism.

After they had left Verdun, the army was daily diminished by the diarrhoea and dysentery, and by the inclemency of the weather; by the fatigue of marching through miry clay; and by a most alarming scarcity of proper food, which distressed even the officers. Amid these circumstances, nothing but murmuring and cursing was to be heard in the ranks. All the villages through which they passed had been plundered by the advanced guard. ‘Nothing, (says the author,) could be more shocking to one who had any sense of humanity, than these scenes of ruin. Not an inhabitant was to be seen; the doors and windows of the houses were demolished; and within these wretched habitations could be traced only the marks of the most diabolical lust of destruction; the beds were ripped up, and the feathers scattered over the floor; all the linen, which the soldiers could not carry off, lay torn to shreds,—and the rest of the furniture was dashed to pieces.’ On their way, they found a great number of slaughtered cattle; from each of which, half, or perhaps only a quarter, of the meat was cut away, and the remainder left to rot on the field. Some of the villages were set on fire after they were plundered. The officers saw all this, but did not prevent it.

At length these wasteful depredators met with a check: on the 20th of September they found the French army, which, though not numerous, was very advantageously posted on a height; whence their artillery commanded the pass through which the Prussians were to march, and where it was not easy to attack them. Hence a cannonade took place; and the invaders found, by experience, how much the emigrants had deceived them in assuring them that the French had no good officers, engineers, nor gunners. The author’s description of the effect of this cannonade on the men is interesting: soldiers, without being very religious, are generally superstitious; some of them hastily threw away the booty which they had made on the preceding night by the plunder of a village, and admonished their companions to do the same, that heaven might not punish them for these robberies: it was also observed by them that the regiment, which suffered most in the action, was that which had signalized itself most by plundering; and this circumstance was considered as a judgment. In the engagement, the King of Prussia shewed great personal bravery, and rode

along the ranks to encourage and animate the troops; on the officers this had great effect, but on many of the common men very little; as they maintained that he was in no danger; for that a crowned head could never be hit by any but silver balls, which were very scarce, and they did not suppose that the enemy were provided with them. The loss of the Prussians in this affair did not exceed a hundred men; and after this the French, so far from attacking them, rather declined battle when it was offered. This conduct, the author observes, did not proceed from cowardice, but from a deliberate plan which was in fact much more efficacious; for, by being continually harassed on their march, the Prussian army suffered more from sickness and famine, than they could have done in any general engagement. The scarcity of bread now became so great that, we are told, an officer of rank offered nearly two guineas for an ammunition loaf, without being able to obtain it.

The author says nothing of any conferences with the French General; nor of any negotiations, which some have affirmed were carried on. He ascribes the resolution to retreat, which was made public on the 29th of September, to the conviction of the King and the Duke that it was impossible to succeed in their enterprize. They are said to have greatly resented the false accounts given them by the emigrants, and to have reproached some of the princes with their want of ingenuousness. The author supposes that the Duke might be not a little influenced by two letters, which were written to him from Paris by an Italian nobleman, Count *Gorani*: they afterward appeared in one of the French papers, and are here translated: they are written with great moderation and candour. The Count, after having expressed his indignation at the manner in which the emigrants had imposed on the Prussians, adds, “ You, Sir, have visited several courts of Europe. On your return from France, where you were justly beloved and admired, and had observed the characters of its princes, nobles, and ministers, you said that Versailles was the favourite abode of every kind of vice and licentiousness. You said nearly the same concerning the King of Sardinia’s dominions; observing that you had there found the best fortifications, manned with the worst and most undisciplined soldiers. How then is it possible that you could place confidence in those very persons whom, on a nearer view, you had so justly despised?” He expostulates with him on the impossibility of executing his plan of penetrating to Paris, and on the destruction that must await him and his army, could he even effect it. He assures him that his rash manifesto had excited the indignation of the people of Paris to a very alarming degree; had led them to suspect Lewis XVI. of encouraging

encouraging the invasion; and had occasioned the massacre of the 10th of August, the circumstances of which he relates. It is remarkable that his account of this dreadful event agrees exactly with that given, we believe, by Mr. *Twiss*, in a *Trip to Paris**; for he also says that the Swiss enticed the people toward them with tokens of friendship, and then fired on them. After having dwelt on these instances of popular resentment, which he represents as the consequences of the Duke's manifesto and invasion, he concludes his letter in the following manner:

“Suffer me then to conjure your Serene Highness, by every thing that is sacred, not to despise my advice. Instead of affording any assistance to the emigrants, you will render their circumstances more hopeless than ever; instead of effecting a counter-revolution in France, you may, perhaps, give occasion to revolutions in other states of Europe; instead of supporting the regal dignity, you will be the cause of its destruction; and instead of adding to your own reputation, you will ruin that illustrious character which you have hitherto enjoyed.”

The author's manner of writing is such as might be expected from a person in his situation,—plain and unadorned, but very diffuse and digressive; he seems, however, to have had something of a liberal education; for he says that he amused himself with renewing his acquaintance with Virgil, whom, with the assistance of a French translation, he was able to understand. He also shews himself not ignorant of history: but his reading appears to have been very desultory; his observations are generally just, and breathe a humane compassionate spirit: but they are sometimes trivial and prolix, and he frequently repeats what he had already said. We are astonished to find by this work that the Prussians were very inattentive to the care of their sick and wounded; the description of the hospital at Longwy is shocking, and includes every particular circumstance of filth, vermin, drunkenness, disorderly behaviour, and, in short, whatever ought to be prevented in such places: the surgeons, apprehensive of infection, gave little or no attendance, and left the patients to the care, or rather to the neglect, of their servants, whose ignorance could be equalled only by their mean and brutal vices. We are also surprised at the little care taken to preserve discipline, and to prevent plundering, on an expedition in which one would imagine it was of some importance to gain the affections of the inhabitants of the country invaded:—but the only instance of a man's being punished for plundering was that of a fellow who had

* See Review, New Series, vol. x. p. 66.

566 *Philosophical View of the Origin of Monarchical Sovereignty.*

taken some things out of a church; as if it were a greater crime to steal the nonfensical toys of absurd superstition,—by which, in fact, no individual was impoverished,—than, with the most wanton cruelty, to ruin the defenceless villagers.

With regard to the degree of credibility which should be attached to the representations contained in this work, we began by stating our doubts as to all anonymous information. We give the contents of the volumes, however, as we find them; leaving the public to judge for themselves.

ART. XXI. *Coup d'Oeil Philosophique, &c. i. e. A Philosophical View of the Origin of Monarchical Sovereignty, by one descended in a right Line from the first Monarch in the World. 8vo. pp. 70. No Date nor Place mentioned.*

As far as we can recollect, for we have not the original at hand, this pamphlet, with a few alterations to suit it to the present times, is a translation of the celebrated Lord Sommers's *Judgment of whole Kingdoms and Nations concerning the Rights, Powers, and Prerogatives of Kings, &c.* a work which, in the good old days of whiggism, was much admired: but *tempora mutantur*; and if his Lordship were to live now, and to publish such a book, he would probably come under the cognizance of the Society against Republicans and Levellers; or the mob would be incited to destroy his house and furniture. Thus do fashions, even in thinking, alter!

“ Opinions and systems, like Time, pass away;

“ And yesterday's Truth may be Falshood to-day!”

ART. XXII. *Nouveau Siecle de Louis XIV., &c. i. e. The New Age of Lewis XIV., or Poetical Anecdotes of the Reign and Court of that Prince, with Historical Notes and Illustrations. 4 Vols. 8vo. Paris. 1793. London, De Boffe.*

THIS work is more amusing and temperate than the time and the place of its publication might lead the generality of readers to expect. A production, said in the title-page to be printed at Paris in 1793, which was to throw new lights on the character of a King of France, would not, we imagined, abound in panegyric. Voltaire, who has been honoured with a niche in the Pantheon among the *Divi libertatis*, and who employed 60 years of his life in combating what he called superstition and fanaticism, we supposed to have been thought too great a friend to aristocracy for the present times, or there would have been no necessity for newly writing the *Siecle de Louis XIV.*

The

The Editors tell us in their preface that ‘the work would never have seen the light under the empire of despotism : as nothing that concerned government was then allowed to escape the chisel of the licenser of the press, except panegyric. Only one side of the medal was allowed to be shewn; the reverse was carefully concealed from the eyes of posterity.’ They have therefore now published, in chronological order, the satires, lampoons, songs, ballads, and satirical epitaphs, which were prohibited, or were only handed about in manuscript when first produced.

The first illustrious personage who falls under the poetical lash in this work is *Cardinal Richelieu*, the great minister of a great nation, and the servant of a feeble and irresolute sovereign, of whom, as well as of the princes of the blood and nobles, he became the tyrant. Many splendid national works were, however, performed during his administration; and he certainly left France in a much more vigorous and flourishing state than when he found it. His insolence and magnificence created him many enemies, who not only often attacked his power, but conspired against his life; though, by his good fortune and abilities, he preserved both, during eighteen years’ warfare with his personal enemies and the enemies of the state, and died in his bed at the age of 58. The editors have given us no new information concerning this character; which has been frequently delineated by historians, in all colours. We have, however, several political *vaudevilles* of the time, which *Voltaire* calls monuments of pleasantry and malignity; the rest is literally copied from the *Diâ. Historique*.

The Cardinal was a dilettante poet, and at once the patron and persecutor of *Corneille*; who, at his decease, among all the eulogies and satires that were produced, composed only the four lines of which the following are the purport:

‘ Let them speak well or ill of this Card’nal renown’d,
Not a word shall escape in my prose or my lays;
He did me such kindness, I ought not to wound,
And such mischief as conscience forbids me to praise.’

The celebrated *Benferrade*, who lost a pension by the Cardinal’s death, speaks of it in a less guarded manner:

‘ By’r Lady and the Mafs ! now lies
Great Card’nal *Richelieu* in this tomb;
Yet not a tear would wet my eyes.
Did not my pension share his doom.’

On the ten thousand lights that attended the Cardinal’s funeral:

‘ France is at length from fetters freed,
And *Richelieu*’s stretch’d on bier;
But why to hell when we proceed
Needs so much light appear ?’

The epitaphs written on the death of this minister were innumerable. The compilers of this work have inserted 46 of these compositions, five of which only are encomiastic; the rest are all satirical. It has been long since said that "praising is harder much than finding fault:" but the truth is that the praise of others is not so grateful to mankind in general as the censure. By the one they feel degraded; by the other, exalted. In hopes, therefore, of putting our readers in good humour, at least with themselves, we shall here insert a translation of a few of these sarcastic epitaphs:

' Ev'ry quill now the satirists drive,
Since the soul of the Cardinal's fled;
He made war upon all, when alive,
And all war upon him, now he's dead.'

' Here lies great *Armand*, who through the whole earth
To pestilence, famine, and slaughter gave birth
Which spontaneously grew in his mind;
Of a Christian no virtue had place in his heart,
Yet of Christ has he acted the capital part:
Since he died for the good of mankind.'

' Now, *Richelieu*, fate has cut thy thread
And number'd thee among the dead,
Men rail till out of breath:
But freed from envy, spleen, and strife,
However I might hate thy life,
I much approve thy death.'

The characters of Cardinal *Mazarin* and the Prince of *Condé*, with a little bias toward slander, are well drawn: but the pictures in general are in the dark colouring of *Rembrandt*; and sometimes the expression of a *Spagnolette* or a *Fuseli* is prevalent. It appears, from all the memoirs written during the minority of *Louis* the XIV., that the people of high rank and station about the court were corrupt and profligate in gallantry and politics; and the editors of this work have not only ransacked the printed books of this period for severe traits of scandal and defamation, but have extracted poison from inedited memoirs, lampoons, and satires. Among the printed memoirs, those of Cardinal *de Retz*, the most bitter and biting of them all, are most frequently cited, as far as they go.

The verses on the escape of the Duke of *Beaufort* from the Castle of Vincennes (vol. 1. p. 62.) are admirable.

The outcry against Cardinal *Mazarin*, a foreigner, and a favourite of the young king's mother, will remind English readers of Lord *Bute's* administration.

The war of the *Fronde* and *Baricades*, which happened in the summer of 1648, is here well traced and explained. The origin

origin of the sedition was the imprisonment of three members of the parliament of Paris for refusing to register an edict from the treasury. The title of *Fronde*, given to this transient civil war, had its rise from parties of children attacking each other in the ditches under the walls of Paris, with *slings*. As accidents sometimes happened in these amusements, they were prohibited by the magistrates, who sent archers to disperse the combatants. At sight of these patrols, the boys separated: but the former were no sooner gone than the warfare recommenced. Sometimes, when very numerous, they opposed the guards, and pursued them with their slings. The vibration and reflux of these troops of boys, sometimes opposing authority, and sometimes giving way, seemed to a man of wit in the parliament exactly to resemble the alternatives of his colleagues. He compared the adversaries of the court to these *Frondeurs*. The idea was adopted, and ran through the capital like wild fire; and from that moment, apparel, repasts, equipages, ornaments, jewels, all were *à la Fronde*:—For, as soon as it became a matter of fashion, the women took it up; and, in order to be well received in particular circles, it was necessary to exhibit some symbol of the *sling*: like our *plaid waistcoat*, and *buff* and *blue* insignia.

This war of the *Fronde* was very near becoming as serious as the civil war in England, which was brought to a crisis at this time. The same language was holden by the parliament of Paris, as by the parliament in London. The queen-mother, Anne of Austria, regent of the kingdom, was so alarmed by the execution of our Charles the First, that she wished for a reconciliation with the malcontents, and sent a herald to the parliament: but he was not received. However, conferences were opened in the month of March 1649. At this time the Spaniards wished to have a finger in the pie, and, by the contrivance of Cardinal *de Retz*, sent an ambassador to offer their assistance to the parliament. This, and every transaction, then, and at all times, produced in France a satire, a song, a lampoon, or an epigram; as the work before us testifies. There have been military histories and medallic histories of France: but this collection of *poetical anecdotes* may be called an *epigrammatic history*. We have had a history of our grand rebellion *done into verse**; and we have *ballad farces* and *historical ballads*: but a regular series of epigrams, lampoons, and satirical songs, formed into a history, is a new sprig of bays for the forehead of a Frenchman. Perhaps we shall be told that the Greeks, their prototypes, had no prose historian till the time of Herodotus.

* By the famous Ned Ward; if we rightly recollect.

When a peace was concluded between the queen regent, the Cardinal, and the parliament, it was so little to the satisfaction of the insurgents, that the deputies, at their return to Paris, with great difficulty escaped being torn to pieces by the mob : a fate which the reputations of the peace-makers shared from the slings and arrows of the wits of the times, in a thousand lampoons and ballads ; many of which have been revived in the work before us.

Le Frondeur Désintéressé, or, "the Disinterested Grumbler," (p. 280) contains so much truth, and such just censure of factions in general, that its republication at Paris, during the present situation of things, could hardly be expected. The editors have the candour and courage to say that it is one of the best productions which appeared during the troubles of Lewis the XIVth's minority ; and they very truly add that many of the stanzas, abounding with reason and good sense, are happily turned. Its defects, like most of the poetry of those times, are prolixity and dilution of ideas*.

The numerous satires and lampoons produced when Cardinal *Mazarin* was obliged to quit France, in the year 1651, are much more coarse and violent than any which we ever saw against Sir Robert Walpole, even in his most unpopular days. Some of these have been inserted : but the editors allow that still more virulent pieces of this kind are extant, that are disgusting in the extreme†.

On the Cardinal's death, the relation of which closes the first volume of the present work, the authors have given us twenty-two epitaphs : we shall present our readers with the substance of two or three.

' Neither *Beaufort*, the king of black-guards,
Nor the parliament's furious awards,
Nor *de Retz*, who each party beguiled,
Nor *la Fronde*, which all order reviled ;
Neither princes, nor heroes, nor mob,
Nor the thieves who had help'd him to rob,
Nor the knaves who conspiracies hatch,
Could MAZ'RIN contrive to dispatch ;
'Till the faculty, call'd in to save,
In a trice sent him off to the grave.'

* It consists of nearly 50 stanzas of six lines each.

† The satirical poems written against Cardinal *Mazarin* and the Queen-mother, during the war of *La Fronde*, have been collected, and consist of many 4to volumes ; but the most complete collection of this kind was that of the Colbert library, consisting of 46 volumes in 4to : in which, say the authors of *Le Nouveau Dict. Hist.* there is now and then some salt, but it is neutralized in a deluge of bad jokes.

' Here

- Here lies the man, rapacious and abhorr'd,
Who ever eager took, but ne'er restor'd ;
• Nor wou'd he yet have risqu'd the burning lake,
But that no more was left for him to take.'

• The fates have at length cut the Cardinal's thread,
Of this statesman what say my fierce grumblers of Gaul?
He with Spain has made peace, and to Hades has fled——
What more could he do for the good of us all ?'

The first volume contains many epigrams and short poetical compositions that are not wholly political, and which in the original are not without merit. *La Riviere*, Bishop of Langres, a weak and vain man, having left a hundred crowns to the poet that should honour his memory with the best epitaph, more than twenty were produced, but all satirical. The two following are inserted as specimens :

• The bishop of Langres has left by his will
A hundred good crowns to the most happy quill
That with rhymes shall embellish his stone ;
And as money's convenient—I'll e'en run the race——
Here lies the worst man that the world did disgrace——
On the nail pay the cash—the whole business is done.'

“ Here lies a Prelate truly great
“ Whose ancestors have sav'd the state,
“ Whose virtues were above all price,
“ Through life a stranger to all vice”——
Here stop, my muse—thy lying lay
But ill a hundred crowns will pay.'

We shall close our account of this volume with the following epitaph on the *Maréchal de Rantzau* ; who is said to have lost, by the ravages of war, one eye, one ear, one arm, and one leg ; in short, one of whatever nature gives double :

• But half brave *Rantzau's* body moulders here,
The rest was lost in honour's bold career ;
Both limbs and fame he scatter'd all around,
Yet still, though mangled, was with honour crown'd.
For ever ready with his blood to part,
Mars left him nothing whole—except his heart.'

The second volume of this amusing work begins, in 1661, with Lewis XIV. taking the reins of government into his own hands, on the death of Cardinal *Mazarin* ; who had kept him in utter ignorance not only of state affairs, but of every thing else, except youthful pleasures and frivolous amusements. On the very day after the Cardinal's decease, however, he told the chancellor, and the great officers of state, that henceforth he should transact all that business himself which he had hitherto confided

confided to his late minister; and that he required no more of them than their counsel, when he should ask it.

Lewis was now arrived at his twenty-first year; when the grace and dignity of his person were so imposing, as to impress great respect for his newly-assumed authority. ‘Respect (say the editors of this work,) is the main spring of all government. The idea of his character, which the opening of his reign excited, completely annihilated all remains of faction. Happy would it have been if the picture of anarchy, which passed before his eyes during his minority, had not inclined him to the contrary existence of despotism, the inconveniences of which are most severely felt under feeble monarchs!’

The first exercise of his independence on ministers, and of his powerful self-agency, was the disgrace of *Fouquet*, the splendid, profuse, and voluptuous superintendant of the finances. *La Fontaine*, and *Pelisson*, who had tasted of his munificence, were the only two among all those whom he had pensioned and patronized, who did not abandon him at the instant of his disgrace. The editors have inserted a beautiful elegy of considerable length, by *La Fontaine*, on the fall of his patron. Lewis had amused and flattered him with caresses previously to his imprisonment. “Diffimulation, (says *Voltaire*,) is inconsistent with grandeur.” *Pelisson* had the courage to plead his cause during the trial, which lasted three years!—a period which, prior to a late more extraordinary instance of legal prolixity in our own country, was thought the most cruel and unparalleled course of law which had happened in any part of the world.

The sentiments of compassion which the public felt for *Fouquet* are expressed in the following lines:

‘At length the fate of *Fouquet* is decreed,
And anxious Europe from its terrors freed.
Long will the tale indignant thoughts supply,
To reason, justice, and humanity.
Amid his persecutors’ cruel aim
His mind to torture, and to blast his fame,
More glory has he gain’d, more love, and praise,
Than at the noon of his most prosp’rous days.
The scales of Justice to his aid inclin’d,
In spite of judges who his fall combin’d,
Whose fury, far from compassing its ends,
Throughout the world has made mankind his friends.’

Lewis, flattered by his subjects, and feared by his neighbours, seemed, after the decease of *Mazarin*, to regard himself not only as the absolute monarch of his own kingdom, but as the arbitrator of all Europe. He seized on the Duke of *Lorraine*’s capital, bullied the Pope, and made war on the *Algerines*, before he had even taken the field himself.

His

His most unjust conquests, however, were made in Flanders; where, without a declaration of war, or pretence of complaint, he invaded the territories of his father-in-law, the king of Spain, and captured, without resistance, Charleroy, Aeth, Tournay, Furnes, Armentines, Courtray, Douay, and Lille.

The invasion of Holland by Lewis, excited by vanity and vengeance for a pretended offence taken at a foolish medal struck in that country, but arising more from wanton ambition and the instigation of *Louvois*, his war minister, is here fairly and well described; except in the unqualified assertion that the Prince of Orange excited the Dutch mob to murder the grand pensioner *de Witt*, with his brother *Cornelius de Witt*, at the beginning of this Dutch war:—A fact which is not confirmed by any contemporary historian. Sir *William Temple*, on the contrary, who was in Holland at the time, and had a great friendship for the *de Witts*, tells us that the eldest brother of the grand pensioner “had been accused and tried for a design on the life of the Prince of Orange; and having been sentenced only to banishment, the people were so much dissatisfied, and enraged, that they murdered both the brothers in the street, on their leaving the prison.”

The principal achievements of those consummate Generals, the Prince of *Condé*, and *Mareschal Turenne*, are displayed in songs, satires, and notes. One of the most pleasant poetical productions, of any length, is the last will and testament of that extraordinary personage, Charles IV. Duke of *Lorraine*; a ludicrous composition, which has given birth to many subsequent pieces of pleasantry of the same kind. It is too long for insertion, or we should endeavour to give it to our readers in English.

After the peace of Nimeguen, in 1679, when the title of GREAT was added to the name of LEWIS by the *Hotel de Ville*, at Paris, the editors say truly that this æra may be regarded as the most brilliant of his reign. They here give us a very fair statement of the advantages and disadvantages of Lewis's conquests and splendour, from two reputable authors of very different political sentiments, M. *Anquetil**, and the *Abbé de St. Pierre*. Both these expositions are perhaps true, however seemingly contradictory: but they will serve as corrections to each other.

In 1681, Lewis again disturbed the peace of Europe by seizing the Imperial city of Strasbourg. The French are still proud of the splendour and insolence of their monarchs; and the authors of this work tell us, with a degree of triumph, that Lewis, in 1685, by bombarding Algiers in a new manner,

* See our Rev. vol. lxxxi. p. 666.

with flat-bottomed boats, had so humbled the Moors that they sent an ambassador to Paris to make submission, and freed 600 Christian slaves.

In 1683, at the decease of their great minister *Colbert*, so celebrated for abilities and probity by *Voltaire* and other historians, (one of whom asserts that he died of a broken heart, on being forced by the war minister, *Louvois*, to ruin the people by oppressive taxes whom he had enriched by commerce,) more satirical epitaphs, say the editors, were written on him than had been produced by the death of either *Richelieu* or *Mazarin*. He was frequently in danger of sharing the fate of the *de Witts*, and scarcely ever quitted or entered his house without being insulted by the mob, even during the most despotic and prosperous times of the *grand monarque*. The populace even wanted to tear him out of his grave. Whether this people can ever be mildly governed, is a problem which time only can solve. Though *Colbert* was not rapacious for himself and family, and his probity is said to have been inflexible, yet most of the libellous epitaphs inserted in the work before us turn on his avarice. The people seemed to think that all the taxes, under which they groaned, and which were levied to support the magnificence and ambition of the king, were put into the minister's own pocket.

' Since mighty *Colbert* is no more
We're at our lowest tide ;
Had France one *Louis* left in store,
The thief wou'd not have died.'

' *Colbert* spied by old *Charon*, who well knew his tricks,
He seiz'd and strait plung'd him o'er head in the Styx :
Supposing he came from a world so remote,
For nought but to tax both his passage and boat.'

' Let all the world rejoice and sing,
The *pois'nous* adder * can no longer sting ;
This beast of prey, whose maw was fully fraught,
Of game still greedy, Death himself has caught.
Put up no pray'r, O reader, for his soul,
His name has long been in the Devil's roll,
Who sends him now with *Mazarin* to dwell
Down in the darkest, deepest, gulph of hell.'

Yet, according to the editors of this work, and indeed to all preceding historians, *Colbert*, being appointed in 1664 comptroller general and superintendant of the board of works, distinguished himself by an indefatigable application, by incorruptible fidelity, and by a superior genius for business. Not

* Alluding to *Colbert's* arms, which were an adder pursuing a squirrel.

Contented with having restored the finances and encouraged arts and sciences by rewards and pensions, he extended his views to the promotion of justice, and the improvement of police, navigation, and commerce.

The revocation of the edict of Nantz in 1685 is described and censured with indignation. The reformation in England by King Henry VIII. has been said to have had no very seraphic origin; and this revocation may be assigned to a similar cause. 'This monument of intolerance and barbarism (say these editors,) was an act of devotion, enjoined on Lewis by father *la Chaise*, his confessor, in order to expiate the scandal of his amours.' This was a massacre of minds, as St. Bartholomew was of bodies!—but the French, who have always pushed every passion and affection to excess, by the most outrageous and disgusting adulation not only exculpated but encouraged Lewis in his ruinous and cruel bigotry. Madame *Desboulrières* says:

" Yes, Lewis, did thy piety allow
Our reverential zeal to overflow,
Of miracles thy reign has such a store,
We should not stop at wonder, but adore."

The French academy even proposed, among subjects of discussion, a premium for the best decision "which of the king's virtues deserved the preference." He had, however, the modesty to stop this research:—but, if the wisest men in his kingdom, when learning and abilities then guided the taste and science of all Europe, were such prostitutes in flattery, was it to be expected that a prince, whose education had been neglected, and who was intoxicated with success, and saturated with the incense of adulation, could repel those parasites, like a disciple of Zeno? At all times they have been

" So over violent or civil,
Each king with them was god or devil."

Lewis and his Generals, contending with the Prince of Orange, before and after he was king of England, are much celebrated in this work, at the expence of our favourite hero; who, it must be confessed, was not very fortunate in the beginning of his career. No event has afforded more sarcasms on William, nor more panegyrics on Lewis, than the taking of Namur in the presence of an army of 100,000 men. In one poem on this occasion, 'the Muses are fatigued with the number of the *grand monarque's* exploits; orators and poets are exhausted; no more flowers nor laurels can be found in the gardens of Parnassus to furnish wreaths: the siege of Troy gave the Muses ten years to prepare their incense: but the incessant victories of Lewis allow them no repose.'

The

The farther we recede, say the editors, from the reign of this prince, the less we are able to comprehend how he could bear such direct and gross flattery.

King William, in 1692, unable to raise the siege of Namur, at the head of so formidable an army, had the mortification to remain in sight of the place while it was captured; which, among many other epigrams, produced the following:

‘ At the siege of Namur, that impregnable place,
William brought his whole army to see it achiev’d;
For so strange and incredible seemed the whole case,
A less number of witnesses who’d have believ’d?’

Prior, in his parody of *Boileau’s* ode to Lewis XIV. on the taking of Namur in 1692, has pleasantly ridiculed that composition, by a ballad on the taking of the same place by King William in 1695.

The people of France at length grew tired of *Te Deums* and new taxes. An impost on water, in 1694, produced libels, lampoons, and satires, without end:

‘ Lewis ambitious views supports
By selling ev’ry element,
For earth and fire a price extorts,
And water now must pay him rent:
And e’er the bloody sword he’ll sheathe,
He’ll tax the very air we breathe.’

The pen stabs deeper and deeper as Lewis increases in years and adversity:

‘ Less politic, but more mysterious,
Our Lewis has reviv’d Tiberius;
And still in gauling chains to train us,
Vile *Louvois* imitates *Sejanus*.
The Isle of Capria *Marli* seems,
Prolific soil of tyrant schemes:
But never would the Roman bear
A *Maintenon* his pow’r to share.

‘ Not *Louvois’* rude and brutal ways,
Nor scandal of thy lewd amours,
Not all thy flatterers’ fulsome praise,
Not all the woes thy state endures,
Nor ministerial complaisance,
Have so much desolated France,
As those fanatic gloomy notions
Of canting *Maintenon’s* devotions.’

The third volume of this work begins in 1689 with a bitter invective against *Pontchartrain*, the minister of that time; which concludes with an injunction to “tell the master of the world to take a little care of his subjects, or they will say that the peace is worse than the war.” Lewis’s rage for building and mag-

magnificence precluded all economy, and continued to increase instead of diminishing the national poverty and discontent. A camp formed at Compiègne, for mere parade and pleasure, cost as much as a camp in Flanders during the heat of the war.

The peace of *Reiswick* lasted only three years. The death and last will and testament of the King of Spain involved all Europe in a new war, which continued twelve years. This prince, dying without issue, left his dominions to his great nephew the Duke of Anjou, grandson of Lewis the XIVth. Germany, England, and Holland, knowing the ambition of the Bourbon race, and fearing the union of two such powerful kingdoms as France and Spain in one family, formed an alliance in order to set aside this will. Spain had appertained to the house of Austria from the time of Charles the Vth, and had been almost continually at war with France. This war began in Italy in 1701, when Prince *Eugene*, of the house of Savoy, but born in France, where he had been refused preferment both in church and state, commenced his military career. The stratagem with which he entered Cremona, his conflict in that city with the French, and the difficulties which he and the German troops found in getting out with *Marschal Villeroy*, the French General, prisoner, are related minutely, and in an agreeable manner. The satirical verses on this event are innumerable. They all turn on the advantages which France derived from the imprisonment of *Villeroy*, by the appointment of better Generals.

Every incident of this eventful *war of the succession* produces a poem, sometimes of considerable length. Among those of the epigrammatic kind, we find one on the excessive contributions raised in Bavaria by *Maréchal Villars*, which is not too long for insertion:

‘ Though men the fame of *Villars* blast,
We’ll be a little just;
For though such treasures he amass’d,
’twas fairly done, I trust:
So many of our crowns had stray’d
To Germany by chance,
He thought that none at home had stay’d;
So sent them back to France.’

The Duke of Marlborough’s irruption into the centre of the empire, in 1704, at the head of only 10,000 English infantry and 23 squadrons of horse, is related in a note. He defeated the Bavarians and French, amounting to 16,000; killed 6000; crossed the Danube; and laid Bavaria under contribution. All this was done before *Marschal Villeroy*, who wished to follow him, knew where he was. The authors tell us that

Marlborough, in this expedition, burned 150 towns and villages in Bavaria: 'a conflagration not less odious than that of the Palatinate, in the preceding century, but much less censured.'

The famous victory at Höchstet near Blenheim (afterward called the battle of Blenheim,) soon followed. This seems to have been the most complete of all Marlborough's victories. Here more than 8000 French were killed, and 12,000 taken, among whom was Marechal *Tallard**; with 100 pieces of cannon, 24 mortars, 3600 tents, 300 loaded mules, 300 pair of colours, and 17 pair of kettle-drums.

An ample account is given of the battle of Malaga, and the taking of Gibraltar, 1705; on which occasion, says *Vohaire*, the English made bonfires and the French made songs. During this war, so unfortunate to France, no Generals nor Admirals were employed by Lewis but those whom *Madame de Maintenon* favoured; and these, whether victorious or defeated, were sure of promotion to rank, titles, or governments; which greatly increased the number of songs, epigrams, and ballads. *Madame de Maintenon*, who seems to have had an understanding superior to that of Lewis, with whose interests and prosperity she was too much connected not to give her advice with sincerity, appears, on the whole, to have been censured for public misfortunes which no counsel could avert. The state was exhausted before this war began, and Lewis was now overpowered by the superior force and resources of the allies.

The next year, 1707, was less unfavourable; the Duke of Berwick, by gaining the battle of Almanza, seems to have fixed Philip on the throne of Spain. *Villeroi* made an irruption into the Palatinate, and laid the country under contribution for 50 leagues round. Prince *Eugene* was obliged to raise the siege of Toulon; and, in 1708, an attempt was made to land the young Chevalier de St. George in Scotland: but the winds were not auspicious, nor did the natives of Scotland second the design. In this work, the undertaking is mentioned as a glorious instance of Lewis's magnanimity and true grandeur, in the midst of such reverses of fortune as those with which he was then beset:—but it is probable that there was another idea annexed to this expedition, besides that of establishing this young adventurer on the throne of his ancestors; which was to oblige the queen to recal her troops from Flanders; and in this Lewis succeeded.

The battle of Oudenarde, and the capture of Lille, were the chief employments of the whole campaign: but this last

* The English accounts say that nearly 20,000 were killed, and 13,000 made prisoners.

capture was a heavy calamity to Lewis. His Generals were quarrelling abroad, and were disgraced at home; while the nation was in want of every thing, but of nothing so much as patience and good humour. The lampoons and satiric fugitive pieces on the loss of Lille were innumerable; and the *grand Monarque's* ambition, pride, and vanity, were sufficiently humbled in his old age for the sins of his youth. One of the satirists of the time asks:

'Is this the Great King,
Whom *Maintenon* rules,
And the world ridicules,
Without fearing his sting?
Is this the Great King?'

Another abuses the WHOLE ROYAL FAMILY, and advises the French to treat them as the English did the Stuarts:

'The Grandfire's vain and froward,
The Son's a silly fool,
The Grandson is a coward,
And neither's fit to rule!
Ye wretched sons of Gaul,
Such tyrants to obey!
Like Britons serve them all——
'Tis needless more to say.'

A third, still more outrageous, breaks out in unbridled invectives against Lewis and his whole court; predicting the downfall not only of the monarch, but of the empire:

'The weak old man's capricious,
And lazy is his son;
The mistress avaricious,
The council servile grown.
The land uncultivated lies,
The treasury is void,
Our troops the foes despise,
Our fleets are all destroy'd.
One more supine campaign
Our blund'ring chiefs will chace
From Flanders and from Spain,
And finish our disgrace.
The haughty pow'r of Gaul
'Ere long to dust will crumble,
And in its mighty fall,
Ambitious Lewis humble;
Who soon will see *Eugene*
(Of France the quondam friend,)
And England's happy Queen
Their toils at Paris end*.'

* The general expectation at this time was that the allies would march to Paris.

• No prince (say the editors) was ever so unfortunate as Lewis at the close of his reign; and the people ascribed to him all their sufferings. — The war, already so expensive in itself, he had rendered more ruinous by the excessive number of his troops and military preparations. In the time of Lewis XIII., the most powerful armies that were raised amounted only to 30 or 40,000 men; the fortifications of towns consisted in circular walls, and towers often without cannon, which were supported at a small expence: — but Lewis XIV., intending to frighten Europe by the ostentation of his power, sent armies of 100,000 men into the field, which were preceded and followed by double the necessary quantity of provisions: works were invented which required deep excavation, and solid masonry, which was also to be rendered agreeable to the eye by form and ornament, by labours which distressed a city sometimes for a league round, and cost more than the value of the whole town itself. In short, France had its *Fauban*, but its enemies had their *Coborn*; and these in their turn loaded the earth with fortresses, sent to the field as numerous armies as Lewis, and equally exhausted their kingdoms.'

Indeed these expensive fortifications do not prevent though they lengthen wars: an open country would be over-run by the most powerful army, like Brabant since its towns have been dismantled by the late Emperor Joseph, and the conflict would be of short duration.

The cruel winter of 1709 completed the despair of the French nation. The severity of this season was general all over Europe: but the enemy had more resources. The king sold his gold plate, and the nobility sent their silver plate to the mint. Brown bread only was eaten at Paris during some months. Many families, even at Versailles, had no other nourishment than bread made of hay dried, (and powdered, we suppose,) and Madame de Maintenon gave the example. Among the evils of this winter, a scarcity of firing was not one of the least. Even these calamities produced ballads and ludicrous songs. *La Fontaine*, indeed, pointed out a very pleasant and inexhaustible resource against the national sufferings from cold:

• — If the works of bad authors were sent to the flames,

(Though we all were, like negroes, in buff,)

'twould secure from hard winters our delicate frames:

For we then should have fuel enough.'

The humiliations of Lewis at this time were greater than at any period of his adversity. He supplicated peace of the allies, and courted and tried to bribe their Ministers and Generals: but this only increased their demands: one of which was to help them to dethrone his grandson, King of Spain, in two months time. Other propositions equally hard of digestion were made, and which, three years later, were given up, after an immense expence of blood and treasure. Nothing appears more clear and certain

certain at present, than that this was the time for making peace, though the interests of the Generals, and the bitterness of their principles, precluded all possibility of an accommodation.

When a state is ruined, a change of ministers seldom produces sudden salvation. *Chamillard*, the favourite of *Mad. de Maintenon* and *Louis*, was removed: but it was too late to produce great effects. *Louis Seize* changed his ministers to little purpose, previously to the late revolution.

To the scourge of war, the famine which was added during this calamitous year rendered a return of plenty hopeless. The extreme severity of the winter had destroyed the germ of vegetation. Misery reigned throughout the kingdom; and 'luxury, (say these authors,) the last thing that is sacrificed, dared not show its face.' All unnecessary expences were suppressed; yet clamour was increased, and satires, libels, epigrams, lampoons, and hand-bills were multiplied. The Dauphin dared not go to Paris, lest hungry mobs should demand bread which he was unable to give.

In September this year the battle of Malplaquet was lost. *Villars* and *Boufflers* were the unfortunate Generals sent against the allies, who were preparing for the siege of *Mons*. The present writers make the allied army amount to about 80,000, and the French to 70,000. The dispositions of these armies are described. There have been few battles more obstinately disputed, or more bloody: 30,000 combatants, dead and dying, were left on the field of battle. Of these the French, according to this account, only lost 8000. The allies, however, kept the field, and *Mons* was taken. The pompous *Villars* was wounded: but, when he returned to Paris after this defeat, he was created a duke and peer of France, and assumed more state and importance than ever.

In September 1710, things took a more favourable turn in Spain, after having been in as hopeless a state as in France. Philip the Vth had been obliged to quit Madrid a second time; and all Europe believed that the Arch-duke Charles, brother to the Emperor Joseph, would reign in that kingdom, without a competitor: but a battle gained by the French General *Vendôme*, at Villaviciosa, ascertained the throne of Spain to the grandson of Lewis.

In 1711, the Dauphin died of the small-pox. He was an indolent frivolous character, and was lamented by none even of his whole family. We have formerly given an account of this prince from the *Memoirs of Madame de Baviere*, mother of the regent Duke of Orleans*.

* See our Review enlarged, vol. ii. p. 113.

The Emperor Joseph died a few days after the Dauphin, which produced a political revolution in the minds of the belligerent powers. The union of the monarchies of France and Spain was dreaded before this event: but now, the probability of that of Austria and Spain in the Arch-duke Charles, elected emperor, occasioned equal alarms; and these apprehensions facilitated the negotiations between the courts of France and England.

In 1712, the Duke of Marlborough and his adherents were superseded; a Tory administration took place, and preliminaries of peace between France and England were signed in London; Queen Anne having detached herself from the allies. The editors of this work have related the intrigues in our court, the disgrace of the Dukes of Marlborough, and the advancement to favour of Lady Masham, &c. Our readers must be too well acquainted with these events to need information from foreigners. However men were divided in England about the goodness and expedience of this peace, France heard of it with joy and gratitude:

‘ A bumper let us drink, dear friends,
To that benignant Queen who sends
The olive-branch to Gaul;
O may she be with saints enshrined,
And, for the good of human kind,
May Dutchmen perish all!’

We should be inclined to believe that the work before us was neither printed nor published at Paris so late as the last year, if we were to judge from the candour of the following passage. After having spoken of the contemptuous manner with which Lewis and his ministers were treated at Utrecht in discussions concerning a general peace, the writers say:

‘ This is the place to do justice to the magnanimity of Lewis XIV., after having exposed all his faults. In the midst of his misfortunes, the outcry of all France, the insults of his enemies and the satires which daily events seemed to justify, he alone supported his courage. He had been intoxicated by prosperity: but he merits the title of *great*, more for his unshaken firmness in adversity, than for forty years of victory. The loss of almost his whole family, of whom death had bereaved him at an untimely period of their lives, seemed more to afflict him than to daunt his courage. “ You see in what a situation we are,” said he to Mareschal Villars, when the latter took leave of him to go to the army in Flanders, “ seek the enemy and give them battle.” — “ Sir, it is your last army.” — “ It does not signify! I do not insist on your beating, but on your attacking them. If the battle be lost, write the news only to me. I shall mount my horse, and ride through Paris with your letter in my hand. I know the French. I will bring you 200,000 men, and bury myself with them under the ruins of the monarchy.”

The loss of the battle of Denain by Prince *Eugene*, after the defection of the English, so revived the affairs and spirits of the French, that they 'obtained a glorious peace, since the object of the war was accomplished, by all Europe acknowledging the grandson of Lewis as King of Spain.'

In 1713 the general peace was concluded and ratified at Utrecht. We have here the principal conditions, which seem more favourable to all parties than to Lewis, who was obliged to make sacrifices to all the combined powers. However, the settlement of his grandson on the throne of Spain, and the attainment of that peace for his own subjects for which the national distress had made them so long languish, smoothed and gilded his last days, after a life of war, to which wanton ambition seems to have generally been the chief motive. His reign was long, and for the first 40 years prosperous and splendid; during which time he certainly improved and embellished his kingdom in ways that were adopted by all the rest of Europe. Letters, arts, sciences, and manufactures, were successively cultivated and encouraged more than elsewhere at any period of time; except, as *Voltaire* has observed, in the ages of Augustus and Leo the Tenth.

In 1715 Lewis breathed his last. The satirical and sarcastic verses which were handed about during his last sickness, and immediately after his decease, were innumerable. Nearly 30 copies of them, containing posthumous abuse, have been inserted by the editors of the present work. Among these, the most moderate is the following:

'If France, O Lewis, now thy soul is fled,
Weeps not, but seems of feeling quite bereft;
So many tears throughout thy reign she shed,
That, quite exhausted, not another's left.'

We shall here terminate our account of the third volume of this work, to which we have paid the more attention, and from which we have translated more extracts than usual, on account of its being unlikely that an *entire* translation should soon appear; as some of the poetry would not be easily transfused into English, without awkwardness or evaporation:—but, besides the poetry, there is a peculiar merit in the notes to this book. *Voltaire*, in his *Siecle de Louis XIV.*, declines describing sieges and battles. The progress of civilization and manners is his chief object:—but the authors before us, without fatiguing the lovers of peace with minute details of Lewis's campaigns, have contrived, in the notes and observations on the poetical compositions which they have inserted as text, to furnish their readers with short military descriptions, which are both instructive and enter-

taining ; these will be the more acceptable as the towns besieged by Lewis, and the general feat of his wars, are the same as those which occupy the attention of all Europe at present.

The fourth and last volume of this work is divided into the following sections : ‘ Of the *Amours* of Lewis XIV. and the princes and princesses of the royal family : of illustrious men during this reign : ecclesiastical affairs : Quietism : Jansenism : literary anecdotes and disputes concerning the antients and moderns.’ The first article is little more than a *scandalous chronicle* of Lewis and his family. In the subsequent sections, however, there are frequently ingenious and *piquant* flashes of wit and humour, which, in French, have peculiar merit. Of these we shall endeavour to give our English readers some idea, by as close an adherence to the original as the different genius of the two languages will admit.

Bontems, first groom of the bed-chamber to Lewis XIV., was regarded as a phenomenon in that court, and would perhaps be thought so in any court ; for it is said that, though he never refused to solicit favours for a friend or worthy person, he never asked nor obtained any thing for himself :

EPITAPH.

- ‘ At length poor *Bontems* heaves his ultimate groan,
While his loss all men feel and deplore,
From the dignified monarch who sits on the throne,
To the beggar who stands at each door. . .
- ‘ Let those whose employments afford them the pow’r
Of serving their country and friends,
By directing their prince on the worthy to show’r
His favours, without selfish ends :
- ‘ And whose adamant hearts never beat to the calls
Of true merit which envy conceals,
To each blessing which now on his memory falls
Be attentive, for much it reveals.
- ‘ The regret of the public speaks loudly and plain ;
To yourselves make it deeply indebted ;
That when death shall your soul from your body unchain,
You may all, like *Bontems*, be regretted.’

On *Makers* dying on the stage, in *La Malade imaginaire* :

- ‘ Here lies the matchless man, who on the stage
The ape appear’d of every rank and age ;
Who, striving death as well as life to act,
Transform’d theatric fiction into fact.
Th’ ingenious copy so delighted Death,
To realize the fraud—he stopt his breath.’

On his being refused Christian burial :

‘ Since at Paris they deny
Rites funeral to supply,
To the bard of happy vein,
Who could vice and folly feign,
Thinking it a deadly sin
Comic actor to have been——
Why on dunghills are not laid
Bigots of the self-same trade ?’

On the second marriage of *Moliere’s* wife :

• The Loves and the Graces all play in her face,
Her soul is all fire, and her motion’s all grace ;
For a husband all *spirit* of love she’d no store,
So she takes one of *flesh*—whom she seems to love more.’

Epitaph on *Ninon de l’Enclos*.

‘ All things time at length subdues,
Nor would Ninon’s self excuse ;
Who almost a cent’ry reign’d,
And each male she saw enchain’d.
Lovely Ninon ! favour’d name,
Her sex’s pride as well as shame !
Open both in love and hate,
In her pleasures delicate ;
Sage and faithful to her friends,
Tho’ capricious were her ends.
Through her devious wild career,
Mixt with modesty austere,
To love unfeign’d she gave admission
In her heart without contrition ;
Coupling what are seldom join’d,
Venus’ face—an angel’s mind.’

On *Banferado*.

‘ In three sev’ral ways did that bard shew his sense;
He cou’d laugh at the great without giving offence ;
He was old and gallant, yet escap’d ridicule ;
Though a poet, grew rich, in despite of all rule.’

On Queen Mary, daughter of James II.

‘ In female charms though Mary shines,
Possessing all that life refines,
Or bounteous Providence can send us ;
Though blest with knowledge, goodness, wit,
And all a princess can bestow,
From such a daughter, God defend us !’

Among the serious pieces, the characteristic epitaph of *Madame de Camille* is admirable ; as are some of her *bon mots*, of which we have only room for the following : ‘ A lady in

in the country having begged her to seek a governor for her son, specifying such a number of qualifications as never came to the share of any one man; *Madame de Cornuel* wrote her the following answer: *Madam, I have inquired after such a governor for your son as you have described; I have not yet found one: but I shall continue my inquiries; and I assure you that, the instant I have met with one who exactly answers your description, I - - - shall marry him.*

On the celebrated *Comte de Grammont*.

‘Grammont still gallant and gay,
At fourscore shews us no decay,
Still can frolic with the loves,
Still can play with Venus’ doves;
Still a Mercury in fire,
Still can feel and wake desire.
Grammont of extensive fame
Ever should remain the same.
Gods! who creatures thus can form,
Fit to weather ev’ry storm,
Little more ’twould cost your trade
If immortal he were made.’

The ludicrous and sarcastic little poems in this epigrammatic history are much the most numerous. We shall insert a version of one or two of these, to conclude this long article:

Dialogue between *Madame de Maintenon* and her brother,
Comte d’Aubigné.

- “Queen *Maintenon* said to her brother one day,
- “No pleasure the throne and its grandeur convey;
- “Though I once thought each blessing they well cou’d impart,
- “They leave nought but dejection and void in the heart.
- “Here all things are frivolous, vain, and amiss,
- “In death ’tis alone that I now hope for bliss”—
- “Zounds! sister, what nonsense you talk! Tell me rather,
- “You hope that in heaven you’ll wed God the father.”

On an Opera written by *La Fontaine* at the request of *Lulli*.

‘Ah me! how much I love *Fontaine*
For thus indulging *Lulli*!
His op’ra’s sure to ease my pain
Of thirst and hunger fully:
For knowing critics all foretell,
Whene’er his piece is play’d,
If cat-calls I begin to sell,
My fortune will be made.’

We hope that there is no occasion to apologize for the extraordinary length of this article.

I N D E X

TO the REMARKABLE PASSAGES in this Volume.

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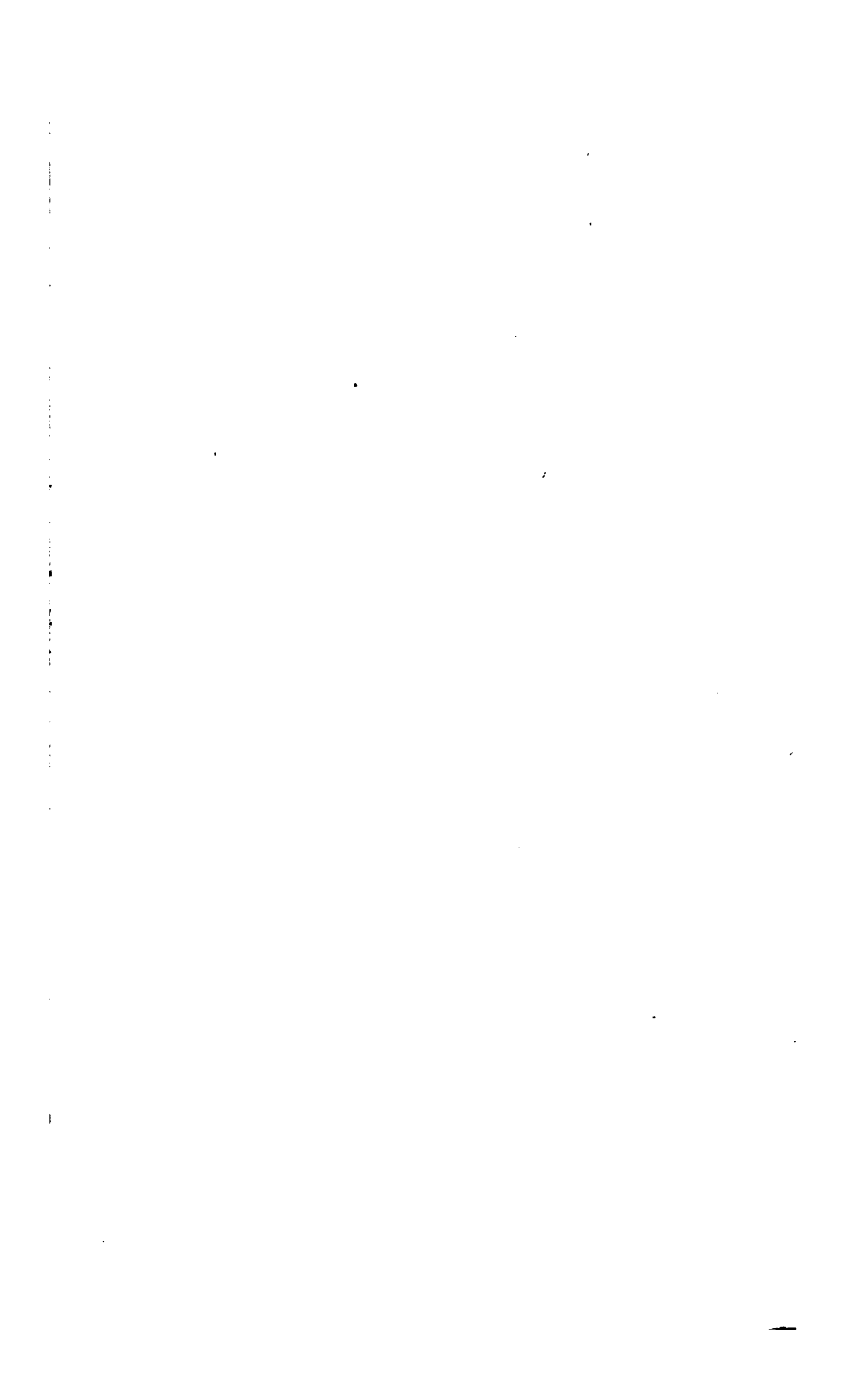
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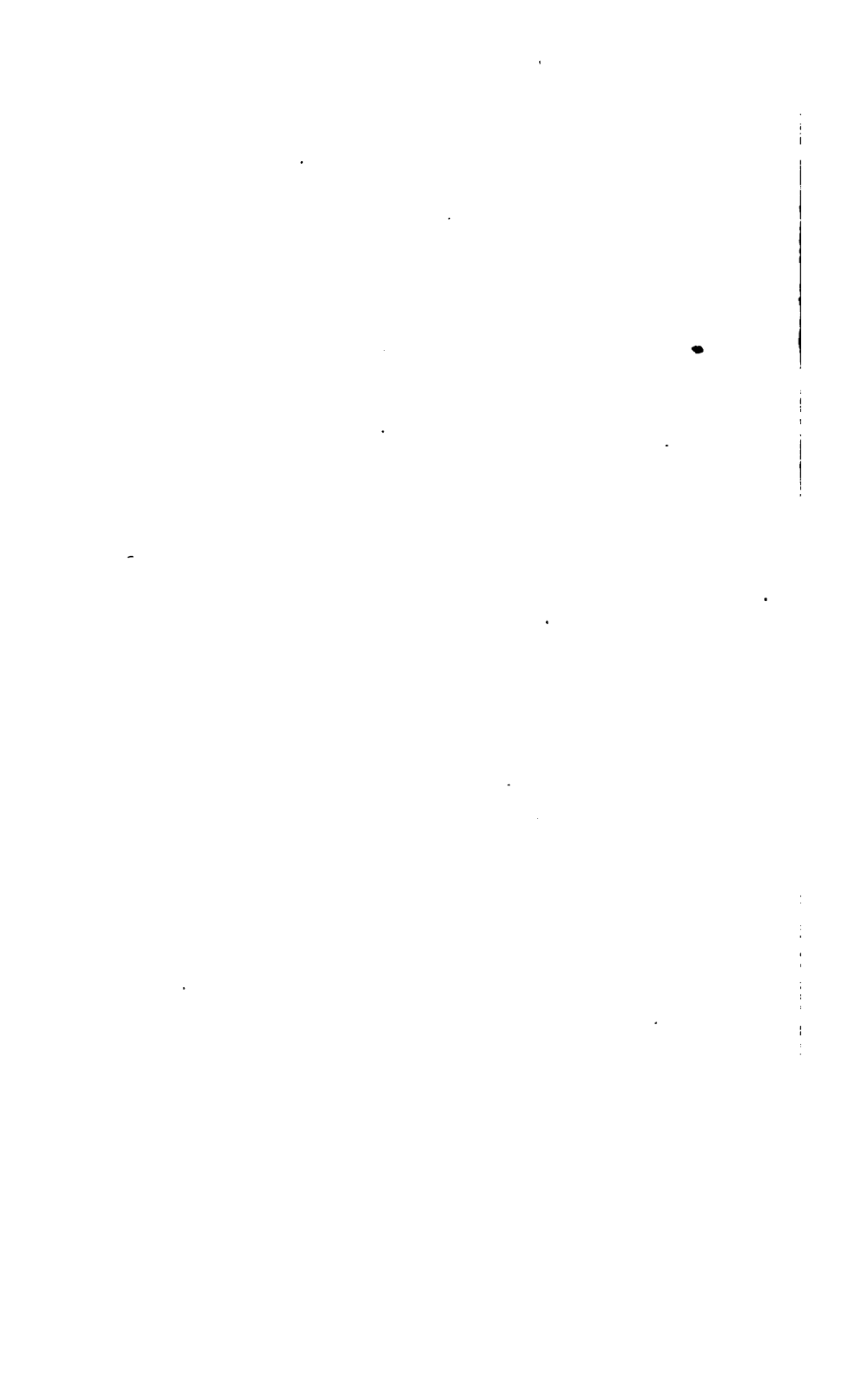
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